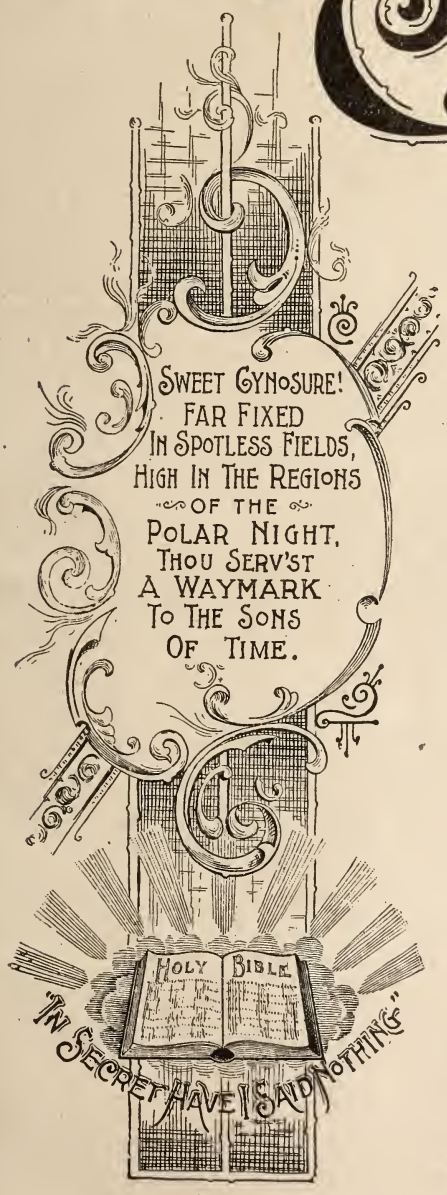
Digitized by the Internet Archive
in 2012 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois

http://archive.org/details/christiancynosurv40phil

Christian Cynosure.

CHICAGO, MAY, 1907.



Think Not That God Deserts the Field.

BY J. D. RANKIN, D. D., LL.D.

Think not that God deserts the field,
  Though Truth the battle loses;
But grasp again Faith's sword and shield,
  And follow where He chooses.
He shrouds Himself in dark events,
  No mortal eye beholds Him;
And many an adverse providence,
  As in a cloud, enfolds Him.

We see Truth's foes closing around,
  Distrusting her resources;
Faith fills the teeming battle-ground
  With chariots and with horses.
And lo, God's Standard rises clear
  Amid the smoke and thunder;
Embattled armies disappear,
  Or into fragments sunder.

Soldiers of Christ, take heart again,
  Fear not dark portents solemn,
God moves across the battle-plain
  In many an unseen column.
The very stars of the blue night,
  As they fulfill their courses,
Shall wheel obedient in the fight,
  And add them to our forces.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

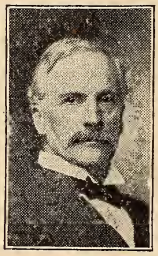
PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Annual Meeting—Official Call..... 1
The National Convention of the N. C. A... 1
"God Is my Refuge." By Rev. H. H. Hinman 1
A Good Ministerial Example. By Rev. William Brenner 3
Shriner Jurors in Thaw Trial 4
Vice President a Shriner..... 4
Mackey's Encyclopedia of Freemasonry... 4
Cartoon—"Can a Mason Travel More Safely?" 5
"The Robber of the Desert"..... 6
"Freemasonry Among Pirates" 6
President Blanchard's Letter 8
Died After Initiation.....12
The "Court of Honor".....*12
The Lodge Goat..... 12
The Church Broader in Charity..... 12
Gomperism in Washington..... 13
Another Notch on the Brake—Massachusetts School Fraternities 13
Law of Labor 14
Moody Bible Institute 14
From Ball to Church Memorial..... 14
Decadence of Good Templary..... 15
Independent Order of Good Templars.... 15
Too Much Christianity..... 15
Jonathan Stevens Perham—Obituary.... 16
Salvation Army and Masonry.....*16
Contributions Received by N. C. A..... 16
News of Our Work 17
From Arkansas 17
Stoddard's Busy Month..... 17
Michigan Agent's Report 19
From Agent Baxter..... 20
Mrs. Wood's Report.. 21
Rev. Davidson's Report..... 21
From Our Mail 25
Meaning of Cynosure..... 26
Letter to a Minister on Masonry..... 27
A Seceder's Testimony—Mrs. Amanda Smith 27
From Our Exchanges—
Why Christ-Rejecting Lodges Flourish —*Wesleyan Methodist* 28
That Lodge; A Seceder's Testimony—*The Gospel Witness* 28
Origin of Freemasonry—*Boston Globe*. 29
Mysteries of "Red Death"—*The Square Deal* 29
"I Belong to the Lodge;" Church Absentees—*California Christian Advocate* 29
Abolish School Fraternities—*Grand Rapids Evening Press*..... 30
Work of the "Black Hand"—*New York Evening Sun* 30
Know-Nothing Party—*Boston Globe*... 31

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



FEATURES OF THE BOOK

An important subject clearly and comprehensively handled. Is kindly in tone, is divided into short, interesting chapters, and is admirably adapted to aid busy people. It answers the question, what Jesus would have one do.

THE CHRISTIAN ENDEAVOR WORLD calls it:

"AN ILLUMINATING BOOK."

Plan of the Work: Part First answers objections, and clears away the obstacles to a candid consideration of the question. Part Second treats of Freemasonry as the key to the whole subject. Part Third relates to subsidiary orders—industrial, insurance, temperance and other lodges. Part Fourth considers important questions growing out of this discussion, such as: "What Do Lodge Burials Teach?" "Does Opposition to Lodges Injure the Persons or Churches that Offer It?" "The Duty of the Hour," etc.

300 pages; cloth, 75 cents; leather, $1.00. Address all orders to

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street,

CHICAGO, ILL.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, MAY, 1907. NUMBER 1.

ANNUAL MEETING

Of the National Christian Association, June 13 and 14, 1907.

The annual meeting of the National Christian Association will occur on Thursday and Friday, June 13 and 14, 1907, at 10 o'clock a. m., in Wheaton College, Wheaton, Ill., for the election of officers and the transaction of other important business.

C. A. Blanchard President.
N. E. Kellogg, Recording Secretary.

THE NATIONAL CONVENTION.

Thursday and Friday, June 13 and 14, 1907.

The Board of Directors of the National Christian Association have appointed June 13 and 14 as the time for our Annual Meeting and Convention. The forenoon of each day will be devoted to the transaction of business, and the afternoons and evenings to addresses and general discussions. It has been decided to consider several of the popular religious delusions of the day, besides that of the world-wide lodge system. Hon. Silas C. Swallow, of Pennsylvania, has been invited to speak upon the lodge. His acceptance has not yet been received. Rev. A. C. Dixon, D. D., another man of national reputation, has agreed to speak upon Christian Science.

The afternoon of the 13th will be given up to short addresses by seceders and others. We are glad to have heard that Rev. James P. Stoddard, Secretary of the New England Association; Rev. H. H. Hinman, of Oberlin; Mr. A. J. Millard, of Little Rock, Ark., and friends more or less prominent in our work, are expecting to be with us.

The convention will be held this year in Wheaton College. Wheaton is practically a suburb of Chicago. It can be reached by the electric line; cars between Wheaton and Chicago every half hour. It is also situated upon the Chicago and Northwestern Railway. Entertainment will be given our friends if they will forward their names to the Cynosure office. It will be helpful if they will state whether they can remain through both days or not.

Let as many as possible of the friends who are not able to be with us, but who will be with us in sympathy and spirit and will pray for the convention, also write, that we may have a few words from them directly.

"GOD IS MY REFUGE."

BY REV. H. H. HINMAN, OBERLIN, OHIO.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

One of the commonest reasons why people join the secret orders is that they may have something on which they can fall back in case of the failure of some of their cherished plans. This is especially true of ministers who have a real desire to do good, and yet feel that the work of the ministry is but ill paid, and that they need a better basis of confidence than the freewill offerings of those who profess to be the disciples of Christ, but are largely engaged in accumulating substance for themselves and their families. I have known numerous instances of this kind. A Congregational minister told me that when he left the Seminary his views from observation of his brethren were that their tenure of ministerial standing in any community was so uncertain, that it was eminently desirable that something more secure and reliable should be found or which to rest than

the mere approval of the church and congregation. He had accordingly united with the Freemasons and Odd Fellows, that he might have greater confidence in preaching to the people.

In many cases a large share of the preacher's support is made up from the membership of these orders, who are thereby assured that his moral support will be given to their institutions. I do not mean to say that the ministry generally are actuated by such considerations, but only that it is a very positive influence among them.

I think that the conception of ministerial support is entirely wrong; and while I do not hesitate to affirm that it is the duty of those who are ministered unto, to minister to their teachers in all good things, yet the covenant of the minister is with the Lord, and on Him must be his dependence, to Him must he look for support.

When our Lord sent out the seventy to preach His gospel, He commanded them to take neither purse nor scrip. When they returned he said, "Lacked ye anything?" And they said, "Nothing, Lord." Admitting that the conditions of support are different, yet the source of supply is still in God, as truly as then. He says to His people now, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

The world is full of examples of God's providential care over His faithful people. A case in point is that of the president of Wheaton College, Rev. C. A. Blanchard. In his work on "Modern Secret Societies," he gives a brief chapter showing God's wonderful dealings with him; how, commencing as a poor student in a feeble and unpopular institution, he by his devotion to an unpopular reform achieved a wonderful success, both for himself and his college, of which he has been for many years the most acceptable and honored president. Fine abilities may account in part for this success, but consecration to a righteous but unpopular reform was the great factor in his success.

May I speak briefly of my own experience? Deeply impressed with a sense of my many failures and shortcomings, I can only claim that, as a rule, I have, like one of old, *"believed God,"* and He has "counted it to me for righteousness." When early in life, I felt called of God to give up the profession for which I had made preparation and enter the work of Christ's ministry, simply as a means of doing good, and without any promise of support, I was assured by friends that it was the great mistake of my life, and that I should feel bitterly the consequences. But it was not a mistake. I had a measure of success, both in the home and the foreign field, and never regretted that I obeyed the heavenly vision.

When, some years later, the Lord had blessed our home with three little ones, I felt called of God to give my life to the anti-secrecy reform. I was told that it would assuredly beggar my family and bring nothing but dishonor on my own head.

I was permitted to travel and labor in thirty-one States and the District of Columbia. I labored more than eighteen years. I had many hardships, but I was blessed and sustained in my work. In the South, where I was assured no Northerner could overcome Southern prejudice, I met little but kindness and appreciation. I was sustained by gifts from such noble men as Deacon Carpenter, of Chicago; Mr. C. W. Sterry, of Pontiac, Ill., and Mr. J. A. Conant, of Willimantic, Conn.

Our children, who did have to endure the trials of poverty, all graduated with honor from Oberlin College. Our eldest son received the degree of A. M. from Harvard University, and has been acting president of two colleges, one of which is in Foochow, China, where he is a missionary. Our other son, a graduate of Oberlin Theological Seminary, is a successful pastor in Iowa. Our daughter, after three years of missionary work in North China, returned to this country, where she has engaged in teaching. For the last three years she has been at home to minister to our personal wants in our old age and feebleness, finding some leisure for gainful occupation.

But how about our old age? I have

lived longer than I had any reason to expect, having been born May 2, 1822. But God has not forgotten us. About three years ago, a sister of my former wife left a bequest of a little over three thousand dollars, the interest of which has helped in our support; and within a few months past, a brother of the same generous giver—a man whom I had seen but a few times, and with whom I was not at all intimate—left me at his death four thousand dollars. So that at least we are comfortably provided for, and hope to leave something to our children.

The conclusions at which I arrive from the above are, that an unselfish life is the only sane and wise one; second, that it is infinitely safer and wiser to trust in God than to trust in any form of secret society, or any combination of people, however benevolent may be their professions, and that he who faithfully adheres to the cause of righteousness will be "more than conqueror through Him that loved us."

A GOOD MINISTERIAL EXAMPLE.

Toledo, Ohio, Jany. 31, 1907.

W. I. Phillips:

Dear Sir—The lodge question at times becomes quite a lively question and especially so whenever the minister has the courage to raise his voice against secret societies, or refuse to officiate at funerals or in any way be mixed up in co-operation with them. The really sincere and intelligent members of his flock will appreciate his ministerial loyalty and consistency and commend him for his fearless utterances and firm and uncompromising stand. Even many ignorant of the true nature of the lodge to which they belong will speak out boldly and say "My Church first; I can see no wrong in the lodge, but if I must choose between the two, I will remain with the church and let the lodge go."

This is the incident I wish to relate: A certain lady belonging to my church had become a member of the Maccabees. Her husband wished that on the occasion of her funeral I would permit the lodge ladies, her sisters, as they are called, to attend and officiate according to their regular ritualistic exercises. I declined on the ground that the name of Christ does not occur in any of their prayers. Immediately I was pronounced ignorant in the matter.

"Our prayers are all right," said a certain lady, who seemingly was very anxious to have my consent, and to have me place no obstacles in the way of what "other people looked upon as perfectly harmless, and many preachers have no scruples in permitting," viz.: the co-operation of the officials of the lodge with ministers in the burial of those who hold membership both in the church and in the lodge.

Finally it was agreed to go to the president's house, examine the lodge books, and, if the name of Christ did not occur in any of their prayers, the question would be settled without any ill feeling on either side. The books were produced, the prayers read, but Christ's name did not appear. They were chagrined and humiliated. But they said there are are other books in which they knew prayers were to be found containing the Saviour's name, and that they would bring them to my house in the evening. Two ladies came, a Lutheran and a Presbyterian. The one who had been president of their society for nine years approached me with a book in hand and said: "I guess you are right, and now I don't blame you for your opposition to the lodge system. Our minister, Rev. Robertson, belongs to the lodge, and we think he is a good man. At our next meeting this question will be discussed.

Mrs. President, I said, do you know that the name of Jesus Christ was intentionally and purposely omitted from those prayers, and that consequently they are useless and even blasphemous? "Whatsoever ye shall ask the Father in *my name* He will give it you." "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven, and whosoever shall deny me before men him will I also deny before my Father which is in heaven."

After a discussion of more than an hour, the ladies departed thanking me for the explanation I had given and assuring me that no offense had been given.

A lodge man said at the hearing of the case, "He turned down the ladies. None of his predecessors ever did such a thing and he cannot do it and make the church prosper."

Without Christ's grace and power we can do nothing, but through Christ who strengthens us we can do all things. The "all things" certainly includes grace and power to enable us to refuse co-operation with lodge Chaplains as funerals, which would be showing disloyalty towards Christ. And if we are faithful to Him, who has commissioned us to preach the truth, we may be sure He will not fail to support us and to overrule everything for the best, and to reward our sacrifices at last with the joys and blessings of His kingdom. (Rev.) Wm. Brenner,
Pastor Martin Luther Eng. Luth. Ch.

For the upright man there is a smile on the face of God; but for the man who wilfully deceives his brethren there is a rod in his hand.

SHRINER JURORS IN THAW TRIAL.

Three members of the jury which tried Harry Thaw were, on April 19, summoned before Assistant District Attorney Smyth, of New York, for examination regarding a statement by one of the jurors, that an appeal had been made to those jurors who were members of the Order of the Mystic Shrine, on the ground that Thaw's father was a Shriner. Dennee, one of the jurors, in his statement said that one of the policemen on guard at the courthouse had approached another juror and whispered that Thaw's father was a Shriner. In this connection it is pointed out that Dennee was the only Shriner on the jury who voted for Thaw's acquittal.

VICE-PRESIDENT A SHRINER.

The *Times-Star* of Cincinnati, Ohio, in its issue of April 15, contains an account of the initiation of Vice President Charles W. Fairbanks into the mysteries of the Mystic Shrine. We suppose that this is another step in his preparation as a candidate for the Presidency of the United States. It will be recalled that previous to his election as Vice President he promised, if elected, to join the Masons, which promise he fulfilled, as stated in the press dispatches not long after the results of the campaign became known.

"TRUE REFORMERS."

The colored people have a secret society known as True Reformers, and in Washington the order has a building with large halls and lodge rooms. Near the end of February the front of the building was placarded with posters announcing for the closing days of the month performances of the Mixed Race Dramatic Company.

He who refuses to prevent crime is brother to him who commits crime.

MACKEY'S ENCYCLOPEDIA OF FREEMASONRY.

Mackey's Encyclopedia of Freemasonry is the greatest, most interesting and most instructive Masonic work. It treats every Masonic topic and word. The newly revised and enlarged edition contains a large addendum and a pronouncing dictionary. Full sheep binding, 1,080 pages, $5.00; half morocco, $6.00; full morocco, $7.00. This work is first in value and importance as a standard Masonic authority, and indispensable to every Mason who desires to be thoroughly versed in Masonic literature.

A few of our readers may be interested in the above statement made by the Masonic Voice Review. Address orders to the Cynosure office.

Is it true that a Mason can travel more safely among lawless people, or on the high sea, than a non-mason? If so, why?

We quote below two articles, "The Robber of the Desert" and "Freemasonry among Pirates." These supposed statements of facts are taken from "The Mystic Tie," by Albert G. Mackey, M. D., author of a "Lexicon of Freemasonry"; Grand Secretary and Grand Lecturer of South Carolina; Secretary General of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States; D. G. H. P. of the Grand Chapter of South Carolina; Past Master of Solomon's Lodge; Honorary Member of Lodge La Clemente Amitie,

Paris; and of Walhalla Lodge, Charleston."

Masonry probably never had a more voluminous writer, nor one more highly respected by Freemasons as an author, in this country, than Albert G. Mackey. He gives in his preface, as a reason for relating these facts found in "The Mystic Tie," that he has often seen brethren placed in situations most unpleasant to their own feelings by their inability to refer to authentic sources when engaged in controversy with the enemies of Freemasonry. Hence he contributes this work towards the advancement of "that institution to which my attachment has increased with my knowledge of its principles."

The duty of the law-abiding Mason to deliver his brother robber or pirate, is, of course, the plain inference from the following narratives.—Editor.

"THE ROBBER OF THE DESERT."

"It is now some twenty years since Capt. E., late a member of one of the English University Lodges, was traveling in Egypt. The Captain was accompanied by his servant, an active and intelligent young man; they were attacked in the desert by the Arabs; the Captain made a very resolute stand, and slew two of the robbers. He was, with his servant, soon overpowered, and they were conveyed to the robbers' retreat, when they were separated. It was determined that the Captain's life should be forfeited, and he awaited his cruel destiny with as much fortitude as a brave man could feel. Instead of this awful sentence, he was, however, agreeably surprised in the morning by his servant's approach, with the joyful intelligence that his sentence was not only remitted, but that he was at liberty to resume his journey; and this retributive justice was accompanied by the restoration of every particle of the property of which he had previously been plundered. It is to be wondered at, that his gratitude to his servant ended in his taking early steps to claim a nearer association to him as a Brother in the Craft, for by the exchange of the mysterious secret, the robber of the desert had kept his faith with a Brother. The servant and the Arab were both Masons, and through the former the master had received the benefits of the mystic tie."—*"The Mystic Tie," by Albert G. Mackey, Secretary General of the Supreme Council of the 33d Degree.*

"FREEMASONRY AMONG PIRATES."

"In the Freemasons' Quarterly Review for March, 1845, is contained a still more interesting anecdote of the sacred estimation in which the Masonic ties were held by a pirate. The particulars were communicated by Brother Glen, a member of the Phoenix Lodge at Sunderland, England, at a meeting of the Lodge of Instruction, held at the George and Vulture tavern, Cornhill, London.

"In the year 1830, Brother Glen, who had not, then, been initiated into Masonry, was mate of a merchant vessel, which was filled with a general cargo, and bound for the Island of Cuba. The crew, besides the captain and mate, consisted of seven seamen; when, within about three days' sail of their port of destination, they discovered a suspicious looking schooner, apparently hovering in their course, and which, from her appearance and motions, they were fearful was a pirate. Being almost in a defenseless state, they were naturally much alarmed, and endeavored, by altering their course, to avoid the schooner; but she, crowding all sail, bore down quickly upon them, and brought them to. The piratical character of the schooner was now but too clearly apparent. The merchantman was boarded by twenty-five desperadoes, all armed with pistols and cutlasses; against such a numerous and well-armed force, resistance was out of the question.

"The captain of the pirate was a Spaniard; he was accompanied by his lieutenant, who was dressed in a peculiar manner, with tight red pantaloons, and Brother Glen conjectured, from his appearance, that he was a Maltese. The captain, mate, and crew of the merchantman were immediately seized, pistols were presented to their heads, and they were threatened with instant death, unless they immediately gave up all money on board. They had scarcely any specie, and the pirate captain, being dissatisfied, proceeded to plunder the vessel of every thing which was valuable and portable, and then vowed, with the most horrid imprecations that he would burn the vessel, and destroy all her crew. This ruffian spoke broken English, and other pirates spoke in Spanish. The unfortunate crew of the merchantman were now bound and secured in the fore part of the vessel. The captain and Brother Glen were also tied to two pillars in the cabin.

"The work of plunder was finished, and the pirate captain had given directions for the destruction of the vessel by fire; gunpowder, tar-barrels, and other combustible materials were brought from the schooner, and placed on board the fated vessel in a manner best calculated to insure her speedy destruction.

Whilst these horrible proceedings were in progress, the cries and lamentations of the unfortunate crew were piteous in the extreme; their supplications for mercy were, however, entirely disregarded, and the train actually laid. At this awful juncture, the lieutenant of the pirates, who has before been noticed, went aft and entered the cabin where Brother Glen and his captain were secured, his purpose being apparently to make a further search before leaving the vessel, for any thing valuable that might previously have escaped observation Brother Glen and the captain were, as may well be imagined, in a most dreadful state of terror and alarm, expecting nothing less than instant death, and that in its most horrible shape. The captain happened, fortunately for himself and crew, to be a Mason. As a last resource, he attracted the pirate's attention, and made the sign of an E. A.; the latter regarded him steadfastly for an instant, and replied by making the sign of a F. C.

"Brother Glen was at that time ignorant of the meaning of these proceedings; but he did not fail to perceive that the countenance of his captain, before so anxious and terror-stricken, was instantly lighted up with joy and hope, whilst a glance of mutual intelligence passed between him and the pirate. Some further communication then passed between them; neither could understand the other's language; but in this short interval they had made themselves understood by the universal medium of Masonry. The lieutenant then returned to the deck, where, as it subsequently appeared, he dissuaded the captain of the pirates from his intention of burning the vessel, and induced him to abandon her and the crew without further injury. Shortly afterwards, the captain, and greater part of the pirates left, the lieutenant and five others remaining on board. The lieutenant went again into the cabin, and wrote a short note in the Spanish language, which he carefully folded up and left upon the cabin table; he then, with a knife cut the cords with which Brother Glen had been bound, and making a gesture of caution, left the ship with the remaining portion of the pirate's crew. Brother Glen speedily released the captain, who then informed him that he had made himself known to the pirate as a Mason, and to that circumstance their deliverance must be attributed. After waiting, as they deemed, a sufficient time to allow the schooner to get out of sight, they cautiously proceeded to the deck, and released the crew.

"Their vessel had been completely ransacked, and was in a state of the utmost confusion; they could see the train which had been laid for their destruction; they then carefully removed the combustibles, and returning thanks for their deliverance, again proceeded on their course. Nothing particular occurred until the second day following, when, to their utter consternation, they again espied the piratical schooner, which bore down upon them as before. They hoisted their English colors, when the pirate, recognizing the vessel as the same which had been recently pillaged, merely displayed his black flag, the terrible ensign of his dreadful calling, which he almost immediately lowered, and then altering his course, stood off without offering the merchantman any further molestation, and was seen by them no more.

"On the following day they arrived in port, when Brother Glen and the captain made a protest of the circumstances, and it was found that the letter, which had been left on the cabin table, was couched in the following terms: 'Brother —Having recognized you as a Mason, I have induced the captain to spare the lives of yourself and crew—but for this, you would all have perished.'

"It was subsequently discovered, that two American vessels had been destroyed by fire in those seas; the crews of both perished, and, no doubt, under similar circumstances."—*"The Mystic Tie," by Albert G. Mackey, Secretary General of the Supreme Council of the* 33d *Degree.*

If God throws a stumbling-block across our path it is because he desires us to go around by some other way.

PRESIDENT BLANCHARD'S LETTER.

My Dear Fathers and Brethren—The signs of the times are encouraging. Satan evidently has great wrath. This in itself is proof that his time is short. Revelations 12:12. There are "signs in the heavens, and signs in the earth"; "men's hearts fail them for fear"; there are "earthquakes in divers places." When such days come we are charged to lift up our heads and rejoice, for the time of our redemption draws near.

I have said to you that Freemasonry has this terrible pre-eminence among human organizations; it is the only one which has taken the name of Jesus Christ out of the Bible. I could not, while the Catholic church is what it is, be a Catholic, but Catholicism never has denied the Lord. Spiritualism is a great iniquity, but so far as I know it has never laid such unholy hands upon the sacred word.

You do not need to be reminded that all of the secret societies of our times except the Jesuits, spring from, are modeled after, and ruled by the Freemasons; so that the same spirit of evil which led the founders of Freemasonry to shut Christ out of its ritual, to omit His name from their prayers, and finally to expurgate His name from the Bible itself, is in them all. Here we have the great Anti-Christian movement of the latter days, offering to furnish a religion to the whole human race which shall bear the externals of Christianity, and at the same time put the knife into its very heart.

For nearly or quite forty years the National Christian Association has been declaring these solemn truths to a generation which seemed either not to hear, or not to care. There are unbelieving people now who say, "what has been the result of your work?" just as in old times there were those who said, "Where is the promise of His coming? All things continue as they were from the foundation of the world." II. Peter 3:4. To the superficial observer there is weight in this mocking unbelief; but to one who looks below the surface and considers the great undercurrents which can be plainly perceived it is evident that our labor is not in vain in the Lord. I. Corinthians 15:58.

Allow me in this letter to call your attention to a number of signs of the times which clearly show that progress is being made. Some of them have been mentioned hitherto, but each of them will derive power from the neighborhood with its fellow.

And first, consider the efforts which are being made to secure members for lodges. A gentleman recently told me that two ladies in his town, a small village, had canvassed every woman in town, with the exception of three, endeavoring to persuade them to unite with some lodge. Almost any of the insurance lodges will now accept a member on payment of fees, without asking him to be initiated. Only a few days ago a worthy man who has recently united with the Woodmen said to me that he had never been in the Woodmen's lodge but once, and that he never expected to go again; that he had simply taken out some insurance.

These efforts are almost hysterical, and show the straits to which these organizations are reduced. They must increase their membership, or else their fees will become prohibitive in Ohio. And so these half-crazed men and women rush about from house to house, from place to place, arguing, entreating, persuading, to get men and women to unite. This very fact, properly considered, is encouraging to us, and should help us to press on.

Second, consider that next to the lie that secret societies are not secret, the falsehood that they are founded on the Bible is perhaps the most popular and widespread. Men who do not know that Masonry strikes the name of Jesus Christ out of the Bible, but who do know that the ritual contains a few extracts from it say that Masonry is "all founded on the Bible." An Odd Fellow who knows nothing about the plan of salvation, but who has been taught by some lecturer, says that Odd Fellowship is "all founded on the Bible." Every little secret order, founded by some hungry group of men who cannot make an honest living

by honest labor, patches together a few extracts from the Word of God, makes up some obligations on the model of the Masonic, invents or borrows a few signs, grips and tokens, and then sends out workers, telling them to get a little group of men in each town to go in as charter members for nothing, that they may use them as stool-pigeons, that they may draw in others, whom they will cause to pay. And then when they have gotten their lodge organized, and Christians object to it, because it yokes the good and bad unequally, because of its licentious dances and plays, they look solemn, and say it is "all founded on the Bible."

The last thing of this sort which has fallen under my own observation is mentioned in a newspaper from a little town in Pennsylvania of which I never heard until this time. The writer says:

The new lodge, Knights of Malta, of Perkasie, is assured by the committee who has the affair in charge, and due notice will be given in this paper which evening the Grand Lodge officers will be here to organize the lodge. One beautiful feature is the high esteem the people all over the world hold this organization in. It is strictly religious, beneficial, caring for the sick brothers, and the family, protecting and educating the orphans. In some parts of the country they have their own hospitals. Their degree work is beautiful and instructive, ranking second to none in the world.

You see, among the excellencies of this lodge is the fact that it is strictly religious. A little further down the writer continues:

The twelve degrees of the order are founded upon the Holy Bible. These degrees are of peculiar signification. They appeal to the student of the Bible and ancient history. They illustrate the progress of the Christian world from mental and spiritual darkness into the glorious light and liberty of free and accepted sons of God.

The ancient manners and customs of Bible times are faithfully portrayed in all their beauty and simplicity. These degrees beget an interest in and a love for the sacred Scriptures that nothing else can do. They elevate and ennoble a man. They appeal to everything that is good and pure in his manhood. The obligation binds the members more closely together than any other secret society. The ceremonies of initiation are especially solemn and impressive upon the mind of the candidate that is never forgotten. Other secret societies are established for a special purpose, and when that purpose shall have been accomplished they will pass away. But this order is an Evangelical Christian fraternity. Its creed is the creed of Christianity, and so long as there is a Christ and a Christian church so long will the order continue to exist.

This is a fair specimen of the arguments which are used to draw *unthinking* people into these organizations. "All founded on the Bible." "Any person who lives up to its obligations will be a Christian," etc., etc. I was riding on a railway train within thirty days, and speaking to the young man who sat with me, I asked, "Are you a Christian?" "Yes," he said, "I have gotten as far along as that," and turning down the lapel of his coat, he revealed a Masonic pin on his vest. I said to him, "Then you consider Freemasonry a religious organization, do you?" "O, certainly," he replied, "nobody can be a Mason who is not a Christian." And yet nobody can be a Mason who does not swear under penalty of having his throat cut across, under penalty of having his heart taken out, under penalty of having his body cut in two, etc., etc. No one can be a Freemason who does not consent to be unequally yoked with unbelievers; no one can be a Freemason who does not consent to striking Jesus Christ out from the prayers of the order, and even to striking His name out of the Word of God itself.

I admit, of course, that many people do these things ignorantly; but they do them. And then we are taught that Freemasonry and all other organizations of like character are "founded on the Bible," simply because the Bible is lugged in, and quotations from it are made to secure the membership of men who would not stand for infidelity and atheism.

A third fact which is encouraging at the present time is that the pretence of charity on the part of these organizations is being given up. For example, I find in the Masonic Chronicler the following words. The writer is contrasting the Masonry of the present with the Ma-

sonry of the olden time. The article is headed, "In the Olden Time," and there is a quotation from the Missouri Freemason which reads as follows: "Then (in the olden time) the lodge was not expected to pay heavy funeral bills for a member, nor was there any necessity for doing so."

This is very inspiring, is it not? The writer is boasting of the old time Masonry. He says that then the lodges were not expected to pay heavy funeral bills. The intimation is that now they are expected to do so. But he does not say as he truthfully might, that this expectation, if it exists, is frequently disappointed.

His remark recalled to me the statement made to me by a minister of this State, whose father was a minister, and who had a number of brothers who were ministers. His father acquired a large body of land, and was at the time of his death supposed to be wealthy. In his youth he had joined the Masonic lodge, but for many years had had no fellowship with it. When he died the Masons rushed out to his widow, and begged to be permitted to bury him. She objected, saying that her husband had had nothing to do with Masonry for years, that she did not approve of it, and that she did not wish them to perform the service, etc., but they insisted and she yielded.

This gentleman told me that the lodge hired every livery rig in Quincy, Ill., for the Masons to attend that funeral. The world looked on in open-mouthed wonder. What a marvelous thing it was to have a string of carriages like that at a funeral! And to think that the Masons were doing all this at their own expense in honor of their brother! Yet after a little while the lodge presented a bill of five hundred dollars against that estate for the use of those carriages. The estate was found to be almost worthless. There were large assets, but there were large liabilities. And so that widow and her children out of their own pockets paid that carriage bill, which they did not contract, which was contracted by the Masons for the glory of Masonry.

A similar experience came to my knowledge only a few days ago. A Freemason from Wyanet, Ill., was sent, I think, to Dakota by his employer to sell threshing machines. While there he sickened and died. A friend went after him, and brought his body home. The Masons flocked around him, and took charge of the funeral arrangements. The minister who descended from his high position as a servant of God, and became a tooter for the Freemasons on that occasion, said, "See what the Masons have done for this man; watched over him, looked after him, prepared his coffin, brought him home—and all free, all free, all free. Who dares to say that a man who was a member of an organization like that did not go to heaven?" Yet that man was not only not a member of a church, but he never went to church. And that preacher, who was paid a salary by a church to preach the gospel of Jesus Christ, and to build up His kingdom in the world, profaned the house of God by language of that sort.

The point of it, however, I had for a moment forgotten; it was this: Every cent of those expenses, contracted by the Freemasons was paid by the widow. She told my friend, Mr. John Bradley, of that city within two years, that this was the fact, and that the bills amounted to about five hundred dollars.

And now comes the Missouri Freemason to give us the theory of this practice. In olden times Masonic lodges were not expected to pay large bills for funeral expenses of members. Indeed, what were Masonic lodges expected to do in olden times? What are they expected to do now? They swear men under death penalties to conceal the proceedings of their lodge meetings from wives and children and civil government. They take men's money for initiation, for dues, for dances, for banquets; they yoke up good men, and Christian men, with others who are not only godless, but in many instances base and ignoble even when judged by human standards. What do they purpose to give in return for these oaths, this money, this time, this companionship? Men and women have been

told, that when Masons grow poor, grow sick, or die, there will be some return. But we find that there is no return. Widows, orphans and estates pay the bills. Where there are no estates to pay them, there is very little Masonic display, oftentimes none at all. And the Missouri Freemason comes in to tell us that this is the way it ought to be; that men who expect to get anything out of Freemasonry are fools or frauds.

It is a good thing to have a lie unmasked. Let us understand definitely that Masons do not profess to make returns for the expenditures which they require. If they can saddle men on the public treasury, if they can get themselves elected to offices where the taxpayers will have to pay their debts that they may do. But as to any fulfilment of obligations on their part, that is not to be looked for—at least, according to the Missouri Freemason.

I wish to call your attention to another fact that will conclude this letter. As the effort to deceive men by the pretence of a Biblical foundation for the lodges is redoubled at this time, so the effort to bring lodges into the control of the church and church institutions is constant. I find in the Chicago Tribune of recent date, under the head "Lodge Men Meet in Church," the following extract:

> Efforts to bring religion and secret societies into a closer relationship and better understanding resulted in a special Knights of Pythias service at Trinity Episcopal church, Twenty-sixth street and Michigan avenue, last night. More than 1,000 members of the order were present. Four more will be held this year. The Rev. Z. B. Phillips, in his sermon, said religion promoted better fellowship, and, in many instances, had the same aims as lodges.

Here are a thousand lodge men meeting in a church, with a sermon by a Christian minister who tells them that churches and lodges are working for the same ends, and should be co-operant in society. Of course, that preacher must know that lodge men do not in general belong to the churches. It was recently stated in print that sixty-five per cent of the Freemasons in this country belonged to the Christian churches. No man who is informed regarding the facts would think of saying such a thing as this. From a careful study of the subject, running through many years, I am satisfied that ten per cent would be an overestimate. Of course, I do not pretend to exact numbers. No one knows them at present, for the census has never been made. But it is absurd to say that any large percentage of Freemasons, Odd Fellows, or Knights of Pythias are church members. The whole tendency of these orders is to keep men away from the churches; and if the members of such orders get into the churches they either "love the one and hate the other, or cleave to the one and despise the other." Men cannot serve both lodges and churches, and do not. But there is ever a cry in the human soul after God, and the gods of the heathen, that is, all gods who are worshiped without Christ, have never from the beginning until now satisfied that cry. And so the lodges are by some hook or crook getting into the churches.

The Saint John's Days, Easter, something or other—no matter what, so that godless, drunken, unholy men, who never go near the churches on other occasions, may march in with swords and feathers, and make a display of themselves, and then leave the church for another year to go to the places that they really enjoy—all these are brought in to unite the lodges with the churches. And preachers from time to time help to make the ruin of these souls more sure by preaching to them falsehoods about the mission of the church and the mission of the lodge, the foundation of the lodge, and the foundation of the church.

We are to remember, however, that God is not deceived—that He will not be mocked; and that we are living in an age when judgment is advancing fast upon the unbelieving world. We have every reason to feel that God Himself is moving. The legislatures of Kansas and Minnesota are discussing the legal pro-

hibition of high school lodges. The Supreme Court of Washington has decided that the Boards of Education already have the right to forbid them. The Board of Education in Chicago has been sustained by the courts in its efforts to wipe out these boy lodges, which have been corrupting and destroying those whom they have drawn in. Newspapers which never had a friendly word to say for our work give columns to statements of fact regarding the secret society movement in the high schools.

But secret societies in high schools are just like secret societies out of high schools. They are adapted to the same ends, they do the same deadly work. It is quite proper that high school lodges should be forbidden by law. All lodges ought to be forbidden by law. It is a singular fact that any body of men should be permitted under cover of law to meet together and plan for the political advancement of their members, for the protection of criminals connected with them, for the injury, financial or other, of those outside their membership. Wendell Phillips was entirely right when he said, that secret organizations should be forbidden by the law of the land. We may say more. They will be. If not sooner, then later. For righteousness is to triumph, and all iniquity, and iniquitous things are to be destroyed. Fraternally yours,

Charles A. Blanchard.

DIED AFTER INITIATION.

Deaths from Masonic and college initiations are not unknown, but fatal results from Odd Fellow initiation are not so common. It is alleged that Charles D. Sharp, son of a Boston minister was initiated Saturday night, December 1st, in an Odd Fellow lodge in Los Angeles, California, took to his bed, and the next Friday morning died. It is also alleged that he said: "They tore my clothes off and knelt on my chest. I think one of my ribs is broken. There is a severe pain in my chest all the time." If this is true, they appear to have been fraternal after the manner of Joseph's brethren when they put him in the pit.

Editorial.

THE LODGE GOAT.

In Armour's packing house, Chicago, there is said to be a goat which has been trained to walk ahead of the sheep and to deliver them over to the butcher, who stands ready for their destruction. This goat is taken the best of care of. He is a valuable asset in the business.

It is not uncommon for ministers to receive their degrees from the lodge without expense to themselves. They make the best kind of lodge goat for leading the sheep of their pasture (young men) into lodge fellowship. These ministers are an important asset of the lodge. It has a financial interest in them and the lodge members will contribute to their support. Besides being a lodge goat to lead the sheep to their souls' destruction, the minister of this sort will preach the annual sermon on lodge-advertising Sunday. What a contrast to the example of the Lord Jesus Christ, who would have died rather than have shown a distrust of His Father's care, by making an alliance with the world or its Prince, for bread! Such lodge-joining ministers walk "according to the course of this world," and are evidently "fulfilling the desires of the flesh and of the mind," and are by nature the "children of wrath." Let us faithfully warn and exhort them, and pray for them, that "God, who is rich in mercy," and who saved us when we were "dead in sins," may help us to save them.

THE CHURCH BROADER IN CHARITY.

Sunday evening, Feb. 21st, a Methodist minister preaching on the "Church," spoke a few words for men who claim that the lodge is better than the church. He said in part:

"I want you to come into the church because of the company you will find there, because of the service you can render, and because I want you to meet the great Captain.

"I venture as I look into your faces tonight, that I see here the men in the highest standing in the community. This is not a bad town, and I would gladly live here, but let me tell you I would not consider my

family safe for 24 hours if every church were closed and every minister and Christian were to leave the town.

"You say you have something better than the church. What is that? Your lodge? Well, I have nothing in particular against lodges. They may be very well in their place, but let us compare them a little. To get help in your lodge the candidate has to be looked up, he has to be examined. If a member is sick you provide a nurse for him and send flowers to his funeral.

"The church is an institution that is broader than that. If some one is sick or in trouble we do not ask is he a member of our organization, or are his dues paid in full? We simply ask is he a brother man in need?"

One thing which may be added is that the church is something besides a mere health or life insurance organization, and does more for men than provide nurses for the sick or flowers for the dead. It does not halt at financial returns for premiums paid.

GOMPERISM IN WASHINGTON.

The New York Sun of March 15th quoted from what it designated as a leading newspaper, which gave the following outlook of affairs in its city, which happens to be the capital of the whole country.

"Unless the master builders concede the demands made last night by the Structural Building Trades Alliance that all non-union men at present employed in the building trades in Washington be discharged and agree that none but men carrying cards be given employment a strike will be called immediately, which will tie up the erection of nearly every large building now in course of construction in the city. The Metropolitan Club, the new municipal building, probably the Agricultural building and many others will be affected."

One of the delegates of the Alliance mentioned is quoted as saying, "We are willing to fight to obtain peace; what we propose to do is to have our organization so effectually trained as to make it impossible for the bosses to even begin their work if non-union men are employed."

Here is a pretty frank exposure of the democracy or its opposite which has intruded into American life, and of respect for American law. Fair play and public decency are shamelessly disavowed; tyranny of a type that would disgrace the bosses if they could and would ape Gomperism and a code fitted for the use of smugglers and highwaymen without alteration, is set forth as if fit to be announced within the borders of a civilized nation. It is a discouraging thought that in every place open to ordinary suffrage, and concerning any subject considered there, such creatures vote. This country has several things to dread, prominent among which is gomperization.

ANOTHER NOTCH ON THE BRAKE.

Several months ago hearings were given by the Springfield, Massachusetts, school board in which citizens discussed the vexatious question of high school secret societies, and after thorough consideration and great publicity, aided by the able local papers, the board adopted the following resolution near the end of September.

Resolved, That it is the judgment of the school board that official recognition should be withheld from a student organization which does not admit jurisdiction on the part of the school authorities, and it is therefore voted that no secret fraternity, sorority or other secret society shall be permitted to use as a part of its title, in connection with catalogues, programs or publications of any kind, the name of the high or other public schools to which its members may happen to belong, or in any way to represent itself as an organization existing under the sanction of the public school department of the city.

Soon afterward a question arose because one of the girl societies which was to have a dance had two or three teachers engaged as patronesses, and these teachers were informed that such a service would be considered contrary to the spirit of the rule. The teachers were among the graduate members of the society, but under the understanding they withdrew so far as acting as patronesses was concerned.

The resolution passed by unanimous vote, yet one member of the board proceeded to claim for it a construction which the others did not agree with.

Some of the teachers seemed to be uncertain about its effect in cases where teachers remained graduate members. They were not sure whether it ruled against all activity in the societies or not. One or two teachers asked the superintendent to make a ruling defining the teachers' real position.

At length the school board passed in the spring a clause supplementary to the resolution of the fall preceding, which seems likely to separate the faculty wholly from complicity with the obnoxious system. As for the original resolution, the vote was also unanimous for the following addition:

It is also the judgment of the board that membership, active or post-graduate, in a secret fraternity or sorority, or patronage of such society in any other manner on the part of any teacher or other official of the public schools, constitutes official recognition within the meaning of the foregoing resolution.

LAW OF LABOR.

Organized labor was the subject of a sermon yesterday morning on the "Law of Labor," by the Rev. Raymond H. Wilson in the Walnut Street Presbyterian Church, Philadelphia.

"Members of labor unions," he said, "seem to take it for granted that they represent labor. I think it must be pretty clear that these self-appointed spokesmen for the men of toil are merely the aristocracy of the workers."

The speaker charged that the fundamental principles of labor unions were opposite to the principles of Christ.

"The principle of the most pay for least work is of the world and not of Christ," he said, "as is also the principle so prominent in labor discussions, namely, that the troubles of the workingmen will be over when his wages are sufficient."

Doctor Wilson added that a "law of labor" was needed, "not for the three millions of organized labor, nor for the thirty millions of productive toilers, but for all."

Faith is the lens which brings the invisible to view.

MOODY BIBLE INSTITUTE.

Mr. Moody used to claim that the summer is the best time for aggressive Christian effort since it is easy then to get at the people in the open air, while often impossible to get them into the churches. So when he founded a school for Christian workers at Chicago in 1886, he planned that it should remain open throughout the year, and this plan has always proved a success.

The prospectus for next summer's schedule, May to August, is now issued. Send for a copy. Address 80 Institute place, Chicago. Daily classes in Bible and Gospel music are to be held, taught by men of national reputation like Dr. James M. Gray and D. B. Towner, and their associates.

In addition, a succession of special lectures by Dr. Torrey, President W. G. Moorhead of Xenia (Ohio) Theological Seminary, Dr. E. M. Wherry of India, Mrs. Antoinette Lamoreaux and Dr. A. C. Dixon of Chicago, and others are offered.

The method of the Institute is to combine practical training with lectures and study, and by means of tent, Gospel wagon and open air meetings the students get all-round experience. This makes it helpful and attractive to pastors and returned missionaries who wish to freshen up their experience.

Many college and seminary students and school teachers have already applied for admission.

FROM BALL TO CHURCH MEMORIAL

Opening its fifty-ninth annual convention with a ball Wednesday evening, Feb. 20th, the Theta Delta Chi closed Sunday afternoon with a memorial service at the Fourth Presbyterian Church, West End avenue and Ninety-first street, New York. The progress was surely in the natural direction, and if it is better to go to the house of mourning than to the house of feasting, or to the house of dancing, which is a modern counterpart apparently, the progress was in the right direction. One of the most impressive external characteristics of secret orders open to the view of all is their easy affiliation with vices large and small.

DECADENCE OF GOOD TEMPLARY.

The decadence of Good Templary can not be charged up against the Prohibition party. Space in the Phalanx and other papers of the party has been freely given for the news and advocacy of the claims of the order. It is evident that reasons for its receding must be sought elsewhere. And principal of these, we believe, is that people have concluded that secret organizations are not necessary or best for temperance work. The Sons of Temperance also had its day. Then the multiplying of the insurance fraternities, reaching every community, has had something to do with crowding these temperance organizations to the wall. Why, in some places the church has almost had the life squeezed out of it for the same reason.—*Patriot Phalanx.*

INDEPENDENT ORDER OF GOOD TEMPLARS.

Hon. Neal Dow's Testimony.

"I will tell you very frankly, ladies, that when the W. C. T. U. began, I thought not much would come of it. * * * I belong to the Good Templars; very nice people; we like temperance, pass temperance resolutions, sing temperance songs, for temperance we pray, but then, practically, we do not do very much; that is to say, we don't vote that way. * * * You never see any party newspapers say a word against the Sons of Temperance or Good Templars."—*Daily Union Signal, Oct. 22, 1888, at National W. C. T. U. Convention.*

Don't Vote That Way.

At the thirty-eighth session of the Grand Lodge of Illinois, Independent Order Good Templars, the following resolution was offered:

Resolved, That in view of the widespread interest in the temperance cause and the aggressive spirit of all temperance workers, we deem it wise and best that all voters give their support by franchise to such parties as express themselves positively in favor of the abolition of the liquor traffic."

This resolution failed to pass. The Good Templars' organization is nonpartisan and forbids partisan discussions in the lodge. It is evident that Hon. Neal Dow had good reasons for saying that Good Templars "don't vote that way," and that many of their professions were a mere sham. And yet we hear temperance orators declaring that the Prohibition party owes its organization and platform to the Good Templar lodge! Good Templarism has been one of Satan's pack horses for popularizing secrecy. We are glad to note its decadence.

TOO MUCH CHRISTIANITY.

The sick benefit society of a Swedish lodge of Good Templars being unable to finish business at the time of annual election, adjourned to *Sunday afternoon,* and the weekly business meeting of the lodge itself followed. Two new members were received, and the lodge proceeded to engage in an animated discussion of faults alleged to belong to the International Order of Good Templars.

The pledge was criticized as not leaving sufficient leeway regarding religion for all who wish to join the order. Religious reference ought to be stricken out of the ritual so as to open the way wider for temperance enthusiasts to enter the ranks. Lodges should encourage good temperance orators within their own ranks at festivals in preference to clergymen. Rituals should incline to high ideals rather than to anything having the quality of sect: in this respect they should be on a level with Odd Fellow rituals. (Odd Fellowship calls Christianity a sect of the universal religion which includes paganism, and discountenances the mention of Jesus' name in the prayers of the lodge.)

On the whole, this secret order professedly devoted to temperance, appears to contain members who are troubled by the religion of the order, and by the presence of preachers of religion. The last is a natural corollary, for how liable a preacher would be to let slip some word that would be sectarian; that is, Christian in distinction from deistic or pagan.

Every life exerts an influence, in some way, every time it touches others—it makes them happier and better, or the reverse.

JONATHAN STEVENS PERHAM.

Jonathan Stevens Perham died at Brookfield, Vt., March 12, 1907, of old age, in his ninety-fifth year. He was dressed and about the house in the morning and passed away apparently without pain at 4:30 p. m.

He was born at Brownsville, Me., July 7, 1812. The family moved to New Hampshire on account of threatened Indian trouble, thence to Tunbridge, Vt., and to Brookfield about 1822. He came to his late home in 1839. He was the last of ten children born to William Perham, third, and Prudy (Stevens) Perham and of the sixth generation from the first American ancestor, who was born in England in 1632, and settled in Chelmsford, Mass.

He was converted at the age of 17, joined the Freewill Baptist church at East Roxbury Feb. 28, 1851, united by letter with the Second Congregational church of Brookfield. *He was anti-secret from Morgan times;* politically, an Abolitionist, Liberty, Free Soil, Republican and Prohibitionist. He was one of the "319" who voted for Birney in 1840. He did not use tea, coffee, tobacco or liquor and was never ill enough to call a physician.

He is survived by one son, John B. Perham; seven grandchildren, and three great-grandchildren.

Mr. Perham was fourteen years old when Morgan was murdered. In his twenty-fourth year he was elected to the Legislature by the Anti-Masonic party. He was a loyal friend of the Christian Cynosure, but better than that, he has left a son with the same principles, who will with the same unflinching integrity continue to fight the good fight.

Ballington Booth declares that "the principles of my father and myself differ in many ways." When Gen. William Booth was in Chicago, on his former trip around the world, he told us that membership in the Masonic order was forbidden to the Salvation Army. Is this the reason why Ballington declares: "There is no possibility, as long as I live, of an amalgamation of the Salvation Army and the Volunteers of America"? He joined the Masons immediately upon breaking with his father and the Salvation Army. The old General is making his last trip of inspection, the world round, and Ballington says: "I will always be glad to meet him (his father), if he expresses desire for a meeting. I shall not, however, communicate with him first."

CONTRIBUTIONS RECEIVED.

The Treasurer reports having received the following amounts since the last report, four months ago: $1 from each of the following: Rev. D. S. F., Mrs. L. C. A., C. S. A., D. B., J. S., Mrs. D. R. K., Rev. J. McF., Miss E. F., Rev. J. A. B., S. M., Rev. E. A. S.; $5 from each of the following: P. B. P., J. E. P., D. A. S., F. L. F., C. A, F., Rev. E. R. W., W. K., Mrs. J. A. R.; 75 cents from Rev. W. G. W.; 60 cents from Mrs. R. S.; $10 from each of the following: C. A. B., Prof. R. L. P., E. W.; $12.50 from W. I. P.; $4 from Rev. T. A. McE.; $75 from O. C. L.; $200 from estate of Eli Rarden; $33.21 from Wheaton College Church; $11.45 from Fifth Avenue Christian Reformed Church, Grand Rapids, Mich.; $6.33 from East Street Christian Reformed Church, Grand Rapids, Mich.; $25.83 from First Christian Reformed Church, Roseland, Ill.; $6.88 from the Christian Reformed Church, West Sayville, N. Y.

Among the good and faithful friends of the Cynosure and of the cause which it advocates are Rev. H. Sawyer and wife, of Milan, Michigan—one eighty and the other seventy-nine years of age. Brother Sawyer in his early manhood was a member of the Sons of Temperance, where in a short time he got all the secretism he wanted for the rest of his life. Referring to his experience in the ministry he says: Oh, the destruction that secret societies have wrought! He does not think the story, "A Twentieth-Century Minister," calculated to do very much in the way of enlightening the rising generation as to the evils of secretism.

There is always a place to reap for the man who has his sickle ready.

News of Our Work.

Mr. A. D. Cline, of Pikeville, Kentucky, is a new name to the readers of the Cynosure. He is a man, however, that has the "courage of his convictions." He is a Seceder, but better than that, he is a spirit-filled Christian, and it is not to be wondered at that Satan is causing some excitement in that community. However, the Holy Spirit is triumphing, and several have joined themselves to Brother Cline in this work. He writes that several have renounced their lodges, and we may expect the testimony in the Cynosure in the near future. He says, "Pray for me! That I may not compromise. I would rather be right than have the honor and applause of all the world."

G. W. Park, of Virginia, Missouri, writes under date of April 18th, that Carrie Nation recently spoke in Butler, Missouri, and had about five hundred out to hear her. She gave her address in the Christian church. She told the people that Masonry violated the marriage contract; that God made husband and wife one, but that Masonry by its obligation of exclusion made them two. She said that the Masons took an oath not to violate the chastity of a Mason's wife or daughter, but, said she, what about the wives and daughters of other people? Mrs. Nation charged them with excluding Christ from the lodge, and gave all the secret societies a "grubbing." The Eagles she called buzzards. Mr. Parks says, "I have heard many people talk on secret societies, but never heard any one go for them as she did."

FROM ARKANSAS.

Mr. A. J. Millard, of Little Rock, Arkansas, is contemplating attending our annual meeting in June. In a recent letter he writes: "The package of books and tracts have just come to hand. I was waiting for them. I want to give some of them to the young man here who is contemplating joining the Masons. While talking to the young man recently a Mason and a Baptist preacher came in and picking up one of the tracts on Masonic oaths said, 'They are not the oaths of Masonry.' I said, they are, and I can prove them to be such, and referred him to Mr. Ben M. Bogard, who says that they are the oaths of Masonry, and that there is no use in denying it. This Baptist preacher then began a tirade of abuse, and said that any one that had taken the oaths and then exposed and revealed them, was a low-down, mean, dirty scoundrel. I said, do you think that Herod ought to have kept his oath, even if he had to take off the head of John the Baptist? He answered that I would be blackballed if I tried to join a Masonic lodge. I told him that I was not trying to get in, but trying to stay out; that Jesus would not blackball me, and that was all that I cared for. I told him I expected to go to the annual meeting of the National Christian Association, and expected to see a number of 'scoundrels' that had come out of Masonry and exposed it. He said he would like about forty-five minutes to talk before that body, and I assured him he could have that privilege."

STODDARD'S BUSY MONTH.

Dayton, Ohio, April 18, 1907.

Dear Cynosure—I have stopped here for the night, on my trip west. The past month has gone quickly because of the pressing work. Ten addresses were given in the six days spent with friends in Sullivan County, Pennsylvania. It was felt that prayers offered in behalf of these meetings were answered. God's truth must prevail. There were questions and discussions, as would be expected. Some received and rejoiced in the light, while some (sad to say) professing Christians, chose darkness; at least they were not found seeking light, but rather turning from it. Friends contributed twenty-five dollars to my support, and several subscriptions for the Cynosure. The many acts of kindness were cheering.

Swiftly the train carried me through and over mountains and brought me to the great metropolis of the East. In the never-sleeping New York I sought

to keep step with the rushing multitudes as I looked up N. C. A. interests. Some lectures were booked for November next. If the Master wills, that month is to be given to New York and New Jersey work, with the Convention in Paterson, N. J. Friends in that section desiring lectures at this time will kindly notify me in advance, so dates can be arranged.

The lecture in the Christian Reformed church, West Sayville, N. Y., was largely attended and very encouraging. When I stepped from the train I was greeted by my friend, Rev. H. J. Haarsma, whom I recognized as the young man (then a student in Grand Rapids, Mich.,) who aided much in the preparation for a State Convention years ago. He took me to his delightful home, where his good wife and little ones cheer him on in the battles incident to earnest Christian life. In addition to the collection, the Cynosure subscriptions obtained gave evidence of warm hearts and generous hands. It was expected by some that a Masonic minister of the place would be present at the lecture and answer me. He failed to appear. I called on two ministers of the town; found one interested and glad to help, the other was angry. In a loud, scolding tone of voice, the latter declared he knew the Foresters were a good lodge, and kept on asserting that he knew this, that and the other thing, giving no opportunity for reply or suggestion. In leaving I felt little could be done to help him until he got into a different frame of mind. The Christ life cannot be attained without the Christ-spirit.

In Washington, D. C., I attended the German Baptist Brethren church and received, as always, a cordial welcome. These people are not given to display, but are getting in solid work for the Master, as their united spirit and increased membership indicate. I hope ere long to be able to give a desired lecture in this church.

At Scottdale, Pa., I found friends at the Mennonite publishing house crowded for room. An addition, 40x70 feet, three stories and basement, is being built, and it is hoped they may soon have facilities for their increasing business. This church and these friends are wide-awake, and opposing the Lodge evil.

At Uniontown, Pa., I fulfilled a long-standing desire and gave an anti-lodge address in the German Baptist church. The attendance was not large, owing to storm. Cynosure subscriptions were given and a promise of a welcome on my return. Our good friend, Jasper Barnthouse, elder of this church, was not sufficiently recovered from sickness to attend, but his assistant, Rev. B. B. Ludwick, showed me much kindness.

A trolley ride to Fairchance discovered our old friend, Brother J. H. Whiteman, with a church that always welcomes truth along N. C. A. lines. No people stand firmer in opposition to the Lodge in all its forms than Free Methodist friends.

At New Concord, Ohio, I found our Covenanter and United Presbyterian friends rejoicing in the help given them by President Blanchard during his visit last November. That such work was needed is evident from the fact that two pastors of this town so far forgot their high calling as to unite with the Masonic lodge. How sad that any minister should be misled and join those leading away from Christ! The College at New Concord is blessed, and is made a blessing to many. Among the questions soon to be discussed in one of the literary societies is "The Lodge." Much preparation is being made for this discussion.

At Zanesville, Ohio, there is a Free Methodist church that will accommodate two hundred people. They would welcome an anti-secrecy convention. Can't we have a rousing meeting here this fall? Who votes for it, and who will help?

Columbus, Ohio, gave her usual support. At the Capital University I was privileged to speak to about 150 young men who are preparing to serve the Ohio Lutheran Synod churches in the years to come. The applause during the introduction was most cheering, and continued during the address. My stay at this point was made most pleasant in the home of our old friend and helper, D. H. Harrington.

It is impossible to mention here all

who contributed to aid the N. C. A. representative at Cedarville, Ohio. On Sabbath the work of the Church and the Lodge were contrasted, in the church where, nearly twenty years ago, the writer and the one who has since kept the altar fires burning at home, were pronounced man and wife. During the past year the present pastor of this church, Rev. W. J. Sanderson, has taken to himself a wife. Everywhere there were commendations of these good people.

The College at Cedarville and the United Presbyterian Seminary at Xenia both rejoice in increased attendance. I cannot now write of increasing interest and open doors in Cincinnati, Ohio.

The Monkey Club has recently increased its membership and built a Temple in Hamilton, Ohio. This Club originated in what was known as the "Monkey Saloon." We now see men (?) organized under the names of Dogs, Elks, Buffaloes, Snakes and Monkeys. Which of the animals will next be disgraced?

More anon.

W. B. Stoddard.

MICHIGAN AGENT'S REPORT.

Tipton, Mich., April 22, 1907.

Mr. Wm. I. Phillips:

My Dear Brother—Since I began work the first week in April, I have preached three times in and around Elkton, and have given eight Bible readings in Elkton. On Sunday, April 14, I preached on "Separation," at Wakefield, Mich. This is one of my sermons on Secrecy. All seemed to appreciate it. One man became enthusiastic and shouted and exhorted with great power. More than one said they never understood the Scriptural teaching on Separation before. This congregation was made up of holiness people, Baptists and Adventists. All received the truth gratefully and gladly.

I secured a subscription for the Cynosure at Elkton. I canvassed in and around Elkton the week before, and sold a number of books on Secrecy, besides distributing a number of tracts. I was well received and hospitably entertained everywhere but one or two places.

I came to Battle Creek last Tuesday and tried to sell some books and get an opening to lecture on Secrecy, but failed to do either.

On Friday, the 19th, I came to Tipton. An old friend of mine is pastor here—Rev. H. C. Elliott. He is a very faithful and conscientious man of God, who tries to be a faithful and true shepherd to his flock. Here I lectured, on the 20th, on "Unchristian Oaths," in the M. E. Church. The lecture was well received. One lady said she believed every word of it and wished it could be delivered in other places where she was acquainted. I preached again on Sunday morning, on "Separation from the World." There was much conviction and deep feeling in the audience, and quite a number were in tears. So the pastor gave the invitation for seekers to come to the altar. One young man came forward and sought the Lord, and soon professed pardon and peace. On Sunday evening I preached on "The Principles of Secrecy." There was good interest and attention. I speak here again to-night.

I have been surprised at the interest people take in these subjects when they have an opportunity to hear. But it is difficult to get a hearing. Most ministers and members are afraid of the subject. I have found, too, that it is easy to get people under conviction on the subject if it is presented from the Bible standpoint. At one place there was so much feeling and conviction that it seemed inappropriate to close the meeting without an altar service. Quite a number prayed. One lodge man got under conviction and prayed for light and leading as if for salvation itself. Afterward he promised to leave his lodge for good. After dismission some said it looked as if they might start a revival meeting from that service. Yours fraternally, G. A. Pegram.

Oskaloosa, Iowa, April 11, 1907.

I cannot speak too highly of the truths set forth in the Cynosure in the years which I have had the pleasure to read it. Please find enclosed subscription for two years. Rev. W. P. Sopher.

Public generosity does not atone for private robbery.

What a happy thing it would be for families and for churches if every one should move out of Grumble avenue and take up his residence in Thanksgiving street.

FROM AGENT BAXTER.

Corydon, Iowa, April 19, 1907.

Dear Brother Phillips:

March 19th a service was held at Ramona, Kan. A lady present remarked that she was glad to see so many young people out. The pastor said, "I suppose you will keep at this work if the devil don't kill you?" There are persons whom the evil one does not think worth killing. It was far different as to the apostle Paul. It would be an honor, indeed, if one had so great spiritual success, as the apostle, that Satan would seek to take his life.

There were only a few at the meeting in Blackwell, Okla., March 21st. It would not be well to stir up the devil in this place, unless one was sure he could cast him out. It can be done in Jesus' name only.

It was the intention to hold two evening services at Billings, Okla., but there was only one. Thanks are due Brother Paden for his kindness.

We can rejoice over the meeting in a country church, near Piedmont, Okla. The spirit of God was present. Two men rose during the invitation. We hope they may truly make Jesus Lord in their lives.

Brother Comstock is a member here. His father, as a boy, worked at the tavern in New York State, where the conveyance was obtained in which William Morgan was taken to Fort Niagara.

At Enid, Okla., a lady who is now an earnest Christian, related the following: During her early married life, her husband desired to become a Mason. From money earned by teaching school, she gave him the means to pay the initiation fee.

The Master of the New York City Lodge was afterward in their home giving an oral drill (though this was contrary to lodge rule) to her husband. As the wife was in an adjacent room, she listened to this statement of the Master: "I am getting tired of this; I have an expose which is correct to the letter, which you can have and study from."

The husband obtained the book, brought it home and laid it on an upper shelf. After he had retired and was asleep, the wife took down the book, and by memorizing from night to night, became well acquainted with its contents. More than once as she sat alone, studying the oaths she became frightened, blew out the light and went to bed. The husband since leaving the lodge, told how alarmed he was as the oath was administered to him; but when the hoodwink was removed, there stood his pastor and other church members, and immediately he hid, so to speak, behind them.

March 7th I preached twice in Oklahoma City. The next evening I spoke to a very small number. I hope there was good seed sown. One minister from Guthrie was present. Though only ten formed my audience, the amount given was $2.60.

At Parsons, Kan., it was my privilege to speak to a few colored people.

The pastor of the church had been giving attention to the Secret Society question and is interested. He is not a lodge member. As is well known, the Lodge has a peculiar fascination to this race.

Lecompton, Kan., is a little hamlet, but I trust God may use for His glory the truth spoken there. The pastor, in conversation once with a Woodman, said: "If in a year you only placed four sacks of flour in the flour barrel at home, how could you expect your wife to take out twelve? How, then, can the Woodmen insurance lodge sustain itself, since so much is taken out, when a member dies in proportion to the dues paid in? "Oh," replied the Woodman, "we must have sixteen thousand initiations yearly, and these at $5 apiece bring in $80,000. More or less of those initiated drop out, and if they do not want to stay we can't help it. And in this way we continue to do business."

April 17th God blessed a meeting in Lenexa, Kan. In this little place the lodges outnumber the churches, and last

week there was work to secure a new lodge.

Notwithstanding that lodges and sunflowers will still thrive in Kansas, we know our work will help, if ever so little, in advancing the glorious cause of Jesus.

J. S. Baxter.

MRS. WOODS' REPORT.

He Needed the Spoken Word and the Printed Tract.

Pine Bluff, Ark., April 17, 1907.

Rev. Wm. I. Phillips:

Dear Sir—I told you in my last letter how the "Coffee Creek Man," a preacher, tried to get me to the place to kill me, but failed.

Well, a few days afterward, I visited the P. L. and M. Association. Dr. E. C. Morris is moderator of this district. When I got there Dr. Morris was talking about the Secret Societies. He told the preachers that they had no right to preach annual sermons for secret orders, and that they might as well preach annual sermons for farmers and merchants. He said that there is no more authority given in the Bible for one than for the other. He said, "You ought to be loyal to the Church, and let these orders alone. You all know that I have your signs and grips and know what I am talking about." After Dr. Morris sat down, Dr. Merchant, president of the B. Y. P. U., said some very strong things against the lodges.

So when the meeting adjourned for dinner, one of the preachers came to me and said: "Sister Woods, I'm sorry that I ever joined an order. Those preachers yonder behind the tent are talking so badly about them, I wouldn't let them know that I ever belonged to one. I am ashamed to say that I was foolish enough to allow myself to be fooled into the Masonic order. I never have felt right since I joined that thing." He said, "I stood there just now and listened to those preachers, until I was sick of it. I slipped into the thing last fall, and now I am just going to slip right out of it. Any man that is a Christian can tell, as soon as he is made a member of an order, that there is something wrong about them; but I could not see what it was until you gave me those tracts; then my eyes were opened, and now since Dr. Morris and Dr. Merchant have said so much against the orders to-day, I am more determined to quite than ever."

I tell you, Brother Phillips, God's people are coming out of these idol worships. Men and women are coming out, and they are taking a stand for Christ. Yours for Christ's service,

Mrs. Lizzie Woods.

REV. DAVIDSON'S REPORT.

Vidalia, La., April 17, 1907.

Dear Brother Phillips:

Perhaps the readers of the dear old Cynosure will be interested in my work across the "Mason and Dixon's line."

I came here by the special invitation of the Young Chapel Baptist Church, but the rulers of the Secret Empire lost no time from the announcement to the day of service in endeavoring to keep the people away. I had a few out to whom I preached and distributed tracts, and from whom I received 50 cents in contributions. I found that the seed sown last January had brought forth good fruit to the glory of God. I was gratified to learn that the Negroes owned 40 per cent of this town, and have very comfortable residences with orchards and gardens. The two races here get along very peaceably together. The educational facilities are by no means what they should be for either race. Very little real interest is manifested in church work, but secretism is strong, and its kingdom well fortified. I was entertained by Rev. John C. Calhoun.

Natchez, Miss.

This is one of the oldest, as well as most beautiful of Southern cities. It was known for years as an old Southern aristocratic residence city, but what a change! Bar rooms and gambling dives are rampant and defiant; even women, especially negro women, are permitted to go boldly into the saloons and carouse in wine rooms which are specially arranged for the degradation of females. All of these licentious places are owned and operated by educated white men. Natchez, once the Eden of Mississippi,

Crupp, Miss.

is now a veritable Sodom. *It is also the supreme seat of government for more than fifty different kinds of secret lodges.* Here is where the Supreme Masters, Grand Masters, Queen Mothers and Sovereign Grands have their offices.

I was cordially invited to this place by that big-hearted and generous man of God, Rev. J. H. C. Henry, to preach for him in his Union Church congregation. Brother Henry is an able young man, but he has felt the blow of Jubulum's maul. I was entertained by Mr. and Mrs. V. Bush.

White Castle, La.

I was invited to this city by Professor A. Taylor to address his school. I delivered tracts and talked of the lodge evil. Professor Taylor is a strong lodge man, but he indorsed my address, and advised the school to heed it.

I preached at St. Paul's Baptist Church, Rev. A. L. Ash, pastor. I found Brother Ash a loyal shepherd, opposed to lodgism, and the many modern evils of the day. White Castle is strongly infested with secret orders, which, as usual, are giving the churches a great deal of trouble, as well as robbing their own dupes.

Bayou Goula, La.

I was cordially received in this city by Rev. Frank Golden, the devoted pastor of St. Paul's Baptist Church, who had previously announced my appointment. I preached for his good people at 11 a. m. and received $2.85. At 8 p. m. I preached to an overflow house of intelligent and patient hearers, and distributed "Lodge Lamps," and tracts, and received $10.15. Elder Golden has been pastor here 18 years, and stands high in the estimation of the community. He is a true disciple of Christ, as well as an ardent friend to our reform. He has never bowed his knee at Baal's secret altars, but has ever stood as a wall against them. He indorsed all that I said. Twenty-four came forward for prayer, and four were received into the fellowship of the church. Rev. Golden and his people extended to me a most cordial invitation to return. The Sunday school here gave me one dollar.

I accepted a cordial invitation from Mrs. E. Boyd, principal of St. Paul's School, to address her students, which I did.

Seymourville, La.

Here I received the usual welcome from Pastor E. Peterson, and preached to a large congregation at Union Church; but as pay day was far away, the collection was small. The reception which I received, however, was royal. Pastor Peterson is an ardent anti-secretist, who believes that the only divinely ordained institutions are the Home, the Church and the State. It was a pleasure to meet many old friends here.

Plaquemine, La.

A hearty welcome was given me by Pastors V. B. Hubbs, I. S. Jones and D. W. Woods. I preached for Pastor Hubbs at Plymouth Rock Church and distributed tracts. This place is a lodge stronghold, but God has a few true witnesses here. I secured a number of Cynosure subscriptions.

Baton Rouge, La.

The name Baton Rouge was derived from a stick made red in the blood of a Frenchman scalped by a band of Indians. There is quite a contrast between this city now and the city of Baton Rouge of 1889, when our anti-secrecy convention was held here in Shiloh Baptist Church by Rev. H. H. Hinman and myself. The city now has beautiful asphalt streets, electric lights, trolley cars, gigantic buildings and everything in modern style.

I was cordially received by Dr. W. M. Taylor and entertained at the home of Deacon and Mrs. H. D. Headley. I preached at Mt. Zion Baptist Church to a large congregation. Dr. Taylor the pastor, is a young man, of sterling qualities. He has 2,000 members under his administration, and a fine, commodious church has been erected. I also preached for Rev. R. Brooks, pastor of Macedonia Baptist Church. Four young ladies made a profession of faith in Christ and joined the church at the conclusion of my sermon.

Professor J. S. Clark, principal of the Baton Rouge Baptist Academy, suspend-

ed all studies and called all students and teachers into the spacious chapel of the school and gave me twenty minutes to address them and tell them of our work.

Gloster, Miss.

Rev. R. W. Demars, D. D., received me cordially, and invited me to preach. Professor F. J. Norwood, principal of the city schools, attempted to defend lodgism, but after some argument, admitted that the lodge is hurtful to God's Church.

Jackson, Miss.

March 24th, at 9:20 a. m., I lectured to the Mount Helm Baptist Sunday school; at 10:15 to Farish Street Baptist Sunday school, and at 11:20 I preached and lectured on the evils of secret orders among college students in the chapel of Jackson College. This is one of the best schools for negroes in the south, and is operated by the American Baptist Home Missionary Society of New York.

This College owns fifty acres of land on the outskirts of the city. Has two large, three-story brick buildings. Modern, and well fitted up. There are other smaller buildings. This school raises its own cattle, hogs and fowls, potatoes, peas, etc. Each student is required to work one hour each day. They have 360 students. The president, L. G. Barrett, D. D., heartily indorsed all that I said, and he told the students of his Masonic experiences when a young man, and told them why he left the lodge. This college has no Greek letter secret societies, but they do have a temperance society, a literary society, and a missionary society.

At 1 p. m. I lectured at Lynch Street Baptist Church. At 3:15 I preached at Mount Helm Baptist Church. At 8 p. m. I preached at Farish Street Baptist Church, to a large and intelligent audience. I had a glorious meeting, and Rev. E. B. Topp, D. D., the pastor, indorsed the address. Secret societies here are like they are in most all other cities, very strong and garroting the Church. While our services here were in progress, the Knights of Pythias paraded by, being about 200 in number, never ceasing beating their drum, although I had several forward for prayer at the time.

Yazoo City, Miss.

Rev. C. E. Robinson, pastor of Mt. Vernon Baptist Church, assured us six weeks in advance that he would work up a general union meeting of all the city churches and pastors. He proved himself very worthy, indeed, by making an appointment in his own church, but did not invite any other church or pastor. He absented himself from the meeting in his own church and, although I spent three days and nights in the city, I did not get sight of him. We had, however, a very good meeting at his church.

I called on Rev. Dr. McNair, late pastor of the M. E. Church here. Since his recent manly and forceful sermon on the evils of secret societies, the Bishop has promoted him to the position of Presiding Elder of this District. He is a fluent talker, a quick thinker and an intelligent man of God. He led the opposition a few weeks ago to the Odd Fellows laying the corner stone of their new hall on the Sabbath and indulging in a street parade and revelry on the Sabbath day.

Rev. Dr. McNair has been a Mason, Knight of Caanan and an Eastern Star, but he is now free from the unequal yoke of bondage and walking in the sure light of God's Word.

I was cordially received by Pastor A. C. Carter, and preached in King Solomon's Baptist Church to an attentive and quiet audience. The pastor, though a secretist, is convinced that the lodge is injuring the church, and he cordially invited me to return in May when he will help our work.

I preached at Calvary Church, Rev. A. J. Johnson, pastor, and was followed by Mrs. E. E. B. Covington, of Greenville, in an able address, in which she heartily commended my sermon.

Belzona, Miss.

I was kindly received here by Deacon H. C. Cohn, of Belzona Chapel Baptist Church. I called on my dear old father, who is now eighty years of age and still active. Professor Cordill received me cordially, and permitted me to deliver a twenty minute talk to his 167 students. At night I preached at Belzona Chapel to a large congregation. Rev. Dr. Wm. Hightower, of Clarksdale, General State

Missionary, was with me and corroborated all I said. Lodgism has a strong hold here.

Silver City, Miss.

I preached at the colored Baptist Church, Rev. Greyer, pastor. A lodge of "Sons and Daughters of Jacob of America" was organized the night before, *in this church,* and as the people had been up until 2 a. m., my congregation was small. I showed the evils of secretism in the home, church and state, and made a good impression, and several expressed themselves as being convinced that the religion of secret orders is devil worship.

Greenville, Miss.

I was glad to reach home for a little rest.

I lectured Easter Sunday night at Star of Bethlehem Church, Rev. C. S. Dupree, pastor, who heartily indorsed what I said, and advised loyalty to Christ.

Arola, Miss.

Rev. A. B. Bolden invited me to preach at Union Baptist Church, but owing to a misunderstanding the appointment had been made for two weeks later. I conversed with several persons on the evil of secret societies and saved one young man from being initiated that night.

Unexpected Help.

I was cordially received at Anding, Mississippi, by Rev. A. C. Carter, G. P. Phillips, Rev. Dr. Wm. Hightower and other brethren of the Yazoo County Baptist Association.

Through the kindness of Rev. Dr. N. W. Dixon and Rev. Dr. J. A. Mitchell I was introduced to the association and spoke for twenty minutes before the largest County Association in the State.

Mrs. E. W. Wren, Mrs. L. A. Molett and another lady read able papers. Mrs. Molett's paper, to our pleasant surprise, dealt extensively with the evils of secret societies and lodge preachers. Mrs. E. E. B. Covington, Professor Lawrence and Dr. Hightower delivered able addresses. The latter dealt the Secret Empire a hard blow and with telling effect. I distributed tracts quite freely.

I attended Sunday school here at 10:30, addressing it and distributing tracts. At 12:30 I preached to an ordinary congregation. At 8 p. m. I preached to a much larger number and distributed tracts.

Monday night, April 8th, I preached, as per appointment, in St. Peter's Church, Yazoo City, and dealt the Secret Empire another hard blow. I ran down to Jackson on Tuesday, and preached in the Lynch Street Baptist Church to a large and appreciative audience. I then went to Bovina, Mississippi, and distributed tracts and made calls. The lodge has very few patrons in this place.

Vicksburg, Miss.

I was cordially received by Brother and Sister M. Jackson. By invitation I delivered a timely address on the secret lodge before the King Solomon Baptist Sunday school; at 11:30 I preached in the Jackson Street Baptist Church; at 3 p. m. I delivered an address on our work in the Pleasant Green Baptist Church. The pastor, Rev. O. Williams, had just preached a strong pro-secret society sermon, in which he complimented the lodge. At night I preached a strong anti-secret society sermon and distributed tracts to the very attentive audience which had gathered at the King Solomon Baptist Church. This city is also infested with lodges of all descriptions, and the usual result to the church has followed.

It is impossible to sum up the amount of evil these lodges are doing among the Negroes of the South, but how little they realize it. It is not an unusual thing to have one of them tell you:

"Well, I am going to stick to my lodge, cause de lodge gwine look after me when sick and bury me when I die."

Others will tell you, "De lodge is better an de church, cause dey pertect each other in trouble."

There are hundreds of young negroes who join secret orders, believing that they can commit any kind of crime and escape punishment because of their lodge relation. Let the Reform friends pray for our deliverance.

Edwards, Miss.

Although Rev. H. W. Scott has been called away to Belzoni, he left an ap-

pointment for me at Friendship Baptist Church, of which he is pastor.

Dr. Scott is an able minister and a stern opposer of secret societies. The lodge has a very great stronghold here and has also greatly affected this church. The secretists have their lodge hall right next door to Dr. Scott's church, and while I was conducting the services in the church the lodge was having initiation, the noise of which was plainly and clearly heard in the church. I made a dynamite charge on the fort of secretism with gospel gun-cotton. Several of their select soldiers, as I warmed up with Bible denunciation of the lodge, hastened to the lodge hall, and in a little while the lodge adjourned, and the whole membership filed into the church. Three of those became so excited that they actually attempted a disturbance in the church, but I just kept right on, denouncing their hidden works of darkness until all was quiet. We distributed a great many tracts and left the craftsmen guessing and wondering.

Any reformer desiring to write me a word of encouragement or have me come to their community and lecture or preach, may write me at 407 Nelson street, Greenville, Miss. Pray for me!

F. James Davidson.

From Our Mail.

Mr. H. F. Stubbs, of Bradshaw, Neb., writes: "I very highly appreciate the literature you sent me and have made good use of it, and I believe it has done some good."

Westbrook, Minn., Dec. 28, 1906.

Please to receive this $1 and send me the Cynosure another year. My opinion about the Cynosure, in fighting the powerful bulwark of the Prince of Darkness—the Lodge—is: It is a voice in the desert; it is David fighting Goliath, and therefore it triumphs, though we see its triumph *not much* in this world.

(Rev.) J. Dachsteiner.

Keep your brightest smile for the home and those you love.

Spadra, Cal.

Dear Friends—I am eighty-five years old, and began to obey God seventy-two years ago. God wants me to say this: that I know of no living mortal who has had as much affliction in his lifetime as I have had and still have. I must say I feel I am one of the happiest ones of earth. Many who have known me all this time would perhaps like to see my face once more. To all such who will send me their names and post office addresses, I will try to forward my likeness. (Eld.) Rufus Smith.

Cadiz, Ohio, Jan. 15, 1907.

Enclosed find money-order for $3, for which please credit two years on my subscription to the Cynosure, mail to my address a sample set of Christian Workers' Tracts, and do what you please with the remaining 75 cents.

Dr. William Wishart lived and died grandly! I have enjoyed reading, in the January Cynosure, the timely and complete review of Rev. F. G. Newton's so-called "sermon" on Freemasonry. Sincerely yours,

(Rev.) W. G. Waddle.

San Diego, Cal., Dec. 8, 1906.

Enclosed please find $1 to pay for extending my subscription to Christian Cynosure. Lodgery is growing rapidly, but Jesus Christ cannot lie; He says, "Every tree which my heavenly Father hath not planted shall be rooted up."

Elder S. M. Good.

Lisbon, Iowa, Jan. 8, 1907.

Enclosed please find draft for $2 to pay for my Christian Cynosure to February, 1909. It has been my dear, good paper during the past thirty-five or forty years. May God's blessing rest upon it forever. Respectfully yours,

J. Bittinger.

Roxbury, Mass., Dec. 11, 1906.

Please find $1 to renew my Cynosure for 1907. God speed the Cynosure is my desire. It's on a mission of great good to humanity. The Lord give you grace and courage in this great work, as the days come and go. Yours for the Lord Jesus,

Mrs. A. W. Bock.

Grand Rapids, Mich., Oct. 25, 1906.
Dear Editor:

Best success attend your blessed work of exposing iniquity. I am glad that God has put on some to bring to light the hidden things of dishonesty and let the oppressed go free. Yours in Him,

(Mrs.) Louisa R. Coryell.

MEANING OF CYNOSURE.

A Worker that Needeth Not To Be Ashamed.

Geneva, Ohio, Jan. 10, 1907.

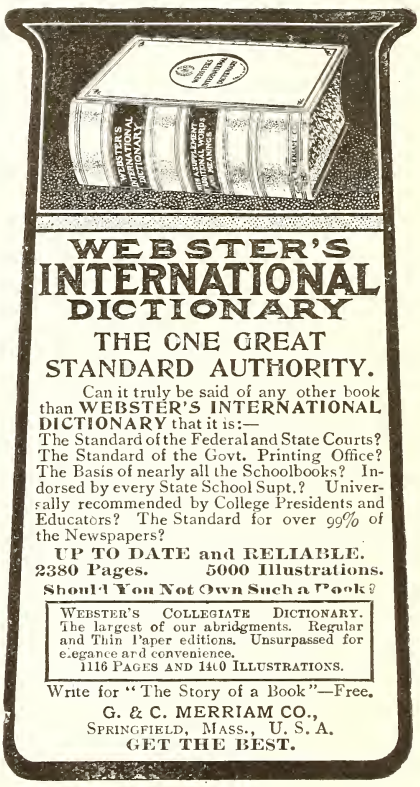
Dear Brother Phillips—There may be some who do not know what a world of meaning is in the word Cynosure. In addition to its primary significance, it has, according to Roget's Thesaurus, 140 synonyms, and its verbs, over 50. It is doubtful that there is another word brought from a foreign language into our own covering so wide a field. Talk about the symbolism of Masonry. It is the dregs of poverty in comparison with that of Cynosure. To the Greek, it signified the constellation Ursa Minor, which contains the pole star, the guide of mariners on the sea, and travelers crossing deserts. Such was at one time the Christian Cynosure to me, but not now. I no longer need it for my conviction of duty in opposing secretism, nor for conversion to its teaching on that subject, nor sanctification to its kind of work. And yet after all, perhaps I need its visits to stimulate me, and keep me from stacking arms in my old age.

I was once fool enough to unite with an oath-bound secret society, but met in lodge but three times. Since then my convictions of the evils concomitant with secretism have grown stronger each year. But it was by the reading of the Cynosure handed me by a lady that aroused me to action against every department of the secret empire which continues to this my eighty-fourth year. Since ten years ago I have scattered far and wide in this and foreign lands over 150,000 pages of anti-secret literature. These lamps flaming with rare truth have been put into the hands of all the members of the United States Senate, all the judges and officers of the United States Supreme Court, 700 preachers, mayors of 37 cities, 50 editors, official boards of colleges and universities, hundreds of young men preparing for the pulpit and thousands in the ordinary walks of life. But my work on this line will soon close out. Now who will step into my place in the N. C. A. ranks when I am mustered out? for that event must soon take place.

"I'm growing fonder of my staff, and dimmer are my eyes,
Much less often do I laugh, and oftener my sighs.
I'm growing careless of my dress, ambitious less for gold,
In some things wiser am (I guess) but know that I am old."

Many thanks for the kind words in your last letter to me, and also for N. C. A. literature sent me for distribution. *Dominus vobiscum.* So prays your brother,

E. Brakeman.


WEBSTER'S
INTERNATIONAL
DICTIONARY
THE ONE GREAT
STANDARD AUTHORITY.
Can it truly be said of any other book than WEBSTER'S INTERNATIONAL DICTIONARY that it is:—
The Standard of the Federal and State Courts? The Standard of the Govt. Printing Office? The Basis of nearly all the Schoolbooks? Indorsed by every State School Supt.? Universally recommended by College Presidents and Educators? The Standard for over 99% of the Newspapers?
UP TO DATE and RELIABLE.
2380 Pages. 5000 Illustrations.
Should You Not Own Such a Book?
WEBSTER'S COLLEGIATE DICTIONARY. The largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience.
1116 PAGES AND 1400 ILLUSTRATIONS.
Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO.,
SPRINGFIELD, MASS., U. S. A.
GET THE BEST.

LETTER TO A MINISTER.

My Dear Doctor—Your pulpit subjects for to-morrow, "The World's Problem," and "Bringing Men to God," suggest the following thoughts: The way out of sin is the way into the kingdom. "Show Israel his sin," as a faithful minister, and he will want you to show him his way out of it.

"The World's Problem" to-day in bringing men to God is the alarming increase of secret societies. Any institution that tends to deaden the conscience, by substituting *a religion* and fraternal associations for *the Christian religion* and fellowship of the church, is to an observant and thoughtful minister as great a "problem" as the world presents. World-wide secretism is depopulating the church and dispiriting her ministry. Masonic assiduity and church apathy are as one in Satan's hand against "bringing men to God."

Unfortunately the ministers are given free initiation into the secrets and mysteries of Masonry in lieu of their influence and pulpit silence, making a league with hell. Each Sabbath I hear every evil in the catalogue denounced, excepting the one evil of secretism, of which the preachers are not ignorant, and why such *studied* silence? If such preaching is not encouraging to the candidate for the lodge, I have no judgment. Who can prophesy the moral outcome of a tongue-lied ministry?

"I have set thee a watchman." You see the enemy approaching, but there is no alarm.

Imagine the spectacle of a Masonic decoy duck picketed on the walls of Zion? Pitiable thought that ministerial faithlessness is the order of the day!

All we ask of the pulpit is the fullfilment of her ordination vows: the bareing of her arm in defense of the church and aggressive war on her enemies; Masonry and all her legitimate offspring. We have too much smooth preaching, adopted forsooth by the church as a war measure. The spiritual health of modern Israel would recuperate and her enemies would disperse under a reversible pulpit.

Gerizim preaching is good, but alone it is dangerous; mixed with the denunciations of Ebal, and delivered in the spirit of Edwards, is what the church needs. Charged with sin in general we feel easy, because we have the whole world for company; charged with sin in particular, we feel uneasy and lonesome. The parable of the poor man and his lamb made David the avenger. "Thou art the man" brought him to his knees in confession. "It is one of the twelve" and still Judas had company and some comfort, but "Thou hast said" wrought a change and made his life unbearable.

Dear minister, let us have the specifications *as you know them*. Bring individual evil home to the individual; preach death-dealing secretism in its naked and uncomely form "and if he take warning thou hast delivered his soul and thou hast delivered thy own soul."

Joseph McKee.

Allegheny, Pa.

A SECEDER'S TESTIMONY.

Amanda Smith's Conclusive Experience with Secretism.

(Upon reading in the last Cynosure, the report of the agent of the National Christian Association in the South, F. J. Davidson, his labor being apparently very much among the negro churches, my mind recurred to a testimony concerning secret societies in a book which I have in my library, "The Story of the Lord's Dealings with Mrs. Amanda Smith, the Colored Evangelist." After an eventful life, this faithful woman has for some years past conducted an orphanage for colored children in Chicago. Her brief and drastic experience with secretism should be on record in the Cynosure and herewith follows.—Josiah W. Leeds.)

"In 1865 (Amanda Smith being then twenty-eight years of age) my husband," she says, "took a position at Leland's Hotel, and we moved from Philadelphia to New York.

"We were strangers, I especially. My husband, James Smith, was a Mason and an Odd Fellow, so in that way knew many more persons than I. The New York people, both white and colored, seemed so different from the Philadelphia people. I could not seem to get into their ways. In Philadelphia my church relations were so congenial and spiritual, but here I was very lonesome. * * *

"My husband got a room in York street, and then I only went out to day's work. I told my husband I did not like New York. Then he advised me to join some societies, then I would get better acquainted. All the leading high-toned church people were in society; so it was then, and is to-day. Well, I was high-toned in spirit—always had been; I think I took after the white folks I lived with; they were aristocratic. So I thought that is a good idea and I will get to know all the nice people; so I joined three different societies.

"I was greatly disappointed in the spirit that I saw manifested among the members, but I said I will have to get used to things, then it will be better; so I went on for a year. Then there was a new society started called 'The Heroines of Jericho.' None but Master Masons' wives and daughters could join it, and this society was very high-toned, and as my husband was a Master Mason, he was anxious for me to join. He came home one night and told me all about it; nothing would do but I must join this, if I let some of the others go. Well, after some weeks I did, and we had flashy times—all the tinsel regalia and turn out, and money spending, and show—it took all I could gather to keep up with it; and I had no chance to draw out anything, for I had good health and was never sick; but still I must go on paying my dues regularly, as I had begun, and so I did till '68; then after God had sanctified my soul He opened my eyes to see the folly of all this and taught me how to trust in Him, and I came out of every one of them.

"The more I prayed about it the clearer God made it to me that all these secret societies are the mothers of selfishness, pride and worldliness. I shall praise God forever that when I asked Him for light on these things He gave it to me, and as I walked in it He led me out into a place of broad rivers. Some of the sisters and brethren visited me and tried to persuade me. They said, 'You were just come to where you would be in office, and you have paid so much money in, and you should not leave it now!' When I did not yield they turned on me and treated me coolly, and said many unkind things about me. But, thank God, I was out to go in no more. I treated everybody very kindly, and did pray for them all, for I knew God would give them light if they only would receive it."

From Our Exchanges.

The chief reason why the Christ-rejecting lodges are able to flourish with the power so apparent everywhere is that the meaning of the life and death of Christ is largely lost in the thought of the church. Who is Christ that we should worship in His name? These are frequent questions asked by men who were pupils in the Sabbath School at some time in their lives. We do not say that every pupil in the school must be won to Christ, but it does seem that the children should be so instructed that they would never have occasion to ask why they must worship in the name of the only Savior of the world. The real issue is between the Lord Jesus and the devil. We choose the Lord in everything.
—Wesleyan Methodist.

THAT LODGE.

I once belonged to it. Went in for the purpose of insurance. The Lord had blessed me with some little property, but I did not consider it sufficient. Thought I would add a couple of thousand more. There was a great deal of fun when I joined, especially for those who were looking on, but I got through. (Thank God I got out.) The more I attended the lodge, the more I felt convinced that I was in the wrong place. The things that I saw might amuse boys, but for men, especially those who belong to the family of God, it seemed ridiculous. I have wondered as I sat in the lodge room, what Jesus would think of such performances, and have been thoroughly satisfied that they would be displeasing to Him. Our lodge sometimes gave a supper, and would end up with a ball. Now, think of a child of God yoked up with unbelievers, who engage in such worldliness for the sum of a few thous-

and dollars, when his Father owns the earth and all the gold and silver therein. I do not want to go to any place that, if Jesus was a guest at my house, I could not take Him along, neither do I want to belong to any organization that I am not fully satisfied will meet His approval. It became plain to me that the lodge, though beneficial to men in a worldly sense, was detrimental to the kingdom of God, and the only thing for me to do was to get out.

I wrote to the secretary of our lodge, and returned my policy, telling him that I could no longer remain a member, and live according to the teachings of the Scripture. Thank God I am free.—J. S. J. in *The Gospel Witness.*

ORIGIN OF FREEMASONRY.

W. H. Foley—The Free Masonic secret fraternal organization, is credited by enthusiastic writers with great antiquity. The order, however, is now stated in an encyclopedia article to have been instituted about the early part of the eighteenth century—the pretension put forth to a date coeval with the building of the temple at Jerusalem, with King Solomon as the first grand master, being considered by those who have thoroughly investigated the subject as not worthy of credit.

The more rational and the generally accepted theory regarding the origin of the society of Freemasons is that it is the successor of the building associations of the middle ages, of which the "Steinmitzen" or stonemasons of Germany were a represenative.

The historic period of Freemasonry begins with the formation of what is known as the premier Masonic grand lodge of the world in London, Eng., in 1717.

Boston Globe, March 26.

MYSTERIES OF "RED DEATH."

In the Russian journal Ural are given some amazing details of a mysterious sect known as the Red Death.

The sect has its headquarters at Ekaterinoslav, and has many adherents throughout the region. They have their temples and meet at night for their mysteries, in which red wine forms a considerable part.

The feature of this strange sect which most strikes the outside world is that associated with its title. When one of the sect is at the point of death he is carried to the temple, in which is a room with no window, but covered—ceiling, walls and floor—with red.

There is no furniture, but on the floor are two cushions. The victim who, in the jargon of the sect, is "ripe for glory," is laid on the floor with his head on one cushion and left alone for some time.

A young maiden clothed in red then enters, slowly approaches the body, and if death has not already taken place puts the second cushion over the victim's mouth and holds it down until all sign of life has gone. —Square Deal.

The Worcester (Mass.) Telegram of Dec. 31st, remarked that:

"The newspapers which committ the barbarism of printing Greek letters among their English, take on odd looks in these days of fraternity conventions. New York, Nashville and Atlanta contributed the reports of Delta Sigma Phi, Alpha Kappa Alpha and Sigma Alpha Epsilon celebrations for publication in a single issue."

"I BELONG TO THE LODGE."

Why Men Do Not Attend Church.

A man with a fair kind of a head, but a poor heart, said to the writer, when approached for a contribution for the Bible cause: "No, sir; I don't give anything to 'that' cause; I belong to a church good enough for me."

I said, "What church do you belong to?"

He replied: "I belong to the lodge."

Then I said: "No one but a dolt in fraternity matter will claim that a lodge is a church." Nevertheless, the secret orders are hiding places; and the members of said orders—including some preachers—maintain that if the rules governing said secret orders are lived up to there is nothing more needed for time and eternity. If this is true, we do not have to go far to ascertain why so few men attend our churches. The lodges get the men and the preachers, too. The pastor who belongs to a lodge is the last one who should complain of preaching to

audiences depleted of men. This sad state of things prevails not only in England and Germany, but also in many parts of the United States. The apostle Paul said: "This one thing I do." The late Bishop Gilbert used to say to his conferences: "Cut loose from all entanglements."—John Thompson, in California Christian Advocate.

ABOLISH FRATERNITIES.

Grand Rapids, Mich., Votes Against Public School Lodges.

High school fraternities must go. The Board of Education has struck the long expected blow and adopted the report of the special committee which declared the secret fraternities bad things for the students and the schools and asked that they be abolished.

But the fraternities must go absolutely; if not willingly, then forcibly. Pressure will be brought to bear upon the parents and the students first. If this fails to bring about the abolition then the members of the fraternities will be debarred from all school activities except recitation and graduation.

The report of the committee declared that investigation all over the country proved to the satisfaction of the members of the committee that the fraternities among students from sixteen to eighteen years of age and of immature minds were bad for the students and for the schools. The National Educational Association had adopted a resolution to this effect and several other bodies of similar nature.

Frat Members Poor Students.

The committee declared that the fraternities raise a barrier of caste in the schools.

That the standing of the members of the fraternities is from 7 to 10 per cent lower than that of those outside the frats was another point shown up and the board thought there were sufficient grounds for declaring them a detriment to the schools and asking their abolition.

Copies of the report will be sent to the parents of all children about to enter the schools and teachers are asked not to assist the frat members in publishing their books or in their other activities. If this method does not break up the societies the screws will be put down and all members barred from school activities.

The Resolutions.

The board adopted the following resolutions:

"Resolved, That in the opinion of this board secret societies in the high schools in the city of Grand Rapids are detrimental to the best interests of the pupils and that their existence should be discouraged.

"Resolved further, That the parents of all high school students should be advised of the conclusions reached by this board, and their co-operation in preventing their children from joining these high school fraternities be requested.

"Resolved further, That the teaching force of the city of Grand Rapids be instructed to discourage the organization and continuance of high school secret societies by all honorable and legitimate means within their power and to refuse to assist their members in the preparation of their publications."

The teachers' salaries matter came up for final action and the raise was granted. One amendment was made and that to the effect that all teachers in the grades must be graduates of the State Normal school or have had at least two years' work in the university.—*Grand Rapids Evening Press.*

PANIC FOLLOWS

Work of the "Black Hand."

Several men with their sleeves rolled up were at work in the macaroni shop of Pietro Realmutto, in the basement at 33 Stanton street, while in the rear Realmutto, with his wife and two children, Michaelina, 3½ years old, and Maria, 2 years old, were fast asleep, when there happened something which upset the order and silence which reigned in the big building. The macaroni workers ran out into the cold air of early morning, knocking the pastry stuff right and left in their haste; the eighteen families overhead awoke in their beds with cries of alarm, each mother making a grab for her nearest baby.

The house had shaken as if it had been

a pepper cellar which some giant hand had gripped. There had come at the same moment a noise which had seemed to fill the whole street. Beds rocked, pictures were jarred loose from their places on the walls, and when the tenement came to a standstill there could still be heard from without the tinkle of falling glass.

"Le Mano Nero," whispered Pietro to his wife, white-lipped. "They have come at last."

Le Mano Nero, the Black Hand, or the gang of blackmailers who pass under that name, is the bogy of the Italians in this city. Whether or not it is a society of the Black Hand is immaterial. There has been for years a gang or gangs of blackmailers who make a business of extorting money from those Italians who are better off in this world's goods than their fellows, by threatening them with all sorts of dire calamities in case they do not instantly produce the money demanded of them.

One of these letters, suggestively embellished with pen and ink sketches of stilettos, smoking bombs, etc., is calculated to scare the man who receives it out of a week's growth. Let a man lay by a little nest egg and the Black Hand is after him. Soon the letter carriers bring him letters which destroy his peace of mind and make him sleepless at night. They tell him that unless he leaves $500 or $1,000 in a certain place at a certain hour and date, or hands it to some confederate of the gang, he stands in danger of having his curly-haired boy taken away from him and his property destroyed.

If he is a timid man he is afraid to tell Joe Petrosino, who, with his assistants, is doing all that he can do to root out this particular class of criminals. Then he watches over his offspring with fear and trembling, or is like a man who is continually seeing a ghost—except when he pays. Then they let him alone.

And one fine day comes the bomb and wreck and ruin to his business, which he has built up after years of the hardest kind of labor, or his boy is gone. The heartless rascals taunt the fond father's heart by notifying him that his boy will be done away with if he does not pay ransom.

—The New York Evening Sun, Nov. 17, 1906.

WHAT PEOPLE TALK ABOUT.

Know-Nothing Party.

William F. Allen, Laconia, N. H.—The know-nothing party was a secret political party organized in 1853 for the purpose mainly of opposing foreign-born citizenship. As early as 1835 an attempt was made to originate some such movement in New York city. This movement, however, ended in failure before the election for Mayor in 1837. The feeling, however, was again revived in 1843. In the following year the same native feeling was extended through New Jersey to Philadelphia, where several riots occurred between native and foreign-born citizens.

The agitation resulted in natives holding the majority of offices for several years. In 1852, however, when the sectional contest as to the extension of slave territory became so strong, and when the democratic party was receiving reinforcements from immigrants, the old opposition to foreign-born people again appeared, but this time in the form of a secret oath-bound fraternity, whose objects were not even made known to its own members till they had reached the higher degrees. Whenever any questions were asked the members by outsiders, they would say, "I don't know," and from this circumstance the popular name of "know-nothing" was given them.

In the elections of 1854 they appeared as a well-disciplined party, carrying Massachusetts and Delaware, and in the following year they polled 122,282 votes in New York state and made great strides in the south.

In the presidential campaign of 1856 the know-nothing party was called the "American party," and presented Millard Fillmore as its candidate. He carried Maryland. The party soon disappeared from the political field.—*Boston Globe.*

One of the last things men learn is that God's plans for them are better than their own.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

We cannot furnish Rituals of other societies than those named in advertisements, and we do not handle ANY books not advertised.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

WASHINGTON, LINCOLN AND THEIR CO-PATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. **10 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages: **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JUNE, 1907.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

HENRY LOUIS KELLOGG,
1845-1894

Editor of the Christian Cynosure for twenty-one years and of the book, "College Secret Societies: Their Customs and Character."

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Annual Meeting—Official Call 33
Thaw Trial *33
Elks in Philadelphia *33
Ohio Convention 33
Grand Generalissimo and Illustrious and Imperial Potentates 33
Antiquity of Masonry *34
Sorority Is Conclusively Exclusive..... 34
The Lodge Dominating the Church. By Rev. G. A. Pegram 35
President Blanchard's Letter — High School and College Fraternities..... 38
Purdue University Fraternities. By Josiah W. Leeds 40
The Preaching Required by the Times. By Rev. H. H. Hinman 41
The "Court of Honor" *42
Unprofitable Exchange (Masonry) 42
The Shriner Wreck 43
Opportunities to Save the Country..... 44
A Profane Travesty Upon Easter..... 44
Eagles' Memorial Service 45
Negroes May Use Elks' Lodge Emblems... 45
Masonic Jesuits 46
Vatican and Lodge 46
Camorra 47
Webster's Dictionary 47
National N. C. A. Convention Program..48-49
The Ancient Degree of O. M..... 50
Tammuz (Masonry) 50
Really "Dependent on Tradition" (Masonry) 51
Hardly Damon 52
Masonry the Embodiment of All Truth... 53
Testimony of Adhering Masons..... 53
High School Brand of Fraternities..... 54
Oblivious Victims of Lodgery..... 54
A Permanent Hiatus—Masonic Noninformation 55
News of Our Work..... 56
Pennsylvania Convention—State Officers, etc. 56
W. B. Stoddard's Letter..... 57
Michigan Agent's Report..... 58
Francis James Davidson's Report..... 60
From Mrs. Woods 62
From Our Mail 63

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.

FEATURES OF THE BOOK

An important subject clearly and comprehensively handled. Is kindly in tone, is divided into short, interesting chapters, and is admirably adapted to aid busy people. It answers the question, what Jesus would have one do.

THE CHRISTIAN ENDEAVOR WORLD calls it:

"AN ILLUMINATING BOOK."

Plan of the Work: Part First answers objections, and clears away the obstacles to a candid consideration of the question. Part Second treats of Freemasonry as the key to the whole subject. Part Third relates to subsidiary orders—industrial, insurance, temperance and other lodges. Part Fourth considers important questions growing out of this discussion, such as: "What Do Lodge Burials Teach?" "Does Opposition to Lodges Injure the Persons or Churches that Offer It?" "The Duty of the Hour," etc.

300 pages; cloth, 75 cents; leather, $1.00. Address all orders to

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street,

CHICAGO, ILL.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE

NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago

Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, JUNE, 1907. NUMBER 2.

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, JUNE 13 AND 14, 1907.

The annual meeting of the National Christian Association will occur on Thursday and Friday, June 13 and 14, 1907, at 10 o'clock a. m., in Wheaton College, Wheaton, Ill., for the election of officers and the transaction of other important business.

C. A. BLANCHARD, President.
N. E. KELLOGG, Recording Secretary.

It will be remembered that a juror in the Thaw trial was sought to be influenced by a policeman on duty there, on the ground of Thaw's father and this juror being members of the same secret lodge. The twenty-five policemen who were in attendance at the Thaw trial have been examined by the district attorney, and it is stated that the one in question was found. It is said that he did not commit a crime in speaking to a juror as he did, but that he violated the police rules, and might be punished.

The city council of Philadelphia has appropriated $50,000 for municipal decorations and the entertainment of the convention of the Order of Elks which is to meet in that city in July next. What protest are the people of Philadelphia making who are opposed to such a use of their taxes?

Elk teeth as the emblem of the order will probably be used no more after the convention of the grand lodge in Philadelphia. "President Roosevelt has requested the Grand Exalted Ruler to use his influence to bring about such a decision, and his request will probably be acceded to."

Faith in God breaks all shackles.

Friends in central New York wishing the services of W. B. Stoddard and H. R. Smith, Jr., during July, will do well to write this office as soon as possible.

OHIO CONVENTION.

We call your attention to the letter of Secretary Stoddard in this number. Doubtless the convention will be held the last part of June. As the forms of the Cynosure close on the 20th of the preceding month, it is impossible for us to give the program in this number.

Secretary Stoddard hopes to have during this month in Ohio the services of Mr. H. R. Smith, Jr., of Leonardsburg, Ohio, who has made a special study of the lodge question. He is a graduate of the Ohio Wesleyan University. We heartily commend him to the readers of the Cynosure, and hope that many will write to this office engaging Secretary Stoddard and Brother Smith for one or more meetings in their towns.

GRAND GENERALISSIMO AND ILLUSTRIOUS AND IMPERIAL POTENTATES.

Gentlemen will please remove their hats. This spring the Grand Generalissimo of the Grand Commandery of the States of Massachusetts and Rhode Island, which do not need to be called grand, makes the annual visitation of Springfield (Mass.) K. T. Commandery and enjoys a banquet.

Likewise the Imperial Potentate, journeying on the swift dromedary all the way from the mysterious city of St. Joseph, Missouri, beyond the mighty river, selects Springfield as the only city in New England in which to pitch his camp. The Nobles of Melha Temple of the Mystic Shrine meet in a ceremonial session, and a sumptuous banquet is served. The Illustrious Potentate of

Melha Temple issues proclamations, and the grand array of nobles encamped there and thereabout, or, rather, in temples where Allah is named, are urged to betake themselves to the Lyman Street Mosque to "eat salt" with the Nobles and their Imperial Potentate. So grand an invitation, from so illustrious a source, could not but be potential.

Those who have wondered at the infatuation of some Masons, may get a glimpse of what is brought to bear on a class of minds represented in the lodge, in extracts which we take from an article by H. F. Long in the Masonic Voice-Review for May, 1901. There are of course many to whom such matter is both credible and impressive.

Way back in the dim ages of the past, in the beginning of recorded time, evidences of Masonry are found. It is the oldest of earth's institutions. Since its commencement many nations have risen, flourished, and fallen to decay. Nothing is left of them but their ruins and the history of their grandeur. Masonry, through all these changing vicissitudes of time, through centuries on centuries of changing eras, changing nations, and changing governments, and through opposition and persecution, has steadily moved onward in its noble work of teaching men how to live better and better. It is a grand thing to live, but nobler, grander still to live right.

Masonry teaches man to live so as to shun the superfluities and vices that surround him, and so that when he is done with his earthly work he will be fit for the Master's use.

Every man that we receive, make better, and build up to a higher standard of morality, helps the surrounding community, increases the usefulness of Masonry, and aids in perpetuating the purest and grandest of all orders, where men of different nationalities, different political opinions, and different religious creeds, meet and work together in harmony, for one common purpose, cementing their work into one mass, in brotherly love and in unity, for the good of all, thereby benefiting themselves, their associates, and all who come in contact with them.

The principles of Masonry have been handed down from generation to generation, each succeeding one zealously guarding its God-given tenets from innovation, preserving the original purity of the work that was given to man for bettering the condition of the human race and guiding them to a nobler, truer, higher life of usefulness.

CONCLUSIVELY EXCLUSIVE.

Rather than sacrifice its sacred social prestige, a sorority that for a dozen years has infested a high school in a wealthy suburb of Boston will disband and become an exalted memory. The fatal cause of its decease is the admission of some members whose "social standing" was below the standard; though this seems to have had reference not to the standing of pupils in the school, but to their fathers' rating in Bradstreet and the kind of dry goods their mothers were in the habit of exhibiting. During its long existence the faculty and students have been dissatisfied with the snob society, and its loss will cause limited mourning. Its leading members come from the wealthiest families in Brookline, and these have evidently had trials on their side, for at a recent meeting it was decided that Brookline high school lacks, at present, material for society membership that is up to the social standard. In this sad condition of things it was voted to elect new members only from Alumnae of the school. This will partly redeem the standing of the society into which only girls whose parents were wealthy have been admitted.

Miss Florence M., the Secretary, refused to talk, but referred the reporter to the President, Miss Olive B. Singularly, he made no further reference to Olive. Miss Helen F., a graduate and one of the leading members of the tony society, said this:

"The Tau Beta Beta Society will still exist, but hereafter the members will be elected from the alumnae of the school, instead of from the upper two classes of the school. It will probably be another year before the society disbands, as there is one more chapter to be admitted before the time for disbandment arrives."

"Pause here! The far-off world, at last,
Breathes free."

The touch of love that goes with the gift is more than the gift without the love.

Contributions.

THE LODGE DOMINATING THE CHURCH.

A Personal Testimony of an M. E. Minister.

REV. G. A. PEGRAM.

The lodge is doing the church more harm than any other single evil.

The saloon is outside of the church. But the lodge is not only in the church, but in the pulpit. It is hard for any institution to fight evils within its own borders. As long as evils are within, they hold the balance of power and wield a dominating influence over all opposing forces. While within, evil is both contaminating and dominating. But a decisive battle has been won when regnant evils have been forced to the door and beyond; for forever after they play a losing game.

It is said that the majority of the ministers of popular denominations, as well as the merely fashionable and popular churches, are members of lodges. There is reason for such rumors, and they are more than mere rumors. They are well-established facts. Lodge men say, "Let us get the pastors, and then we can get their flock." So every inducement is held out to the pastors of all churches which tolerate secret societies to get them to join the lodge.

Several times I have been invited to join, and every time when anything at all was said about it, I was frankly told that it should not cost me a cent for initiation fee or dues either. Sometimes they make a plea that they want a chaplain. A Methodist minister told me that this was the persuasion that induced him to join the Maccabees. A Methodist bishop told me he joined the Masons because they wanted a chaplain. Another plea is that a minister can do so much good in the lodge. He can get in touch with the men, get close to the men, get acquainted with them, and so wield an influence over them. Then they say the men will come to the church, and so he can do them good there, get them to become Christians and join the church. Then they will support the church and minister.

The trouble is, lodge members join the church not because they love the Lord or the minister loves the Lord, but because they both love the lodge. Christ said, "And I, if I be lifted up, will draw all men unto me." It is the cross, and not the lodge countersigns, that is the attractive power of the Christian church. It is grace and not grips that makes men Christians. Prayer is the sesame of the kingdom, not passwords. Nevertheless, this lodge electioneering draws many of the pastors and more of the people into the lodge net.

I desire to show how church affairs are manipulated and controlled by the lodge system. The views expressed herein are not theories or opinions, but facts and incidents, which have for the most part come under my own observation. A few of the incidents are given on reliable testimony. A close observer does not need to search very long to find such incidents for himself. Incidents similar to several of these have occurred in nearly every community. The general opinions of the people regarding lodge manipulation are not baseless flights of fancy or the ungrounded imaginations of the ignorant, but are the reluctant convictions forced upon them by the operations of the hand which members of the lodge have sought in vain to conceal.

First, in regard to ministers and their appointments. Ambitious human nature as a rule will use all available means for its advancement. As a rule, too, ministers who are members of lodges have their full share of worldly ambitions. Those who remain non-members no doubt have some worldly ambition, but not enough, however, to override all their scruples against membership in secret societies, while the opposite is true of those who are members.

I think it will not be questioned by fair-minded men that quite a few, if not the majority of ministers who are members of lodges will use lodge influence to get and hold a good appointment. A presiding elder told me quite a number of years ago that some of the lodge min-

isters would go around from place to place and lecture for the lodge just to get a pull. A minister preached for me several years ago on one occasion, and told some of the lodgemen privately that he would give them a lecture on the secret work of the lodge. He was very popular there with the lodge folks. A Masonic minister said some other lodge ministers were working lodge wires for all they were worth for good appointments.

One minister who had joined the lodge for the sake of insurance told me some of the ministers joined every lodge in the community for the sake of the pull and prestige it gave them. He also gave me an insight into the methods which the unscrupulous used in manipulating lodges to get a good appointment. When such ministers desire another or better appointment they request their fellow lodgemen to write letters to relatives or friends who are members of the church they desire. It is not known that such writers are members of the lodge to which said minister belongs. They are only supposed to be friends or parishioners of the minister over whom they are very enthusiastic. They are not even supposed to be recommending him; simply praising him. So by some unknown means the said minister suddenly becomes immensely popular with a few leading men in that church. A propaganda is started in his favor. If the present pastor of that church is not himself a lodgeman, he and his work are both discounted now. He immediately begins to have opposition for which he can see no reason at all, unless perchance he already has an insight into the secret workings of the lodge system in church affairs. No amount of work, sacrifice, devotion, spirituality, success or popularity outside of lodges makes any difference. The doom of his pastorate is sealed there. In case of his removal, no successor will ever suit except a lodge member, or a lodge sympathizer. I once recommended a young minister who was a Mason for the secretaryship of a Y. M. C. A. I had always had a high regard for him. As soon as he entered town he hunted up his fellow lodgemen and attended his lodge the very first night he was there. As only two or three Masons were connected with the Y. M. C. A. in that town, and others did not favor him, he failed to get the position. This was not simply hearsay. He told me himself. The Masonic members favored him. The others did not.

In more than one instance I have known lodgemen who were not members of the church at all to circulate petitions for the return of pastors who were fellow lodgemen. I heard of one man who was a saloonkeeper, that got up a petition for the return of a minister. They were members of the same lodge. He got residents and sojourners, saints and sinners, mostly sinners, to sign it. The spiritual people did not want him. But the bishop and presiding elder did not know that, and probably did not care. He was not returned, but he was promoted on the strength of his popularity thereby expressed. Had such a petition from worldly lodgemen and sinners been adverse to the pastor, he would not have been returned or promoted either, but "demoted," as his successor was. For this man's friends were opposed to his successor, because he was not a lodgeman, and refused to join, although invited more than once to do so.

The same spirit which will "boost" one man because he is a lodgeman will discount and disparage another because he is not. There was an instance of this on a charge adjoining mine several years ago. A young minister with scarcely a common school education, and but little experience, was appointed to the charge. A man of the town, not a member of the church, was very loud in his praises to another minister in an adjoining county, declaiming he was the best minister they had ever had. When told that there had been a number of able, educated, experienced ministers there who were good speakers and very successful, and when asked what was the man's drawing card, that he was liked better than all his predecessors, nearly all of whom were abler than he, reply was made, "He is going to join our lodge." That settled it, and that was sufficient. His successor was not a lodgeman and was "no good at

all," said a Masonic minister on an adjoining charge, after hearing the views of the other man's parishioners, although he was a very able, educated, zealous preacher. But the next man was another Mason and *"everybody liked him,"* "except a few fanatics who don't believe in anything but their peculiar views."

I was recently told of a minister here in Michigan who was noted for his zeal and success in revival work. Souls were saved in goodly numbers everywhere he went. In spite of his success he was kept on small charges, paying from three to five hundred dollars. He was kept on charges of that grade for fifteen or twenty years. His unusual usefulness furnished no reason nor prospect for his promotion. Some of his worldly minded friends persuaded him that he could do more good if he would join the Masons. He did so. Two results followed: First, he immediately lost ground in his own religious experience, and along with an impaired Christian experience he lost also his old-time revival zeal, power and success. Nevertheless, his impaired usefulness and unspirituality furnished no barriers to his promotion now, inasmuch as he was a Mason. Immediately the next conference appointed him to a charge paying $800, and then to one paying $1,000, the like of which he scarcely dreamed of holding, while he was useful and successful, but not a Mason. His friends noticed the wane of his spirituality and power, and made remarks and queries to him about it. He stated that he lost in his experience and power when he was made a Mason. They asked him why he did not leave it then. He said he "did not dare to do so, for they would hound him to death if he left them." Pelf and position are bribes to ministers to become and remain loyal lodgemen.

Not only do members of churches and outsiders pull lodge wires to get lodge ministers appointed as pastors, but bishops and presiding elders join the lodge orchestra to play the same tune. If they keep their lodge oaths they are required to do so. As lodge oaths and church vows are diametrically opposed to each other, one who is a member of both church and lodge cannot keep both. And as we hear men continually declaring they must keep their lodge oaths concerning secrecy, even though you quote Lev. 5: 1, 4, 5, concerning the illegality of such oaths, it is nothing more than reasonable to suppose that they regard lodge oaths more binding than their church vows concerning right, truth and justice. If so, church dignitaries are more interested in promoting lodge ministers, and so fulfilling their oaths, than they are in doing justice and rewarding merit. If the church members are equally divided between lodge members and non-members, most bishops and presiding elders are careful to always side with the half that belongs to the lodge. This is not opinion or hearsay. I have seen it exemplified more than once here in Michigan. I have seen presiding elders turn down ministers who were living straight lives, and preaching a straight and full gospel, because a few lodgemen were opposed to him. I have seen the same presiding elder, the same year, uphold a minister who used tobacco and vile language, and belonged to a number of lodges, even though many were opposed to him, because a few lodgemen stood by him. Two years ago a minister in the Detroit Conference told me a presiding elder came to him at conference and asked him if he was a Mason. He replied that he was. The presiding elder told him if he was he wanted to send him to a certain appointment which paid $1,000 and had a good parsonage. Afterwards when I was telling him that lodges wrought injustice in manipulating ministerial appointments, he declared that lodges had nothing to do with preachers' appointments. But I have long since learned that the words of neither ministers nor church members amount to a row of pins when the honor of their lodge is at stake.

While in college a classmate and close friend of mine was telling of the work and positions of his father, who was a Methodist minister. In tracing his itinerancy he said on one occasion his father wanted to go to a certain appointment. Some of the members there did not want him. He said, "But father is a Mason,

and the bishop was a Mason, and the bishop sent him there anyhow." Now, the question is, where did this young man get such a notion? Did the bishop tell him so, or his father, or some Masonic parishioner? Evidently the idea was not original with the son. Now, if Methodist bishops and presiding elders do not give ministers appointments they desire, just because they are Masons, or are members of some other lodge, some of the ministers and their children seem to think so, as well as a great host of other people. Moreover, no amount of denial on the part of such appointing power will change their minds.

This is in perfect accord with the advice of a ministerial friend of mine, who told me I ought to join these secret societies, too, so I could get a pull just like the others did. When I was in the theological school at Boston, a crowd of theologues were discussing whether it was right or wrong to belong to secret societies. Some said one thing and some another. Finally one brother said, "Well, it does not seem just right, but it seems that a man cannot have a fair chance unless he belonged to some of them." And to that statement nearly every one agreed. It was certainly so there, for the members of a certain strong Greek letter fraternity boasted that their lodge had nearly all the good student appointments. I notice the same thing in conference. The young ministers who belong to certain Greek letter fraternities associate mostly with one another. And if one gets on a committee, some of the rest are soon promoted. Outsiders are not told how and why. Of course, merit would be claimed as the cause. But this is far from evident. For *their* merit is scarcely known or noticeable, while others far superior are left out continually. A young man who had been president of a college Y. M. C. A. told me several years ago that while he held said position fraternity men would urge him to appoint their men to lead the meetings. All these things show very clearly that lodges are set for the fall and rise of many in clerical positions as well as in others. But the surprise is that those who profess to be Christians violate the Golden Rule in such things, and never seem to notice or care.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

The public revolt against the high school fraternity system of our country goes forward rapidly. The last and most marked development in this region is the petition of more than one thousand people in Oak Park to the school board of that city. A committee of seven ladies and gentlemen presented the request of 1,066 citizens for the abolition of the fraternities in the high school of that town.

The complaint which the petition makes against the fraternities is the complaint which has always been made against lodges. First, they are not needed. Second, they are selfish and antisocial. Third, they are harboring evil. Fourth, they tend toward the destruction of childhood and youth. Fifth, they are undemocratic, and those who leave them are persecuted. Sixth, they cause too early fixing of social choice. Seventh, they are narrowing. Eighth, they are likely to suggest, stimulate and spread immorality. Ninth, there is no adequate supervision. Tenth, they create false notions of social life, as consisting of (a) a few private friends; (b) private functions; (c) constant amusements. The effects of rushing are bad. Snobbery is developed. Decent conduct toward schoolmates is neglected. They are almost universally condemned by teachers. The high school board of Oak Park will see what it can do to abolish them. The opinion is said to be unanimous that they are evil and ought to go.

The Somerville, Mass., school board recently took action against secret societies for the reasons which are stated in the petition of the Oak Park citizens.

We ought to remember that these high school lodges are in every respect, except one, identical with older fraternities. Any evil among boys will work more rapidly than among men, because the boys are younger and have less self-restraint. Young wood will rot more quickly than older wood of the same sort. We should remember, too, that killing in

the fraternities is quite as common among the boys as among the men: probably it is not hidden so well. We hear reports of killing after killing among the lodges, which ought to awaken and is awakening the deadly hostility of parents to these schools of vice and crime.

A little while ago twenty fraternity boys from Chicago were at Channel Lake, Wis. After a day and night of hilarity, as the newspaper says, when the boys were going to bed early Sunday morning, one of them took a revolver and shot another one of the company. He was sixteen years old: he had joined the school lodge and was having his good time when the end came.

A little while ago, a student from the law school of one of our Chicago universities was dancing a jig on the sidewalk at it until he dropped in agony: then he was poked in the ribs and told to get up. One of the young savages who was initiating him said, "I think he is just shamming: he ought to get a good dose."

We all remember the case of Kenyon College, where a student was tied to the track of a railway line and cut to pieces by a passing engine. We remember that all evidences of that killing were immediately and carefully concealed. The bloody clothes were hidden away and the poor, mangled body was prepared for removal from town without any summons to the coroner. Members of the faculty were reported to have joined with the students in efforts to conceal the transaction from the public. It was alleged that the death of the student was greatly regretted, which of course was true. Others testified that all the candidates they initiated into the D. K. E. were tied to the railroad track. There is every reason, from the known character of secret societies, for believing this to be the fact.

Boys cost too much, while men are worth too much, to be slaughtered in this fashion. Yet the moral ruin which is naturally the result of secret societeies, is far worse than the occasional death of a young man.

Another interesting fact regarding the character of secret societies is furnished in an article respecting a divorce trial of recent date in Camden, N. J. The wife, asking for liberation from her husband, testified that he had bought her nothing in the way of clothing, except a four-dollar coat, during the twelve years of married life. When in desperation she bought a suit which cost $30, he refused to pay the bill. He is reported to have said on this occasion that a 98-cent wrapper was good enough for her. When her husband took other women to distant cities, and she protested, he told her that she was not his wife, but merely his slave: and when she read a love letter which one of these women had written to him, he simply made an angry demand for it. The wife also testified that her husband had beaten her, and that when she was ill he brought her pictures of tombstones, asking her which one she preferred, telling her that she was at the point of death. At other times he threatened to kill her, and when she replied that when he did he would hang, he said: "I am a Mason: I won't be hanged."

This sickening narrative shows us how vain and foolish is the remark that high school fraternities are very evil, while fraternities for men, in college and out of it, are helpful. Lodges are controlled by Satan: he is the god of secrecy. The God of the Bible is light: in him there is no darkness at all. As Chancellor Crosby said, "Out of the darkness dark deeds grow." There is no question about it: it has ever so been, and it will always so be.

Even organizations which profess virtues as the reason for their existence, such as temperance lodges, are like all the rest. A writer in the "Lodge Lamp," who was fifteen years a member in a secret temperance order, says: "What can we expect of a temperance order having Masons, Oddfellows and Knights of Pythias members for leaders? They are yoked up in their orders with saloonkeepers and distillers, and when they will, they can overthrow the work of their brothers.

"When I became fully persuaded that Good Templarism was a humbug, so far as bringing about suppression of the liquor traffic was concerned, I said so openly. I told my neighbors that I be-

lieved that an open society was far better than a secret one. The Deputies got angry—abused me, and tried to ruin my character, the same as they do those who oppose Masonry. Why, they said, did you not 'promise to support the order, under penalty of loss of honor?' Yes; but they lied to obtain that promise, and that releases me. A promise obtained by fraud is not binding. They said the obligation did not conflict with my duty to my country, my God or my family. It conflicts with all three. And by intimidation they seek to prevent me from warning my country and my family from spending time and money in vain. We are guaranteed freedom of speech by the Constitution. If we allow any order to take that away from us, we become slaves."

This is the testimony of an eye-witness. It can be duplicated—not in details, but as to its substance—from many quarters.

I was recently talking to a cultivated woman, now the wife of a prominent pastor. She told me that when she was in college she united with a secret society. She said that she shortly found that the business of the society was to meet Saturday afternoons and spend the time in talking about the boys and their clothes; she said that the rich girls who composed the society were very mean in their treatment of the girls in college who did not have money, and that they not only neglected to do anything for them, but they were angry with her because she tried to help them. She said that one of the finest girls in college had been there three months before a single young woman called upon her. She was weeping her heart out from loneliness, and yet the sorority girls were angry with this young woman because she tried to comfort and help her. At last, she said, she offered her resignation, and though she was three years after that in college, those girls which had been her companions would meet her in the halls and on the street and neglect to look at or speak to her. Yet, she said, the blessings which came to her because of her action in regard to that lodge were the choicest ones she had known during her entire life.

Closing this letter, I desire to say (what I suppose we all have often thought) that it is the positive, and not the negative, by which men live. What this world needs is Jesus Christ. If they have him, it matters little what they lack; if they lack him, it matters very little what else they have. "Hating the British is not patriotism." Hating lodges, liquor shops, gambling dens, race tracks, Sabbath breaking, political corruption and social evils is not a guarantee for life eternal. If we are saved at all, we are saved through Jesus Christ. Let us pray more that we may have his mind, follow his example, be animated by his Spirit. "He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abideth on him."

Fraternally yours,

Charles A. Blanchard.

PURDUE UNIVERSITY FRATERNITIES.

A number of years ago—about the year 1900, I think it was—I had some correspondence with a student of Purdue University, Indiana, the son of a friend of mine. The young man, who was much opposed to secret societies, wrote me a long letter, in which he told how the institution would be quite free from the fraternities were it not for State influence. Last month one interested in the university wrote me as follows:

"Purdue University held Greek Letter Societies in check until the Legislature passed an act making appropriations unavailable so long as regulations forbidding Greek Letter fraternities were in force. As Purdue is a State institution, nothing was possible except acceptance of the conditions. We now have some fifteen Greek societies, embracing perhaps 300 students, but in the midst of the 1,800 they do not as yet play any considerable part in student affairs. As far as I am able to see their tendency is in the direction of increasing the cost of the student in a very large way, and in developing cliques, and so breaking down the university spirit; in giving exceedingly wrong standards in the judgment of men, and in some cases giving centers in

which are developed careless and even vicious habits. In our experience, however, this latter condition is extremely exceptional. The question as to the total effect, good or bad, upon the university, is not agreed upon by the faculty. Indeed, I suppose half of our faculty were Greek Letter fraternity men when in college. We make it extremely difficult for new fraternities to obtain a foothold, and in that way have protected the university.

"In the High Schools, the Greek Letter organizations became such a source of danger and scandal, that the Legislature, at the session just closed, passed an act disbanding those in existence, and conditioning high school privileges upon non-membership in such societies."

The consensus of opinion in the best educational circles being that secret fraternities in the high schools are "a source of danger and scandal," it surely ought not to take long to reach the conclusion that the development of the same stem of sinister growth in the college and the university, must necessarily be attended by serious evils. Josiah W. Leeds.

THE PREACHING REQUIRED BY THE TIMES.

BY REV. H. H. HINMAN.

I recently listened to a discussion of the above theme, which I shall not attempt to reproduce, but desire to note some thoughts that were suggested. Many of the readers of The Cynosure are preachers, and all are interested in the preaching of the present day as it is and as it ought to be.

The preaching that will be a blessing to humanity, must first of all present Christ as the Divine Savior of sinful men. No system of ethics, and no form of moral culture that does not begin with the repentance of selfishness and include the transforming power of faith in the Son of God, can avail to save the soul, or to benefit and bless society.

Second. While this is always to be insisted on and to be spoken with the authority of God's word, it is not the whole of the Gospel message. When Christ sent His disciples to preach the Kingdom of God—that Kingdom that is "righteousness, peace and joy in the Holy Spirit," the message included a rebuke of all that was inconsistent with the perfect rule of that Kingdom. The Divine Law, in all its breadth and including its denunciations and threatenings, was a part of the message. This, as well as the love of God, is fundamental. These great facts are to the Christian system what the alphabet is to literature. They cannot be forgotten or ignored. They must continually be remembered and applied, or the message is a failure.

Third. The preaching of the Kingdom demands the reproof of specific sins, even when those sins are not clearly apparent to the average mind, when they find tolerance in a lax public opinion, and even when countenanced by some who we hope are Christian brethren. It is especially important that first of all the sins of God's people be rebuked, always, however, in a spirit of meekness and brotherly love.

From the beginning, the people, both saints and sinners, have been inclined to "hold the truth in unrighteousness," and the special object of preaching is to call attention to ignored and forgotten truths.

The Bible is full of illustrations of this principle—notably the case of Peter on the day of Pentecost, who did not hesitate to tell his Jewish brethren that they had "killed the Prince of Life" and "with wicked hands" had crucified and slain him. It was with such preaching that they were "cut to the heart," and there followed the greatest revival in history.

Among the many things that ought to be openly rebuked are, first, the spirit and practice of war. Without stopping to inquire whether some defensive wars might be justifiable, it is abundantly evident that war is a great calamity, not only to the nations involved, but to all the nations of the earth. It is not less true that they might be avoided by a spirit of justice and conciliation. It is abundantly evident that it is not so much the spirit of patriotism and the love of justice that leads men to delight in war, as the spirit of hate and bloodthirstiness, the very opposite of the spirit of Christ. As disciples of the Prince of Peace and as preachers of the Kingdom of Peace,

we ought to rebuke the war spirit and show ourselves always on the side of those things that make for international and social peace.

Again, it is our duty to preach against the use and sale of intoxicants and narcotics. Within the past hundred years, there has been a marked advance in public sentiment on the question, and especially in the church; but it is still true that the use of and traffic in intoxicants is one of the most monstrous of the devices of Satan to lure men to destruction, and to destroy the well-being of society; and for this use and this traffic, the professed Christian church is largely responsible.

God says to us as He said to ancient Israel, "Lift up thy voice as a trumpet, and show my people their transgressions and the house of Jacob their sins."

Again, there is another power, not less seductive and even more strongly entrenched in a perverted public opinion, which must certainly be overcome before the coming of the Kingdom of God—the secret lodge system. Here in Oberlin, its perverting influence is seen in that it largely takes the place of Christianity. My nearest brother is a professed Christian, but he is Noble Grand of the I. O. O. F., and does not go to church anywhere. The next nearest—a most amiable man and a member of the First Congregational Church—when invited to attend our section prayer meeting, excused himself on the ground that the lodge met on the same night. He is, I think, an officer in the lodge.

During our late revival, the lodge people were conspicuous by their absence. We thank Brother Lyon for his faithful testimony, but we pray that our ministers may have the courage of their convictions, and that as a people we may not "hold the truth in unrighteousness."

What we need is the faithfulness that Paul demanded of Timothy—"I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His Kingdom: preach the Word; be instant in season; reprove, rebuke, exhort, with all longsuffering and teaching." II. Tim. 4:1, 2.

Editorial.

Those interested in a fraternal organization called the Court of Honor, may possibly get information of interest by addressing Rev. H. E. Jacobs, Pleasant Plains, Illinois, and enclosing to him 25 cents for his pamphlet on "The Principles of 'Woodcraft' and 'Court of Honor' Weighed and Found Wanting."

The *Washington (D. C.) Herald* of May 3 gives an extended notice of the grand ball which marked the close of the Masonic fair, which netted about $70,000 for the temple, all of which is, of course, charity (?).

Satan is "the *god* of this world." He seeks the worship of men. He is the rival of the God of the Bible. His ways are various: in our country, he organizes some as Mormons, others as Christian Scientists, but a greater number as Masons; and members of each claim their organization to be "founded on *the Bible*." Satan comes as an "angel of light," and his agents as "ministers of righteousness," and many believe the statement, "founded on the Bible," and join in the worship of the god of this world. By these organizations Christ is dethroned and Satan exalted.

In view of the facts, is the solemn declaration too sweeping, of the late Rev. Charles G. Finney, once with an international reputation as an evangelist and teacher, and himself also a seceding Mason, when he wrote:

"*Those who adhere intelligently and determinedly to Freemasonry have no right in the Christian Church.*"—"The Character, Claims and Practical Workings of Freemasonry," by Charles G. Finney, ex-president of Oberlin College.

UNPROFITABLE EXCHANGE.

Unequal yoking with Masonic unbelievers binds a moral man to unequal exchange of advantages, because the kind of help he swears to give is such as he cannot need in return. He is also left without the compensating satisfaction of doing good, hoping for nothing

again, since he must do, not good, but evil. All crimes save two exceptions being included in the rule, he is obliged to render assistance such as he could not ask again.

A moral man considering the question of becoming a Mason, would proceed in a business-like way if he should repeat the method he used in changing occupation or transferring investment of capital. This would involve ascertaining advantages offered, as well as disadvantages that must be incurred. Pending a full understanding of what the Mason's oath requires, he would ask what the corresponding obligation of other Masons offered him. Thus he would ask himself, what am I to get out of it? What is the nature and amount of probable dividend? If I give what is asked, what am I likely to ask in return? In case we have occasion to fulfill on both sides the oath to keep personal secrets with perfect security (which is the purport of a prominent obligation), what will be the net result?

He has not the same reason to become a Mason as a different man engaged in crime. He does not intend to steal, burn buildings, commit perjury, burglary or highway robbery. Secrets of which murder and treason are the characteristic and indicative exceptions, are outside the range of any likely to become his own. Such as he may have occasion to communicate will not require violent oaths. What secrets do moral men have, that incline them to bind other men with oaths and death penalties? What secrets, that ought not to be divulged, do they themselves need to be thus sworn to keep, under penalty of being murdered?

If, then, it produces nothing for him and other men of his class, why should a respectable man allow an oath and death penalty, or threat of secret assassination, to be imposed upon him, in order that when men different from himself need his help in hiding wickedness they may call on him without hesitation? This looks like poor investment of large values. The fleeced lamb of that market pays heavy premium on stocks which pay no dividends to any but preferred creditors. He thus incurs loss exceeding failure of adequate share in results, for, while rendering services such as would not have passed either way between him and others without reference to Masonic shackles, in that act he also forfeits his own character by complicity in crime. Therefore his share in the issue becomes, first, nothing; then, worse than nothing. Masonry has afforded him this convenient way to effect an unequal exchange and conclude an unprofitable bargain.

THE SHRINER WRECK.

The "Ismalia" special train of New York and Pennsylvania Nobles of the Mystic Shrine was wrecked at Honda, Cal., Saturday, May 11, while running fifty miles an hour on the Southern Pacific Coast Line. It had covered sixty-one miles in one hundred minutes on the crooked track leading from Santa Barbara to Honda. The train carried 145 Shriners from Ismalia Temple, Buffalo, N. Y., Rajah Temple, Reading, Pa., and neighboring cities, who were returning from the annual meeting of the Ancient Arabic Order of the Nobles of the Mystic Shrine at Los Angeles. Twenty were injured and thirty-one dead.

It was hours before relief arrived. Engineer Frank Chapman, who was thrown with the cab far beyond the wrecked engine, got up, ran a mile for help, then first discovered that he was severely scalded and had a broken arm. The dining car fell on the locomotive, with thirty-two persons at luncheon, most of whom were killed. One woman had gone into the baggage car to arrange her trunk; her body was driven through the floor, so that the car was jacked up to take the body out. Another woman was under the heavy baggage, but protected by an arch of trunks; when rescuers burrowed their way to her, she seized the foot of one of the men and shouted: "I'll not let go until you get me out." Then she was terribly burned by scalding steam, although she was taken out alive. Two women were under the burning dining-room car, one begging piteously for relief. With a hose wrenched from a coach connection, a man threw water from a tank, extinguishing the flames. He cut away the timbers that held her,

then lifted her out just as a stream of hot water poured over her. She soon expired.

Back to Santa Barbara went the dead Shriners in six hours, who had come to their death in one hundred minutes. At a lonely switch far out in a real desert, with no habitation near and no wire communciation anywhere, lay the sidetracked train of the dead, while train after train of other Shriners went unconsciously by on their way over the same track toward home.

The dreadful nature of this awful disaster is intensified to the consciousness of one who reflects what the errand of the victims had been, and what it was in which they were taking part. This seems like death visibly encountered in the dizziest speed down the broad road. Death on a battlefield may be in itself as terrible, but it is the death of a hero. It may be the death of a Christian, of a loyal patriot true to his native land, of a devotee of a worthy cause, a martyr deserving reverence and fame. These Americans adopted the names, including that accounted divine, which marked them as in a sense Arabs; they made themselves Mohammedans in a Christian land; their order represented the more worldly and roystering element of a worldly clan; they were dashed to death from the midst of their strengthening themselves in the reversion of the world's moral and religious progress won through faithful ages. It was a dreadful time for men to die who had been born in a Christian land; a fearful place for dying men to be found.

When Christ came to this earth men gave him only a stable and a manger cradle; but when man goes to Christ he gives him a "house not made with hands eternal in the heavens."

Blessed is he who in spite of the day's confusion, can ever hear the whisper of a Voice and feel the sympathetic pressure of a Hand.

If God were not just we could not trust Him; if He were not merciful He could not trust us.

OPPORTUNITIES.

"We hear a good deal about the world being full of golden opportunities," said Uncle Nathan, "but you take my advice, my boy, and don't wait too long for 'em. Pick up the silver ones, or even a good honest iron one, if it comes handy, and do your best with that. Yes, I know it's likely to look pretty cheap and heavy. We're apt to call the iron one necessity instead of opportunity, but nobody knows what a necessity may turn into if it's bravely grappled with.

"Those old fellows, the alchemists, were not so far out of the way in their dream of transmuting baser metals into gold. It's been done over and over and over again in many a life, and I tell you, my boy, the thing to begin with is the thing that lies at your hand, whether it's a duty, a chance, or only a hard necessity. Master it, and you will surely have gained something that will carry you farther. Most of the 'golden opportunities' don't show their gold at first, anyway. They're dull and tarnished, mixed with alloy, and the only way of making them shine is by a good, industrious rubbing."

Why not notice the opportunity to help save this country from the influence of the Jesuit and similar orders? There is an opportunity at hand to turn light on Romish and Masonic superstition.

A PROFANE TRAVESTY.

Easter celebrates in a marked manner that which is celebrated every Lord's Day, and that is the resurrection of Jesus. Nothing which fails to honor him and to hold relation to that event can be peculiarly appropriate, and nothing hostile to him or adapted to derrogate from the significance of the event can be consistent with Easter or Lord's Day observance. Such incongruity was extreme in a recent case reported in a Boston newspaper. About thirty-five prominent Masons, including the mayors of Lynn and Cambridge, were guests of their brethren in a Boston lodge. If it is true that Masonry is founded on the Bible, there seems a degree of fitness in thus assembling.

The place must have been already hallowed by associations befitting the occasion, or at least free from opposite suggestions. The "brethren" were surely devout souls honoring the Lord and

celebrating his resurrection with the joy of hopeful believers. It was "the same day at evening," the "doors being shut" also "for fear of" Cowans. The visiting delegation was first taken to a restaurant by a committee, where the Worshipful Master, Moy Ding Goone, made an address of welcome, which Wong Ling translated. Among those welcomed were four State senators, one of whom acted as toastmaster by request, and that one the president of the Massachusetts Senate.

Several guests having responded to toasts (the sentiments doubtless peculiarly fitting Easter observance), the guests repaired after the banquet to the Chinese temple, located in the quarter called Chinatown. Here several Masonic degrees were exemplified.

As in lodges not made up of those to whom Massachusetts Christians send missionaries, so also in this one there was a ban put upon Jesus' name, yet this was his day; it was ostensibly a commemoration of his resurrection that was attempted, yet he who rose was strangely ignored; one would have expected an allusion to his resurrection, yet there was only the Masonic raising based on a pagan myth fitted to a Jewish name. Now what happened Easter Sunday? Did Chinese become Christians, or did Americans become pagans?

EAGLES' MEMORIAL SERVICE.

The second Sunday in May all Aeries of the Order of Eagles held a memorial services for Eagles who have died. The order is nine years old and claims no fictitious antiquity. There are at least 1,500 lodges, none of which were in existence earlier than 1898, and the membership is 300,000. It began at Seattle, Wash., and has extended across the continent until it is very well known in eastern saloons. It may be well that on one Sunday of the year it is part of their insurance business to listen to solos like "Lead Kindly Light," "There's a Beautiful Land on High," and "Face to Face." On other days, if what we have seen qualifies us to judge, the place to look when they are holding assemblies of some other kind, is around the saloons where Eagles are wont to alight. The liquor street seems to be the place to listen for their "Yea! Yea!" Of course they "acknowledge a Supreme God," are "founded on liberty, truth, justice and equality," and have a wonderful membership of "national, State, county and city officials, including Theodore Roosevelt."

MAY USE EMBLEMS.

Court Decides Negroes Have Right to Wear Badges of Whites.

Negro societies may, if they desire, adopt and use the emblem of any secret organization which excludes them from membership, according to a decision rendered by the justices of the New York court of special sessions.

The decision was given in the case of Olridge R. Johnson, a negro employed as a cleaner in the Ludlow street jail, who was arraigned on three seperate charges, growing out of his wearing a button bearing the emblem of the Order of Elks. Johnson was discharged.

The evidence produced against Johnson went to show that the full title of the White Elks' society is the "Benevolent, Protective Order of Elks of the United States," and that the copyright button bore above the elk's antlers the letters "B. P. O. E."

The colored society was known as the "Improved Benevolent and Protective Order of Elks of the World," and their button also bore the antlers and above them the letters "I. B. P. O. E. W.," only that the first and last letters, the "I" and the "W," were lost on the antlers, making the letters seen "B. P. O. E.," or the same as those on the white society's button.

The decision of the court was based on the ground that the white society's constitution contains the improper word, viz., "white," and they hold that the negro society could not practice a deception. They also declared that it was nowhere shown that they wilfully violated any provision of the constitution or bylaws of the Order of Elks.

Some ambitions have wings and some have feet, but only the kind that keeps moving will reach the goal.

MASONIC JESUITS.

One of the Scotch Rite degrees is named "Trice Illustrious Order of the Cross," and such a name naturally suggests the noblest principles as well as distinctively Christian characteristics. It is a degree that is not exactly Masonic in the sense that Blue Lodge degrees are. Therefore, it does not need to exclude allusion to Christ. One obligation of this degree is given in virtually the following terms:

"You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity: and this, by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life."

This is meanness systematized and reduced to the terms of an exact science. No man loyal to this oath, in his heart, is honorable.

As usual, the oath has a penalty, which is the following, and we call attention to the fact that it is "founded on the Bible," in a way to classify Masons among the mortal enemies of Jesus by voluntary self-classification:

"To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor by having a spear or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony even in death to the power and justice of the mark of the Holy Cross."

Of course, every man who likes to take and keep or enforce such obligations is an evil-minded scoundrel about whom it is not necessary to raise questions, so obviously is he a natural enemy of humankind. The chief characteristic of the whole is baseness with ferocity: there is nothing honorable or, in any decent sense, human. As to the penalty, the only excuse for it is that it applies only to those who, having taken such an obligation, have excluded themselves from the race of human beings, so that to take their lives is not murder.

VATICAN AND LODGE.

The Roman Catholics of the United States are disturbed by the element in their own membership which enters into American secret organizations. This disturbance seems to increase rather than subside under the influence of custom, or at least to make its protest more insistent. In a late conference held at the national capital by American archbishops, this trouble was considered. It takes two forms though they are essentially one. For Catholics do not confine themselves to Romish organizations like the Knights of Columbus, but tend to become rather promiscuous joiners, while societies that are really Roman in character and aim, are accused of admitting members of too diversified nationality or non-Catholic in character.

Telegrams have been received at the Vatican relating to the treatment of the question by the Archbishops, and it is understood at Rome, that, instead of answering queries sent from Rome, the Archbishops referred them to Mgr. Falconio, apostolic delegate to the United States, yet at the same time gave it as their opinion, that the corporate existence of some societies being distinctly limited, their condemnation would be impolitic, since it would give them a new lease of life, just as putting books upon the forbidden list surely promotes sales.

Messages from Washington to the Vatican also report that the apostolic delegate to the United States, to whom these matters have been said to be referred, has decided that Catholics who have been paying money to American insurance orders for several years need not forfeit their insurance but may keep up the dues. They may not, however, march in parades, nor may they according to the methods of such secret societies be buried. The permission appears to apply to the case of those who have maintained membership for several years until payments have accumulated.

The objection is not to secret orders as such, but to affiliation, which is not

Roman and under Roman control. How much effect this rule will have on the prosperity of the orders affected may be a question, but it seems liable to be rather small. Besides, this may give them a chance to pose as distinctively American and mysteriously potent in preserving American institutions, and so draw in some members to offset the loss. On the Romanists themselves it is likely to have the effect of intensifying the impression which Rome is glad to deepen, that only so far as America yields to secret or open papal control is she pursuing the path which true Romanists can best follow. It will tend to repair the hedge between what is foreign and what is American, which joiners have in part trampled down. Both Romanism and Lodgeism are, as institutions, anti-American, but, in membership of lodges, only Romanism retains the recognized distinction of source of membership which this new decree will tend to deepen.

CAMORRA.

The New York Journal of April 25 reported a victim of the Camorra at the point of death at Seney Hospital, Brooklyn. There was a bullet in his left lung, credited to the Sicilian secret society of bandits that makes prosperous Italian merchants its prey. Just as he was about to sink into unconsciousness, he drew from under his pillow four letters from the assassins. They warned him that unless he paid the money demanded he would surely die. He gave these letters to a policeman, but no information could be obtained from him except that "There were two of them." He was fifty-six years old and without a family. The first letter had reached him the week before, with the demand that he should be at a place named with $1,000; if he failed to comply, loss of life would be the penalty. Paying no attention to this letter, within the next few days he received several others. On Saturday of the same week, a letter told him that there was to be no more delay; if he failed to pay $2,000 at a certain place, he would be killed. Being alarmed, he shut himself in his bachelor apartments, with trunks and all sorts of furniture against the door. It appears that early in the day, April 23, he saw two men standing over him, one of them holding a revolver, and that as he attempted to rise he was shot. Their method of breaking in was discovered, and it was found that they had ransacked every drawer and wardrobe. Of course, all was done at the behest of Our Noble Order, devoted to Truth, Charity, and so on.

A DANGEROUS PIN POINT.

A Sunday school paper called Young People is published by the American Baptist Publication Society and distributed every Sunday in schools of many states of the Union. It is a matter of regret to find in so good a paper with such a circulation, an advertisement, apparently furnished in electrotype, which relates partly to class pins, but includes those for lodges. While the word lodge occurs but once, it is rather prominent, and the recognition of lodges thus given in such a paper is liable to have a bad effect. At least one good story in the same paper has been marred by its lodge feature in connection with student life. In one place there was an argument in favor of the Greek Letter College lodge. After its serial publication the book was advertised in the same paper. Surely, a paper for Sunday school circulation ought to be kept clean of everything that carries a flavor or odor of what is irreligious or immoral in nature or tendency.

WEBSTER'S DICTIONARY.

We call attention to the advertisement in this number of Webster's International Dictionary. The Cynosure commends the new Webster's International as all that one needs in the way of a dictionary for the household. It is to be especially commended to our readers over the Standard Dictionary, published by Funk & Wagnalls, which, in spite of protests to the publishers, continues to commend Freemasonry by printing in connection with its definition of "freemason," a cut of Washington in Masonic regalia, notwithstanding he practically abandoned the order thirty years before his death.

NATIONAL C

June 13th

WHEATC

Thursday Morning Session

PRES. C. A. BLANCHARD, *Chairman.*

DEVOTIONAL SERVICES—MR. A. J. MILLARD, Little Rock, Ark.

BUSINESS—READING OF MINUTES OF LAST SESSION; ANNUAL REPORTS OF OFFICERS; APPOINTMENT OF COMMITTEES, ETC.

Thursday Afternoon Session

REV. SAMUEL H. SWARTZ, Seneca, Ill., *Chairman.*

PRAYER—REV. H. H. HINMAN, Oberlin, Ohio.

MUSIC—ORGAN SOLO—MISS ROSE HARRIET FIELD.

SHORT ADDRESSES—REV. J. P. STODDARD, Boston; REV. H. H. HINMAN, Oberlin, Ohio; REV. G. A. PEGRAM, Michigan State Agent; MR. A. J. MILLARD, Little Rock, Ark.; MR. R. A. CULLOR, Lemonville, Mo.; MRS. AMANDA SMITH, Harvey Ill.; and others.

Thursday Evening Session

REV. E. B. STEWART, Chicago, *Chairman.*

DEVOTIONAL SERVICES—REV. JAMES P. STODDARD.

MUSIC—MRS. H. K. BOYER, *Leader.*

ADDRESS—"THE RELIGIOUS FEATURES OF A SECRET SOCIETY"—REV. H. A. DAY, Pastor Wesleyan Church, Grand Rapids, Mich.

MUSIC.

ADDRESS—"WHAT SHOULD BE THE POSITION OF A MINISTER TOWARD THE LODGE?"—REV. B. E. BERGESEN, Pastor Lutheran Church, Chicago.

ONVENTION

14th, 1907

ILLINOIS

Friday Morning Session

PRES. C. A. BLANCHARD, *Chairman.*

PRAYER.

REPORTS OF COMMITTEES; ELECTION OF OFFICERS; READING OF LETTERS FROM ABSENT MEMBERS; UNFINISHED BUSINESS.

OPEN PARLIAMENT—GENERAL TOPIC: "NEEDED WORK AND HOW TO ACCOMPLISH IT"—REV. W. O. DINIUS, *Leader.*

Friday Afternoon Session

REV. J. GROEN, Grand Rapids, Mich., *Chairman.*

DEVOTIONS—REV. G. A. PEGRAM, Elkton, Mich.

MUSIC—MRS. A. E. BARTHOLOMEW, *Leader.*

ADDRESS—"WHY I LEFT THE LODGE"—MR. JULIUS HAAVIND, Chicago.

MUSIC.

ADDRESS—"DELUSIVE TEACHING IN PRESENT-DAY PREACHING"—REV. WILLIAM EVANS, D. D., Wheaton, Illinois.

Friday Evening Session

PRES. C. A. BLANCHARD, *Chairman.*

PRAYER—REV. J. L. CHENEY, D. D., Wheaton, Ill.

MUSIC—MISS VIRGINIA GRAHAM, *Leader.*

ADDRESS—"CHRISTIAN SCIENCE"—REV. A. C. DIXON, D. D., Chicago.

THE ANCIENT DEGREE OF O. M.

Among adoptive degrees there is one that has never grown very popular with relatives of lodge men, though in one way or other it manages to keep up a permanent membership, and one of creditable quality. The question is capable of being asked whether membership in some other does not sometimes tend to pave the way into this one less sought for its own solitary attractions.

Such a case might without improbability be supposed when a young lady of eligible relationship has been a member of the Eastern star, until a possible suitor for her hand appears on the scene. He has already known a good deal about members of the local lodge. He has been shocked to learn that some of them are frequenters of the Eastern Star because admissible there on account of being also Masons, of which male Eastern Star guests are made. Another shock comes and a sharper one which shakes his respect for this woman, when he is startled by the information that she is in that very lodge with those men and the class of women he has long thought of with disgust as being there with such men in secret relations and under mutual vows. He is chilled and repelled, while the thought of having a wife who holds relations of a secret and sworn type with men with whom he himself will not associate, turns the picture to the wall. So far is he is concerned, the girl becomes a candidate for the O. M. degree, older far than Freemasonry, the Free and Ancient degree of Old Maid. Far worse things might happen, and there are far worse members of secret orders than these whose first initiation is here suggested as qualifying them for the second but we offer the suggestion for the thoughtful consideration of maidens considering one degree without reflecting, heretofore, that the decision for one may involve two, whether they count degrees or persons.

To despise the grace of God is to forfeit His mercy. "None of those men which were bidden shall taste of my supper." It is a solemn thing to turn away from the grace of the Son of God.

TAMMUZ.

Some of our readers may have been assured that Freemasonry assists its devotees to understand portions of Scripture hidden from the interpretative eyes of the "profane," like mere uninitiated doctors of divinity and professors of theology. One passage on which Masonry throws light, and which in turn also throws light on Masonry, includes the thirteenth and sixteenth verses of the eighth chapter of Ezekiel. The whole chapter is a complete and coherent passage, of which the four verses are a homogeneous portion. Attention is called to the connecting phrase, "greater abominations." "He said also unto me, 'Turn thee yet again, and thou shalt see greater abominations that they do.' Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, 'Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.' And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

The special cult of Freemasonry being sun-worship, nothing is more obvious than the connection, and nothing easier than resulting interpretation. To those conversant with the cult the connection between worshiping the sun and weeping for Tammuz is so simple that a sufficient link is found in juxtaposition. Sun-worship with its inseparable phase of phallism is at the heart of Freemasonry as a key to the interpretation of this passage.

As Zeus of the Greeks was Jupiter of the Romans, so Tammuz of Asia has been accounted Adonis of Europe. Referring to this passage when marshalling the fallen angels, Milton thus uses both names, applying one of them, as it was also used, doubtless, for the reason to which he alludes, in naming a stream,

which, rising in Mt. Lebanon, emptied into the Mediterranean at the Phœnician coast.

"Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day:
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love tale
Infected Sion's daughters with like heat:
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries of alienated Judah."

The same cult appears in both the title and material of one of Shakespeare's sonnets, the worship of Ashtaroth in Phœnicia being parallel with that of Venus, and if we follow some authors, identical.

Gesenius' Hebrew lexicon gives Tammuz as the "Proper name of a Syrian god, Adonis of the Greeks, worshiped also by the Hebrew women with lamentations, in the fourth month of every year." Jerome, who lived in the fourth and fifth centuries, and translated the Bible into Latin, in a note on the fourteenth verse of this eighth chapter of Ezekiel, says that since according to the Gentile fable Tammuz had been slain in June, the Syrians name this month Tammuz, and then celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and afterward coming to life again is celebrated with songs and praises. Calvin, with several other scholars, held that Tammuz was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt.

If, now, a Freemason adopts this view, he readily arrives at the other name, Hiram Abiff, which he learns in the third degree. He sees how the orientation of the lodge is prefigured in the attitude shown in verse sixteen, and how "our ancient brethren" also bowed to the sun with their faces toward the east. This phase of the general cult made prominent the ancient sisters, pagan and apostate Jewish, who were precursors and types of modern Eastern Stars.

It is true, therefore, that a Freemason who brings to the study of his order little previous knowledge of such matters, would seem to himself to have gained a wonderful key to the Scriptures. It is also true that his introduction to the subject is peculiar, inasmuch as, while scholars know the same things and know them better, he after all has the special advantage of practicing as a religious cult what he thus not only learns as a matter of objective knowledge, like others, but also adopts, lives in and has an actual sense of. Like the ancient brethren, he too bows to the east and venerates the sun. He goes the round of perambulation, and puts high value on the orientation of the temple in which the brethren meet. He does not merely see the "abomination:" he can add to his, "all of which I saw," the other clause, "and part of which I was." His being is in it and it is in his being. In his consciousness as in his conduct, is this part of Scripture interpreted.

REALLY!

William J. Kelly, writing on "A Question of Landmarks" in the Masonic Voice-Review of May, 1901, remarked that "The Freemasonry of the antediluvian world is necessarily dependent on tradition." Rather, we should say. He asserts that "it is undeniable that Freemasonry is the only religious or semi-religious organization that has stood the test of time." Which is it, religious or semi-religious? Whichever it is, according to him, it has compassed the time alone, from before the flood. Doubtless he thinks Noah was a Mason, though, while he says something about Tubal Cain, he fails to call him brother, yet seems to leave open a possible suggestion of his having been an initiate.

One could wish that his meaning were clearer, in the following quotation, where he says: "These have been preserved in their integrity throughout all the ages that we have existed." Does this mean, or include the information, that the Hieroglyphics, together with the three Greek orders of architecture, Doric, Ionic and Corinthian, have existed from antediluvian times, or does he refer only in a general way to allegory and sym-

bols? Probably the latter, though this is what he says, under the seventh heading of the general subject, Landmarks:

"Hieroglyphics.

"Another point that would be appropriate at this time would be the Hieroglyphics and the three primitive orders of architecture—Doric, Ionic and Corinthian, usually denominated and meaning Wisdom, Strength and Beauty. From that followed the terse description of the Fraternity itself as being a beautiful system of morality vieled in allegory and illustrated symbols.

"These have been preserved in their integrity throughout all the ages that we have existed."

Are we to include the claim of antediluvian existence within the mass of veiled allegory? Are the symbols what make the Masonic moral system, beautiful? And, if so, what is the symbol that limits Masonic chastity to very near relatives of Masons of the third degree? Has this beautiful item of secret and limited morality been preserved from the time the flood swept the ancient brethren off the earth, and kept in its "integrity throughout all the ages"? Certainly all there is of this beautiful morality admits of "terse description."

HARDLY DAMON.

A convention of the Uniform Rank of the Knights of Pythias opened at Boston, Mass., April 23, and had its headquarters at Hotel Westminster, in the Back Bay quarter of the city, where are to be found, with elegant residences, some of the most important as well as finest public buildings. Here is located the famous Massachusetts Institute of Technology, and when some of the students out for lunch found a line of horses in front of the hotel, their curiosity and interest led to an inspection of the steeds, with comments on their qualities. The first plumed knight came out about the time of the noon-hour rush from the engineering building. At first some believed that there was a gathering of some branch of the Volunteer State Militia, because the knights wore "Mass." on their collars; but when it was announced that the men in uniform were Knights of Pythias, the comical aspect seemed to impress the students, who began to hoot. From one o'clock till half past three, the boys hunted the feathered bipeds and in various ways perplexed the Pythian mind with the burning question, "Is life worth living?" Mysteriously, large sheets of paper adorned a horse's tail, to the great impairment of the knightly dignity of the rider. No knight dared dismount to remove the irregular plumage thus added. One, however, turned cowboy to the extent of picking up while mounted; which, after all, does not read as so great a feat, since there are two ends to a horse's tail. To some of the knights, mounting a horse was a matter of some difficulty, and the young tormentors were not dull to appreciate this feature of what they helped to make an interesting situation. Each gallant knight as he mounted was honored with a demonstrative ovation; and when a gold-braided officer came out and began to give orders, the student echo was at least audible. The color-bearer was so indiscreet as to talk to some girls on the curbstone, and forthwith the attention he received was still young but not all feminine.

In the early afternoon, the instructors had troubles of their own. It was more fun to watch the rumpus than draw designs or do laboratory work; and, besides, it was not every day that one could see human beings of the male sex wearing feathers and ribbons. The Tech windows were closed and word was issued to attend to work: then out from the engineering laboratories came men in shirt sleeves, and from the design rooms came others with pencils over their ears, runaways from school full of mischief to the brim.

When at last the knights succeeded in starting their parade, about 100 students fell in behind them, a corps of voluntary esquires who would not suffer the carriages to fall in without this break in the pompus line. They cheered, and gratuitously added other noises, as they followed along the route, which was changed so that their fellow students could not review the troops as they passed one of the buildings. Those in line, however, assisted to promote the liveliness of the occasion, and augment the knightly parade.

EMBODIMENT OF ALL TRUTH.

"We cannot, it is true, open heaven to the upturned eyes, straining to catch a glimpse of the source of truth, or lead man to a veritable stream of life, in its crystal beauty and delighted melody, flowing from the throne of God, and laughing through the flowers and meadows and hills of earth. But we can reflect heaven in our lives and sympathies, and by living our belief in the universal brotherhood of man, can cover the clouds with light, inferentially demonstrate the fatherhood of God, and thus tune the ear to catch the laughter and the eye to fancy that it could see the rippling of the stream of life. Universal Masonry, would make universal peace, universal contentment of soul, a universal belief in God, and a universal anticipation of eternal life. Masonry is the embodiment of all truth."

—E. F. Lamb, in Masonic Voice-Review.

All truth includes the truth as it is in Jesus. Universal anticipation of eternal life could not, in the nature of things, be the outcome of Universal Masonry; in fact there could be no such thing as Universal Masonry, for no woman and far from all men are eligible. While not universal, can Masonry show such an actual record as far as it has gone?

TESTIMONY OF ADHERING MASONS.

Not all adhering Masons will refuse to admit that Masonry has really been exposed, or even to indicate some particular exposure that can be relied on. The writer could cite repeated instances in his own experience, but will only mention that the first book of the kind he ever owned was one of which he did not know until its title was given by a Freemason who had seen it used in the lodge room when an officer was unfamiliar with his part. Such an instance may be taken as an example of one kind of private testimony to the exposures of Freemasonry.

An example of public exposure is furnished by an incident in the history of the State of Rhode Island. Already uncounted Masons had renounced Masonry, and regarding it as no longer secret made little scruple of admitting that it had been exposed, when the Legislature of that State appointed a committee to make an investigation. This committee was empowered to put witnesses under oath so that false testimony involved peril of penalty for perjury. Regular Masons who had not abandoned Masonry, but still clung to the order were called. Knowing that perjury was under the circumstances impracticable, because it could not be hidden when multitudes would tell the truth, these told the truth under compulsion, being under oath and penalty. These witnesses had taken ten degrees. These revelations are part of the records of the State of Rhode Island. They are based, not on the charges of outsiders, nor on the allegations of seceded Masons, but on the reluctant admissions of adhering Masons from whom they were drawn exactly as testimony is forcibly wrested from unwilling witnesses who tell the truth on their peril in court. It is testimony of ordinary adhering Masons.

WEBSTER'S
INTERNATIONAL
DICTIONARY
NEEDED in every HOME, SCHOOL and OFFICE.
Reliable, Useful, Attractive, Lasting, Up to Date and Authoritative. 2380 Pages, 5000 Illustrations. Recently added 25,000 New Words, New Gazetteer and New Biographical Dictionary. Editor W. T. Harris, Ph.D., LL.D., United States Com. of Ed'n. Highest Awards at St. Louis and Portland.
Webster's Collegiate Dictionary. Largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience. 1116 pages and 1000 illustrations.
Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO., Springfield, Mass.
GET THE BEST.

HIGH SCHOOL BRAND.

The high school brand of "frat" goods —or bads—is rapidly working itself out of the market. A Boston newspaper of May 18, refers to it in a short editorial paragraph, saying:

"The Melrose authorities have long been fighting the secret society nonsense in the town's high school, and now this branding of an initiate comes as a last straw. The children's 'fraternities' should go."

Melrose is in the vicinity of Boston, where the codfish odor of "fraternity," caught and cured by patented processes, is doubtless natural. Intense indignation, however, stirred all Melrose when three boys were cruelly and fraternally branded. The parents threatened that if the scars proved to be permanent, prosecution would follow. The school superintendent said that if such treatment were given his own boy, he would see to it that the guilty parties were punished. The chairman of the school committee denounced the act as an outrage. He declared himself in favor of abolishing all secret societies in the high school. Every member of the committee condemned the cruelty perpetrated by the Delta Phi, and in this the entire faculty joined. When the chief of police was told of it, he said that the boys who would do such a thing ought to be sent to jail.

There is plenty of trouble for all concerned, including parents on both sides. And it all grows out of that hotbed of mischief, The Secret System.

The initiation took place in Wyoming Cemetery, between ten and twelve o'clock at night—or, Masonically speaking, somewhere toward Low Twelve. Three boys were initiated into Our Noble Order, about twenty-five members being present. Among the various ceremonies was that of rolling the three ambitious candidates down hill in a barrel. The Delta Phi, or, in other words, the licensed gang of hazers, formed a circle about the three boys whose cheeks were to be marked. Then with a solution of nitrate of silver a triangle was drawn on the right cheek of each boy, and a circle with a line drawn through it on the left cheek of each of the three. As these would form the Greek letters Delta Phi, the smooth, boyish faces were probably scarred with these initials of the secret society. The marks were about two inches in diameter.

Two of the boys were blindfolded; the other was held by the arms. At the time there was no pain, so our report says, but the next day the sufferings of the boys were very great and they were treated at the hospital.

Another report locates the initiation in Pine Banks Park, and states that before the branding the boys had been tormented to exhaustion, in every conceivable manner, and it is after all alleged that they realized what was being done enough not to dare struggle lest their eyes should be injured.

Although deplored, this help is almost welcomed, as it aids the committee in bringing to an approved conclusion its already progressing attempt to abolish the "frat" nuisance as "in every way detrimental to the interests of the school." The chairman says: "If Melrose has any sanity, there will certainly be no objections raised by those who have heretofore championed the secret society."

OBLIVIOUS VICTIMS.

The boy who closed his school composition on pins with an attempt to hit the nail—or pin—on the head, made an interesting point by remarking, "Pins have saved a great many lives—by not swallowing them." There are one or two things in the last issue of the Cynosure that so expose secret society obliviousness as to tempt one to borrow the boy's form of statement and say, Masonry has saved a great many men from its worst effects—by their not understanding it.

One instance is found on page 3, in the letter from Toledo. This one involves the Masonic principle as it reappears in the Maccabees. It so happened that Mr. Brenner, who was at once called ignorant when he showed his knowledge, was able to teach these people what they had not noticed. The way in which the teaching was received was itself a further vindication of the innocency of intention hitherto characterizing the president who had failed to understand one of the salient principles of her own

society. The ladies did not know that the name of Jesus was purposely ruled out of their lodge prayers; thousands of other lodge members have probably never thought about such a thing. Their first search gave them a surprise, and they were not yet satisfied that this was so; other books, they were sure, would prove the objector wrong. Admitting all that may be alleged of the untrustworthiness of what Masons say about Masonry, we think it probable that a very large fraction of Christian lodge membership is, in the same way, unconscious of this rule of lodges, and, if questioned, would answer somewhat as these people did, yet with perfect honesty.

Another instance appears in President Blanchard's letter on page 9. It is the story of the young man on the train, who, doubtless, meant to speak with a good degree of sincerity when he told Dr. Blanchard that "nobody can be a Mason who is not a Christian." Of course, the statement is to the last degree absurd and is constantly contradicted by ordinary facts. Likely enough, the young man had a hazy idea of what it was to be a Christian. Very likely also he was not fully aware as yet what it was to be a Mason.

Both those letters in the May number furnish food for thought, not only for those who do not understand lodge principles exposed in them, but also for those who do understand, and assume that lodge members also understand, the principles of lodgery. Imagining this, one is perplexed by the conduct of some members of lodges, who, as Christians, have seemed to profess better things.

Loyalty to our Lord is, of course, incompatible with loyalty to his enemies, when these are recognized as his foes. There may be some excuse in failure of recognition. How can it fail in some cases is still a mystery, but great blindness and stupidity seem possible to intelligent as well as stupid men. The influence of lodge cant and sing-song must be reckoned. If pins save lives "by not swallowing them," let us hope that lodges save character by not understanding them. However absurd the phraseology, there may be validity in the fact.

A PERMANENT HIATUS.

Under the plea of incommunicableness something vital is omitted from every Masonic claim, and likewise from every invitation to membership and assurance given any prospective candidate. Great assumptions are made on behalf of the institution, but in such general terms that an inquirer is left dependent on the judgment of another and provided with little from which to form an opinion of his own. One or two particulars may be stated vaguely, but there is always a hiatus so obvious and so sensibly realized that nothing but a plea of compelled secrecy makes it tolerable, not to say courteous and respectful.

Using such a method no drummer could sell the smallest bill of goods. A merchant would resent the attempt as an insult. Kindred frauds are often perpetrated in various kinds of business transactions, but not by means of blunt refusal to make statements called for. Answers may be false but are not refused. If they were, the trade would at once be off. Statements may be incomplete, but they are not avowedly so. Yet Masonry demands that far weightier transactions be undertaken on vague assurances suspiciously incomplete. Business methods are openly abandoned, social customs give place to one not approved among men in general, and men consciously consent to abdicate the exercise of their own judgment.

This renunciation of custom, precedent and rule, this abnegation of self government, might seem less intolerable if nothing of serious importance were involved. But that is no trifle which needs to be sworn; it is not a light matter to make life long pledges; the very assurances and claims that have attracted the candidate magnify the undertaking; yet he abandons himself, more blindly than he would trade a horse.

We have received a copy of the very able sermon of Rev. Harvey E. Simon, of Ashland, Ohio, on "Secret Societies and the Church," which was delivered before his congregation the early part of this year. We hope to favor our readers with a large portion of it as soon as possible.

News of Our Work.

Rev. James P. Stoddard, corresponding secretary and general agent of the New England Christian Association, writes in a recent letter:

"I read the Cynosure with much satisfaction and interest, noting, as it seems to me, a constant advance toward an ideal magazine in its line.

"My last trip was to Auburn and Lewiston, Maine, where I employed two lads and put out about 4,000 tracts. The Maine M. E. Conference was in session at Auburn at the time, and while, of course, I did not get the platform to speak there, I met with no opposition in tract and personal work among the ministers. The same was true at the Massachusetts Conference, which met in Lynn the week before. I met a number of friends in both conferences, and when I approached Bishop Warren he extended his hand, referred to our meeting in New Orleans several years ago, and asked, 'Are you still in the same work?' When I assured him that I was he replied, 'There is certainly need enough of it,' and followed this remark with a few words complimentary to any man who dared to stand for his convictions against great odds."

One of the godly workers in our field is Mr. A. D. Cline of Kentucky. We hope soon to publish his testimony as to why he is a seceder. Under date of May 13 he writes:

"The devil is stirred here, and we are expecting great victory through the name of Jesus. Oh! it is fearful to think of people, and especially ministers, who are openly speaking falsely against what we know to be the truth; but God can work and none can hinder, and we find people that are waking up and opening their eyes to see this great evil, and we find one here and there that says he has quit his lodge. Well, God's children are still praying and looking up, expecting victory, and as for me, I have purposed in my heart not to defile myself and not to bow down to the great image, but to be separate and to walk with God, enjoying the sweet peace that, like a mighty river, is running through my soul."

Mr. S. A. Chase, now of New Jersey, writes of the need of Christian testimony in that State:

"The last Sunday in April, I believe it was, was Oddfellows' day, and many of the churches in Camden and Philadelphia had special services for them, the members, of course, sitting in body of house. The lodge seems stronger with the church here than in your section of the country. The ministers don't realize, don't comprehend, or are grossly lacking in courage. In my occasional 'buzzing' Masons for their lodge connections, silence and avoidance is almost the universal tactic as soon as they find out I know anything about the order. Of course, they can't argue with any fairness. This, of course, is a partial admission that they are in the wrong, for no man will fail to defend himself when he is in the right."

PENNSYLVANIA CONVENTION.

The State secretary, Elder G. N. Falkenstein, forwarded the minutes of the Pennsylvania Association, which were received as due. They were in unusually fine shape. Unfortunately, they were overlooked in making up the last number of the Cynosure. We can only give extracts herein, as follows:

State Officers.

President—Rev. A. D. Zahniser, Pittsburg, Pa.

Vice President—Rev. Wm. M. Howe, Johnstown, Pa.

Secretary—Rev. R. H. Martin, Beaver Falls.

Treasurer—H. C. Cassel, Philadelphia.

Finances.

The finance committee reported the total receipts to have been $65.85; the total expenses, $52.95; balance in treasury, $12.90.

State Work.

"The committee on State work reports that the anti-secrecy work has been pushed during the year in this State, with encouraging results, and recom-

mends that the new State officers constitute a committee with power to employ persons to deliver anti-secrecy lectures from time to time in answer to calls, and for such services the lecturer shall receive three dollars and traveling expenses."

The following resolution, adopted by the convention, is amusing as well as interesting:

"Resolved, That we are somewhat concerned, and have our sense of curiosity aroused, by the bill recently introduced in the Legislature of Pennsylvania by Representative Decker, of Lehigh, to protect secret organizations from being exposed by those who are designated as charlatans, and prevent the sale of revelations of their inner workings. We hereby apprize all who are concerned in the bill that we can afford to pay the $500 fine, and serve a term of one year in prison, if the several lodges which we are exposing will admit the truth of the valid exposes extant. By such proof they will greatly contribute to the advancement of the very cause which we represent and in which we are engaged."

Mrs. S. E. Bailey, of Dermott, Ark., writes under date of April 27 last, of furnishing a lady with some of our tracts. The lady was accustomed to hand them out to those who stopped to water their horses near her house. She gave one to a Baptist minister, who read the tract and made a little fun of it, but some time after came back and told the lady that he had read and re-read the tract which she gave him, and was convinced that the lodge was not the place for God's ministers, and told her that he had severed his connection with all secret orders and that he wished to thank her for giving him the tract.

This item of news from the *Washington (D. C.) Times* of May 6 is given because of the fact that the deceased was both an Elk and a Catholic:

"J. D. Burns, a member of the Elks, is dead, and his funeral will be held from St. Martin's Catholic Church to-morrow morning at 10 o'clock, Reverend Father Hannan conducting the services."

W. B. STODDARD'S LETTER.

National Hotel, Buffalo, N. Y.,
May 16, 1907.

Dear Cynosure—I report a little early this month, as the coming days are to be especially busy. It was six years ago that I held meetings with Mennonite friends at Bluffton, Ohio. Since then many things have happened. Students in the college were glad to hear what I had to say. New churches in Bluffton and at Pandora (near by) gave me a large hearing, and contributed to the cause. I gave six addresses to receptive audiences. Pastors Lichti and Hege gave special help in arranging meetings. I hope to accept the invitation to come again in the near future.

I am always glad to visit Berne, Indiana. There are many friends at this place who welcome the Cynosure and rejoice in the work. A pastor of this place related an interesting experience in our line. At a former charge he accepted an invitation to preach to the Knights of Pythias. He took for his subject, "Friendship." After referring to friendship in general and the claims of the lodge in this direction, he said: "I now wish to introduce you to my Friend. My Friend says, 'Love your enemies, do good to them that hate you.'" In short, he held up Christ and Christianity. This very naturally made the lodgemen angry. They of course expected he would, as some time-servers do, hold up the lodge as having great teaching.

At Fort Wayne, Indiana, I found a missionary Bible training school, delightfully located for a retired place to study. President Schultz was most cordial, and though many things were pressing, found an hour for the N. C. A. representative to address the students. A kind contribution was given in aid of the work. A visit to the Concordia Seminary of the Missouri Lutheran church, in Fort Wayne, discovered a large institution with two hundred and thirty young men in its care. The special drill was on, and there seemed to be no opportunity to consider the lodge. President Luecke expressed the hope that a lecture for the boys could be arranged later.

A conference with our General Secre-

tary at Chicago resulted in the plan to push the work in western New York during the month of May, in Ohio during June, and in central New York during July. It has been over twenty years since aggressive work was done in this section. There is surely a crying need. Lodges, big and little, like the Kansas grasshoppers, eat everything green and leave desolation as they multiply. I am hearing of lodge preachers who have been led into all manner of sins. One was running a gambling arrangement in his church, offering chances on a ring said to be worth $50. The aggregate amount asked from those taking part in the gamble was $150. Any Christian should know that this cheating gambler should be in jail instead of in the pulpit.

En route I met Ohio Synod Lutheran pastors in conference at Sharon, Pa. I found our good friend Irvine Caldwell, of West Middlesex, Pa., had met with a serious loss in the destruction by fire of a large barn that was struck by lightning. Two other barns nearby burned during the same storm.

At Cambridge Springs, Pa., I met old and new friends. Through the kindness of Dr. Gray I was given a permit to drink of the water that many find helpful.

The lodges have largely taken in the people at Erie, Pa. Some friends there take the Cynosure and want lectures.

At Mayville, New York, I found old father Merritt, now in his eighty-seventh year. When Brother S. E. Starry and I, over twenty years ago, worked the Masonic degrees in halls and churches in western New York, and there was no small stir among the craft, Brother Merritt contributed of his means and played the part of the Worshipful Master. He has found it easier to appear as a Mason than to convince Masons that he is not of their number, after he has given the signs. He loves to think and talk of the old times, and much appreciated my visit. There are kind friends in Mayville who pray and contribute to our work.

Jamestown, New York, is getting to be a manufacturing center. About one-half the people are of Swedish origin. They once were free from lodge entanglements, but, alas! some have given way. Pastors see and feel the evil influences of the lodges there. I am planning to help with lectures, etc.

Last Sabbath I preached and lectured in the Wesleyan Methodist church near Levant, New York. The day was pleasant, the attendance good. There were lodge people in the audience. My home was with Brother A. D. Fero, the pastor. He is doing good work.

On Monday evening I spoke to those who gathered in the Gerry, New York, Free Methodist church. There is an orphanage at this place, having about eighty of the needy little ones of earth in care. Also an old folks' home. Any wishing to contribute to a noble Christian work can send gifts to either of these homes. Both are in care of earnest Christian people.

While at Jamestown I much enjoyed the hospitality of Bishop Sellew and his good wife. During their recent trip around the world they gathered many curios that are worth a trip to see. These people are doing a great work.

Six of the Buffalo pastors have subscribed for the Cynosure since my coming and others will follow. To-morrow I hope to see the old Capwell home at Dale, New York, where I spent many happy days. If Providence favors, I go to Houghton Wesleyan Seminary for Sabbath. I am to lecture in the large Missouri Lutheran church of which Rev. Seick is pastor, on Monday evening. Other lectures are being arranged.

I have written to Ohio friends. If replies are favorable, we shall hope for a State Convention to gather in Zanesville the last week in June. Let us pray that God will bless all efforts to the honor of His name. W. B. Stoddard.

MICHIGAN AGENT'S REPORT.

Sterling, Michigan, May 18, 1907.

Dear Brother Phillips—I went from Tipton to Spring Arbor on April 23. Attended an interesting prayer meeting in the evening at the home of the Free Methodist pastor, Rev. S. M. Stone. Next morning I gave a short talk before the students of the seminary, after chapel

exercises, on college fraternities. Brother B. J. Vincent, the principal, is very much interested in the work of Anti-secrecy. He kindly made arrangements for me to give several addresses on Secret Societies in the Seminary auditorium. In the evening of the 24th, I lectured on The Principles of Secrecy to a good-sized audience. The next evening I spoke on The Unscripturalness of all Lodge Oaths, for all violate Lev. 5:4-5, and all stand in the way of complete consecration to God. On Friday afternoon, after the close of the Seminary exercises, I spoke again on The So-called Lodge Benevolence, and also the injustice fostered, carried out and smuggled by secret societies. I also sold quite a number of books here, although a good many were already supplied.

My stay at Spring Arbor was quite pleasant. I was very hospitably entertained in the home of Rev. S. M. Stone, the pastor of the Free Methodist church. I find most all the Free Methodist ministers loyal to the principles of Anti-secrecy. Prof. B. J. Vincent, the principal of the Seminary, endeavored to make my stay both pleasant and profitable.

I next went to Battle Creek, but I could not find any open door there. However, I got to preach at the Methodist Mission, and distributed a number of tracts.

My next stopping place was Holland. Here I was entertained very kindly in the home of Rev. A. R. Merrill, pastor of the Wesleyan Methodist church, and secretary of the Michigan State Christian Association. On the evening of May 3 I lectured on Secrecy in the Wesleyan Methodist church. The weather was stormy, but the congregation was fair. On Sunday evening, the 5th, I preached in the same church on Separation from the World. There was good interest and attendance.

On Monday evening the First Christian Reformed church had a congregational business meeting. The pastor, Rev. De Hahn, requested me to attend and give a talk after the business was finished. It was an interesting sight to see the large auditorium half full of men alone. There must have been about four hundred. I thought, here is a good example of an anti-secret church, which has its full share of men. Ministers are solicited and advised to join lodges, so as to win the men. Facts and statistics are against it. The churches which tolerate secret societies have fewer men than those which do not tolerate them. Christ is more attractive than secret societies.

Next morning Prof. Stegink invited me to address the Christian Reformed public school. The children of three rooms were crowded into one. They all listened very attentively while I talked to them about the evils of high school and college fraternities. At the close every one pledged himself to preserve his freedom, and never become enslaved to any secret institution.

I sold quite a number of books in Holland, among all classes—ministers, teachers, business men, students and others.

From Holland I went over to Chicago on the boat. There I spent several pleasant hours at the national headquarters. When I returned to Holland, the Wesleyan Ministerial Association was in session. Here, I heard, a number of Wesleyan ministers made some good points against the Secret Kingdom. I also gave a short address.

After returning to Elkton, I came to Melita, in Arenac County. Here I preached in the Wesleyan Methodist church. There was so much interest that the pastor, Rev. G. W. Corey, requested me to hold meetings a few days for him.

On Monday night I addressed the Melita Citizens' Prohibition League on The Relation of the Lodge to the Saloon. At the close, one man, a backslider, arose and confessed his backsliding and requested prayers. We stopped the program and had prayer. Next morning he found peace and pardon.

The remainder of the week I held revival services for Rev. G. W. Corey. The interest increased greatly and the congregation trebled before the week closed. On Sunday morning we had three seekers. One was happily converted to God. So the Lord still works among men. G. A. Pegram.

FRANCIS JAMES DAVIDSON'S REPORT.

Greenville, Miss., May 17, 1907.

Dear Cynosure—I have traveled extensively since January, having covered 3,600 miles and delivered 225 sermons and lectures, and distributed 10,000 copies of religious and anti-secrecy tracts, and secured 500 subscribers to the Christian Cynosure and the Foreign Mission Herald. I have made 1,000 religious calls, in which I read the Bible, had family prayers, and discussed the lodge and other religious subjects. I have written 700 letters and postal cards. My expenses have been $151.25. My receipts for literature sold has been $45. My collection for all purposes including foreign missions, have been $210.15, which has left me a balance of $63.90 over and above all receipts from all sources; but I rejoice that it is not by might nor by power, but by my spirit saith Jehovah. While I need the loaves and fishes, I have a higher aspiration actuating me than mere cents and dollars.

I held a three days' institute meeting with the Bethlehem church of this city. The protracted rainy weather has caused all crops to be greatly hindered, which works a hardship to the poor. Nevertheless they find money somewhere to keep up their lodge dues and assessments, and go on excursions.

The Cynosure is read and greatly discussed by the sons and daughters of the secret empire here in Greenville.

AT BOVINA, MISS.

The secret empire has very few subjects. I secured several Cynosure readers and did some good missionary work while visiting and distributing literature. I hope to attend the Warren County Baptist Association, which meets here on June 6. Quite a number of negroes in this section own farms of from 25 to 300 acres, with good houses and orchards. The two races get along very harmoniously together. The negroes exercise no rights further than tilling the soil, and paying their debts.

AT YAZOO CITY, MISS.

I added a few more readers to the Cynosure and left a few tracts in good hands. When I preached here on March 25, God wonderfully blessed the meeting, and five made confession of faith that night.

Mrs. E. E. B. Covington, of Greenville, who delivered several addresses here on "Religious, Moral and Intellectual Development," was assaulted and beaten by a northern white man a few days ago, for reproving negro women for living in secret as well as open concubinage with white men—men who would neither own their unlawful children nor recognize them on the public streets. This unprovoked attack, save as it indirectly reproved this man for this very sin, caused a great deal of bitter race feeling for a few days, which might have proven serious, had not the very best class of white citizens come to the rescue of Mrs. Covington. The white man was fined $160 and taught a lasting lesson in the southern town by a southern mayor.

AT WINONA, MISS.

I met the usual welcome, and preached the Commencement sermon for the Grenada and Zion College. I held a three days' institute which was very highly commended, and I think will bear fruit. I also secured a few more Cynosure readers and distributed tracts.

AT GREENWOOD, MISS.

I received a hearty welcome from Rev. H. W. White, who had arranged a meeting for me, but rain prevented the gathering of the people. I secured a few Cynosure readers and distributed tracts which I hope will do good.

AT MOORHEAD, MISS.

I found a friend of our cause in the superintendent of the infirmary. I preached at night to a large audience and distributed tracts. This city was settled a few years ago by northern Christians, and has the reputation of being the best and quietest town in the Sunflower county. There is no friction here between the races. The negroes operate one of the best brick stores, as well as several minor business places. There is a large, modern cotton mill and factory here, where the fleecy staple is made into cotton goods.

AT INDIANOLA, MISS.

I met a cordial welcome from Rev. T. B. Miles. He is an intelligent young minister, who, although deceived into joining

the lodge a few years ago, is fully convinced of their anti-Christian spirit and is now strongly contending for a pure Gospel church separate from the world. He is a pastor of four churches and moderator of the Sunflower County Baptist Association. I secured a few Cynosure readers, distributed tracts, visited the public school, lectured to them and left feeling that some good seed had been sown to the glory and honor of God.

AT ARCOLA, MISS.

I addressed the Sunday School of Union Baptist Church, but while I was speaking a deacon came in and shouted, "Hit's late, time ter close dis here meetin'." A few weeks ago when I was here, he refused to allow the church to be opened or the bell to ring for my services, notwithstanding the expressed wish of the pastor.

I took occasion to attend an Odd Fellow's service, held in the Holly Grove Baptist Church. Mr. Johnson, the master of ceremonies, acted both wise and manly. He was very careful and guarded in what he said, and treated the lodge as a human invention, and held up the church as divine. The contrast and what followed was very marked. Deacon Andrew Hill praised the lodge above all other organizations, and struck a blow at all who do not join the lodge, styling them as wanting both in knowledge and character.

Rev. N. R. Matthews preached the sermon for them from the text: "Come unto me all ye that labor, and are heavy laden, and I will give you rest." He commended all secret orders, and declared that God had something to do with organizing them, because they were making the world better, bringing the negroes together, and building homes for orphans and widows. He declared "there is nothing wrong in secret societies which ought to keep Christians out." All good Christians ought to join the lodge, "cause it would make dem better Christians." At the end of his sermon, however, he held up Christ as the only true way, and urged men to come to Him; but he branched off again, quoting the text and declaring that all people should come to the lodge. Rev. Mr. Davis, a young Baptist minister of Leland, arose, and quoting the same text declared that all the leading men and all the educated men are secret order men. He told the audience that the text means "Come into the Odd Fellows' lodge; all secret orders is good and uplifting, and makes us better men and women; everybody ought to join secret orders. God is the Most Noble Great Grand Father in Heaven." He swayed his audience and held them spellbound.

How can we expect a very general improvement in the religious, moral and intellectual development of the negro so long as he is afflicted with such leaders?

At night I preached to a full house, but as I dwelt at length on what is required of Christians, and that God wants us to be separate from the world, many arose and repaired to the Methodist Church next door, where a man was advertised to "cure them and make their souls alive with the flaming Word."

I forgot to give a few figures which the master of ceremonies gave in the Odd Fellows' meeting to which I referred.

"The Odd Fellows is paying out one dollar per minute, $500 per day, $12,000 per month. We raise $13,000 per month in Mississippi, and pay out the above amounts as stated. We have 13,000 Odd Fellows in good and regular standing. Our net increase last year was 5,000. Let the readers of the Cynosure figure on the amount that they would pay in a month if they paid at the rate of $1.00 per minute, and collected that amount from 13,000 members. If he could understand how it was done he would perhaps then understand some of the secret and hidden mysteries of the order.

AT CAMETA, MISS.,

an appointment had been arranged for, but severe weather prevented a gathering. I secured a few new subscribers, talked of the evils of lodges to a few, and departed.

I pray God for the opening of the eyes of my poor, deluded people to the evils of secret societies, no matter what the professed objects of these orders, the re-

sults are harmful. Pray for our deliverance from the unequal yoke of bondage. Francis J. Davidson.

FROM MRS. WOODS.

Pine Bluff, Ark., May 13, 1907.

Wm. I. Phillips:

Dear Brother—I told you in my last letter some things the preachers were saying. Well, when I left that place I went to Brinkley, where my sister lives, with my secret order books. She is a member of the M. E. Church, so she asked me to go to her church with her, which I was glad to do. I went and she introduced me to her pastor, who said he was glad to meet with a missionary. He insisted on having me lecture to his people. I was so glad to get a chance to speak a word for Christ and show them my lodge books and tracts. I said many good things for Jesus and at the last I laid my lodge books on the table and told them I had them to sell. I gave them a good many tracts. My sister belonged to two orders at that time. I gave her the tracts, "Why I Left the Rebekah Lodge." My sister quit both of these orders the next week.

Well, when I got through with my lecture on secret societies those brothers were hot. They came where I took dinner, three of them, and asked me where did I get those books. I told them from the National Christian Association. One of them bought a Knights of Pythias ritual from me. They said that company (the N. C. A.) ought to be burnt up. One fellow said, "We will get them." I said, "They have already got you."

I think they must have gone on horseback that night and told all their men in the country; five men came to my sister's house, next day, that lived eight miles in the country, to see about those books. One man, a friend of my sister's husband, saw the books and got so mad that my sister was scared nearly out of her wits. She was afraid he would kill me, so she said to him, "You are my husband's friend; I know you will not kill my sister." He said, "No, I am like the fellow was about the bad dog that was biting the people in the settlement; I won't kill her, but I will give her such a bad name that somebody else will kill her." He is a steward of the A. M. E. Church and said that right before my face.

After he left my sister begged me to let secret order books alone and go on and do mission work. She said, "I know they are wrong; that tract was enough for me." I said, "Well, there is somebody else in these orders that is as blind as you were, and if I stop handling these books and tracts they will die blind and go to hell, and their blood would be on me." (Ezekiel 33: 6.) I said, "My sister, I would sin against God if I did not let the people know they were wrong." (James 4: 17.) My sister then fell down on her knees and cried to God to save me from harm.

About one hour after that a white gentleman came in that we knew from childhood. I went into the next room and brought out my books and showed them to him. He looked at them till his eyes fell on a K. P. ritual. When he saw that book his countenance fell. I looked right in his eye and asked him how he liked that book. He said, "Lizzie, I am a K. P." I said, "Well, I got you that time." He said, "Yes, you have got all that we have." He said, "Lizzie, I think the Catholic Church is writing us up." I said, "Oh, no, the Catholics are a secret order themselves." I said, "There are seventeen denominations tearing you up, and they are Christian men and women that have taken a stand for God." He said, "Well, if they are going to break up the K. P. lodge I hope they will break them all up." I said, "Yes, they are going to hew old Agag down." (I Samuel 15: 32.)

More to follow.

Yours for Christian service,

Mrs. Lizzie Woods.

P. S.—This text is my motto: Rev. 2: 10.

We may not be able to convert the world, but we can do our part. That is all God asks of us. It is *thy* hand and *thy* might which God calls for. "Let him that heareth say, Come." He is a poor Christian indeed who cannot speak that one word of one syllable.

From Our Mail.

Litchfield, Minn.

I find the Cynosure a great help in fighting the lodges.

(Rev.) Theodore Thurow.

Brookville, Ohio.

Fight boldly on. Turn on more light. The lodge cannot stand much of it. As soon as the light is on, they come out with their pewter sabers and rooster feathers to fight back. I recently ordered one hundred tracts, "Two Nights in a Lodge Room," and distributed them. They did much good. Yours in the work,

Henry Miller.

Amboy, Ill.

I love the Cynosure and have taken it ever since its existence. Don't despair; God is with you to destroy the anti-Christ. (Rev.) C. Bender.

Corinna, Maine.

I have read, loved and admired the Cynosure for a quarter of a century or more. I am getting to be an old man. I shall never forget you dear people who have stood by its side so long and so well. "God bless them," is my prayer by day and by night. Yours truly,

Joseph Smith.

Albia, Ky.

I am so well pleased with the March number of the Christian Cynosure that I want to get some sample copies of that number so I can send them to some people and try to get them to take the magazine.

The secret societies are very strong and mean here, and I am doing all I can against them. I try to get the people to come out of them, as the Bible says (II Cor. 6: 17). I am glad to see the great work you are doing against the works of darkness (Eph. 5: 11). I wish you much success. I have preached against the orders and they have threatened to kill me. But, of course, I have just preached on all the same (Luke 12: 4), and when they saw I did not fear them they got quiet. Go on with the good work, and I will do all I can. I am yours in the one good work,

J. L. Davis (Evangelist).

Nardin, Okla., Dec. 10, 1906.

Enclosed find $1 for which please send Christian Cynosure for one year. I was at a conference, talking about the results I had in a lodge fight in my congregation, when one of my brethren recommended to me your magazine, from which to gain material against the secret societies. Yours truly, (Rev.) G. H. Hilmer,

Ev. Luth. Pastor.

Rev. William C. Paden of Billings, Okla., in a recent letter writes:

"We had a small showing recently on the secret society question that gave me much disgust. An evangelist—Mrs. Mason, from Australia—gave over a two weeks' series of meetings here in the Christian church in our village. I was down to hear her a few evenings. She was a free speaker and emphasized her adherence to the Bible after the manner of the Christian brethren. But one evening, toward the close, she spoke in strong terms of her approbation of the Eastern Star and also of Freemasonry. *'They are founded on the Bible.'* She drew a strong parallel between their teachings and the teachings of the Bible! Either she knew or did not know, and is culpable in either case. Much injury is done to the cause of truth by such public teachers.

"I read that Evangelist Sunday in his evangelistic meetings at Kankakee, Ill., early this year, has been bearing like false witness with respect to the lodge. I do not care to carry such responsibility."

Waverly, Pa.

Mr. Wm. I. Phillips:

Dear Sir—I thought some of not sending for the magazine after my subscription ran out, but I got to thinking it would be like parting with an old friend. I have been taking it since soon after it was first published. I will renew for one year more. I am past 82 years.

Simon Besecker.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval ; collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

We cannot furnish Rituals of other societies than those named in advertisements, and we do not handle ANY books not advertised.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (Illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree: with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim**, and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

WASHINGTON, LINCOLN AND THEIR CO-PATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. **10 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages: **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JULY, 1907.

Annual Meeting and Convention Number

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

The National Anniversary—

News Items.....65, 66

Group of Delegates (from photograph)..67

Convention Report—Thursday Afternoon Session 68

Address by Rev. J. P. Stoddard.....68

Educational Influence of the Lodge. By Rev. H. H. Hinman.....71

Address by Mrs. Amanda Smith.....73

Address by Rev. G. A. Pegram.....76

Delusive Teaching in Present-day Preaching. By Rev. William Evans, D. D..81

Treasurer's Annual Report.....87

Convention Letters from Absent Members 87

News of Our Work—

Ohio State Convention.....92

Rev. Swartz, Fraternal Delegate to Free Methodist General Conference.....92

Eastern Secretary's Report..... 92

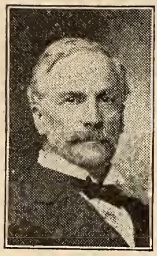
Agent Davidson's Report.....93

Report of Rev. G. A. Pegram.....94

Sherman Churches are Peculiar; Oddfellows Hear a Sermon.....86

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



FEATURES OF THE BOOK

An important subject clearly and comprehensively handled. Is kindly in tone. Is divided into short, interesting chapters, and is admirably adapted to aid busy people. It answers the question, what Jesus would have one do.

THE CHRISTIAN ENDEAVOR WORLD calls it:

"AN ILLUMINATING BOOK."

Plan of the Work: Part First answers objections and clears away the obstacles to a candid consideration of the question. Part Second treats of Freemasonry as the key to the whole subject. Part Third relates to subsidiary orders—industrial, insurance, temperance and other lodges. Part Fourth considers important questions growing out of this discussion, such as: "What Do Lodge Burials Teach?" "Does Opposition to Lodges Injure the Persons or Churches that Offer It?" "The Duty of the Hour," etc.

300 pages; cloth, 75 cents; leather, $1.00. Address all orders to

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street,

CHICAGO, ILL.

Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE

NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago

Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, JULY, 1907. NUMBER 3.

THE NATIONAL ANNIVERSARY

Thursday and Friday, June 13th and 14th, 1907.

After days of cold and clouds and rain, the morning of the opening of the Annual Convention was bright, warm and sunshiny. The two days of the Conference were ideal, and the conference itself, except as to attendance, was all that could be desired. It is proposed to furnish the readers of the Cynosure with the addresses and reports of the results of the business transacted. We wish that all our readers could have been present and have partaken in the enthusiasm which was created by the various addresses but which is largely lost in reading from the printed page.

The officers of last year were re-elected, with the exception of Rev. J. Groen, in whose place as Vice-President Rev. A. C. Dixon, D. D., of Chicago, was chosen, and on the Board of Directors, in place of Mr. John Morrison, Rev. B. H. Einink, of Chicago, was elected. President Blanchard expressed his wish that some one else might be chosen as the head of the Association, since he had held the position for several years; but it was the earnest request of the members present at the Annual Meeting, that he accept the office for the coming year. The officers for the year 1907-1908 are: President, Rev. C. A. Blanchard, D. D.; Vice-President, Rev. A. C. Dixon, D. D.; Recording Secretary, Mrs. N. E. Kellogg; General Secretary and Treasurer, Wm. I. Phillips; Board of Directors, Messrs. E. A. Cook, W. B. Rose. C. A. Blanchard, B. H. Einink, S. H. Swartz, E. Breen, E. B. Stewart, Robert Clarke, B. E. Bergesen, J. M. Hitchcock, and H. F. Kletzing.

The members of the Committee presenting the above names for election were: Rev. J. B. Stoddard, Boston; Rev. J. Groen, Grand Rapids, Mich.; Mr. J. T. Cullor, West Liberty, Mo.; Rev. E. B. Stewart, Chicago; Rev. H. H. Hinman, Oberlin, Ohio; and Mr. A. J. Millard, Little Rock, Ark.

The following persons were recommended for membership in the corporate body: Rev. L. G. Almen, St. Peter, Minn.; Mrs. Emma Whitham, Pontiac, Ill.; Miss Nancy S. Coleman, Sabetha, Kan.; Mr. R. M. Stevenson, Siloam Springs, Ark.; Mrs. Clara E. Morrill, Laconia, N. H.; Mr. and Mrs. J. C. Woodward, Adams Center, N. Y.; Mr. Samuel Russell, Kewanee, Ill.; Mr. Norman Countryman, Rochelle, Ill.; Mrs. Mary P. Smith, Roxbury, Ohio; Miss Susan F. Hinman, Oberlin, Ohio; Mr. and Mrs. R. A. Cullor, Lemonville, Mo.; Rev. W. F. Cochran, Plainfield, Ill.; and Mrs. Amanda Smith, Harvey, Ill.

No one becomes a member of the corporate body, or an officer of the Association, until after the membership or the office has been formally accepted. Each of the above-named persons will be duly notified by the General Secretary of his (or her) election. We trust to number them all among the corporate members, since they have been for many years in sympathy with, and have also been actively helpful in advancing, the Work of the Association.

WHEATON COLLEGE,
In which Convention Met.

The afternoon session of the first day of the Annual Convention was largely given up to extemporary addresses by different delegates present, and was one of the most enthusiastic sessions of the Conference. Some might wonder why such a wide range of topics was included in the discussions of this Annual Convention. Not only was the Lodge discussed, but special emphasis was laid by one of the speakers upon the inspiration of the Bible, the deity of Christ, and the blood atonement; and the address of the last evening was a terrific arraignment of Christian Science. We wish to call the attention of those who are not acquainted with its Constitution, to the fact that the National Christian Association's business and object is not only to testify against Secret Societies, but *"other anti-Christian movements."* The higher critics to-day are attacking and undermining faith in the Bible. Another special point of attack is the deity of Christ, and also His atonement. Satan is "the god of this world," and as one speaker said, "The world is full of religions, and every one of them is antagonistic to the Christian religion." As this Association is organized to warn against and to remove those things which hinder the salvation of souls and the building up of Christ's Kingdom, it was eminently proper that such a program as was enjoyed should have been the program of the Convention of the National Christian Association.

It was suggested by Mr. A. J. Millard, of Little Rock, Ark., that since two of the old veterans might possibly never attend another annual meeting, it would be pleasant to have their pictures taken, in a group of other delegates who might be willing. Mr. Roy Snell, who was present at the meeting, consented to take the picture, and gathered a group under the trees on the college campus at the close of one of the sessions. In order from left to right, those sitting down are: Mr. A. J. Millard, Little Rock, Ark.; Mrs. Amanda Smith, Harvey, Ill.; Rev. W. O. Dinius, Zion City, Ill.; Mr. and Mrs. R. A. Cullor, Lemonville, Mo.; Rev. J. P. Stoddard, Boston, Mass.; Rev. H. H. Hinman, Oberlin, Ohio; Rev. H. A. Day, Grand Rapids, Mich.; Mrs. E. Whitham, Pontiac, Ill.; Mrs. W. I. Phillips, Wheaton, Ill. Those standing, beginning at the left hand, are: Mr. F. A. Wood, Wheaton, Ill.; Miss Maris, Chicago, Ill.; Rev. Samuel H. Swartz, Seneca, Ill.; Miss S. F. Hinman, Oberlin, Ohio; Rev. E. Breen, Chicago, Ill.; Rev. E. H. Parkinson, Chicago, Ill.; Mr. Nelson, Wheaton, Ill.; Rev. J. Groen, Grand Rapids, Mich.; Rev. G. A. Pegram, Elkton, Mich.; Mr. J. T. Cullor, West Liberty, Mo.; Rev. W. F. Cochran, Plainfield, Ill., and President C. A. Blanchard, Wheaton, Ill.

There is something wrong with the vision of him who cannot read in the works of God a hidden revelation of profounder things.

The loyal Christian who is willing to suffer rather than deny his Lord may be cast into a fiery furnace, but he need not fear, his Lord will not leave him there alone.

GROUP OF DELEGATES—From Photograph.

CONVENTION REPORT.

Thursday Afternoon Session.

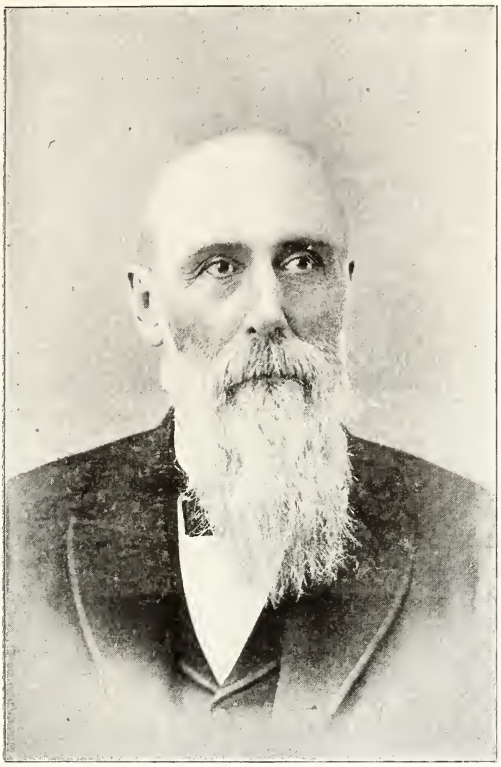
Rev. Samuel H. Swartz, Chairman.
Prayer by Rev. H. H. Hinman.

MR. SWARTZ: Coming from my home this morning to this Convention, a gentleman friend sat by me in the car, and he said, "Where are you going? are you going for a visit?" I said, "No; I am going to attend the Convention of the National Christian Association, at Wheaton." (This man is a member of my church.) He said, "The National Christian Association?" "Yes." "I never heard of it. You do not mean the Y. M. C. A.?" "No," I said, "It is an organization in opposition to Secret Societies," and you would have thought I had dropped a bomb in the seat. He said, "You are not engaged in any such business as that, are you?" I said, "Yes, most heartily; have been for a long time, and expect to continue in it until the Father says, 'It is enough, come up higher.'"

I was thinking, as I was sitting on the platform here this afternoon, of the honored and translated president of this college, Jonathan Blanchard, the father of the present president, and of a number of others who are in sympathy and harmony with me along this line of protecting the church against Secretism. This movement originated in Pittsburg, if my memory serves me right, about 1868. I never shall forget the first time I met President Blanchard's father, a splendid old Roman. You could not look at him for a moment without realizing that he was a tower of strength. You had not to look at him very long before you became convinced that there was nothing in human flesh that could frighten him. He was a man who had come to his convictions, not by any movement of feeling, but by the press of conscience consecrated to God, and having found a place where his feet could stand, until the day of his death, he proved that they were planted to stay. I have always counted it a great privilege to have grasped his hand and called him friend. I am always glad to remember that there is one chair in my parlor that Jonathan Blanchard sat in three or four times while he talked with me, and I am very careful of it, for there are gathered about it a great many delightful memories. I had some preconceived notions about the evils of Secretism before I had the privilege of knowing this grand old man, but how it lifted me up out of the labyrinth of darkness and doubt that gathered around about me! For I was hampered for a good many years by the "good man" theory. I looked at Dr. D. D. and LL. D. and he was a good man and all this and that, and he was great in the church; and I thought, "Where is the harm? it must be all right, or these men would not give themselves to it." But Jonathan Blanchard wiped the cobwebs off my poor eyes, and I am glad that it was my privilege to know him. I have a very tender spot in my heart for President Charles Blanchard. I think I love him better than I do my brother, but I just venerate the memory of his grand old father—the sturdy old oak that all the whirlwinds of opposition could not uproot, and did not even twist.

Since 1868 this organization has been on its feet and doing its work, and some are here that knew it in its beginning—or pretty nearly in its beginning. Our dear old brother Hinman knows all about it from its inception. A good many have gone over to enjoy the results of their life, in the presence of the Father, and some of us who are nearer than we once were are working with our might to make us worthy to stand in such a place. We have some of those old heroes here this afternoon. Brother J. P. Stoddard is one of the earlier workers in this service, and as I have gone over this country from Iowa to Michigan, and in Pennsylvania, in this work, I have met his name everywhere. They know him, and he has left the impress of his thought and power in these places where he has worked, and so I am going to ask him to talk to you this afternoon.

REV. J. P. STODDARD: I am glad to be here. I am glad to see the faces that I have seen in other days. These are old familiar soldiers with me in this great conflict. I greet you. I bring you greetings of the New England Association. I bring to you many encouraging words



JAMES P. STODDARD.

as to the condition of that part of the country, even though we have parted with some of our best men—Brother Bergesen and Brother Dixon—who have been led to leave us for other fields of labor. The work is going on all the time. I am glad to see the younger faces with the old stagers, for the old ones will soon be absent. I am reminded that the voices I have heard ringing here in this old hall in other days in the defense of every good cause, are silent to mortal ears, but they are now singing in the choirs of God. But the echoes of their utterances are still ringing down the years. And when those of us who are here will be wearing crowns of glory, if we walk in the way of righteousness, and will sing in that choir, these young men and women must take up the burdens that we lay down and carry on the work. I rejoice to see the younger faces here to-day. I suppose it will be proper for me to bring some report from the Orient to the Occident. Out here you are looking to the East for light; I want to say to you that *we* are not beyond where the sun rises—it still rises in the East, even if we are in Boston; and we are looking that way for light. I am glad to bring to you words of encouragement, and to say to you, if you are pleased with the samples of men that we have sent you, or who have left us without our consent, we have more of the same sort—I would not say better, because you might not agree with me!

God is at work in New England. I want you to keep this fact in mind. Men are not carrying on the work down there: there is One greater than the armies of Napoleon and their famed leader, who is leading step by step, day by day, month by month, and year by year. The New England Association clasps hands with the parent association as its child, but one aspiring to be worthy of the source from which it sprung. I say God is in the movement. Some of you know how my companions and myself went there; we took nothing but the prayers and the good will of the brethren here, except that Brother Phillips, I believe, gave me one hundred dollars to pay the traveling expenses out there; that is what we had to begin with. Well, it was enough. I have come to a time of life and experience when I pity children that are reared from their birth in affluence, and who inherit everything that money can buy. They are to be pitied more than the children who are educated in Wheaton College and from thence sent out with right ideas about immortality and about these questions that are agitating the labor institutions of the country. We had enough. I did not think so at the time, but God thought so; and it was in His plan and was better than my ways. We began there with a very small beginning. We can trace the good hand of God in all of our good; sometimes in holding us back, sometimes in withholding in His great mercy, and sometimes in bestowing all. It has all been the hand of God. He has brought us through many difficulties—difficulties to us, though they were not difficulties to Him. Times have been when it seemed as though we had nothing of human support to lean on; times when we could

see that the experience was worth more than money.

But I must speak of the condition in New England to-day. Joseph Cook has gone; that sainted man who spoke to you here in this hall at the time of the World's Fair in Chicago, of his work there. He is gone, and others have gone; those pillars of strength and towers of luminous thought and conscience; but God has a few left, and we have come along until we have a home. It is a good deal to have a home. I can see the faces of persons here that even when they got married did not have homes of their own. I was in that class, and I remember that when there was a place in the world that had shingles on it that I called my home, I thought it was a great event in my life. It was an event when Philo Carpenter tendered the home and headquarters of the National Christian Association on condition that thirty thousand dollars should be raised to support the anti-secrecy work. It was an event when Philo Carpenter accepted the thirty thousand dollars and deeded that building to the National Christian Association; it then had a home, a roof and a shelter, a place where it could defend itself and where the law would defend it as it prosecuted its work.

Well, Brother Bergesen here knows what the New England home is; he has been there, an efficient worker in New England. Its location is very desirable; in the heart of the city, at the junction of important streets, and only a short distance from the libraries and music halls and other public places. And I can say today that that building is paid for; there is not a cubic inch in the building that is not paid for; there is not a brick in the five stories that is not paid for; not a tile on the roof, nor an article of furniture in the house, that is not paid for; and I am going to tell you Who has done it. God has done it, and God owns that house; and every day, either in Boston or out of it, I am reminded of the fact. We say that it belongs to the New England Christian Association; but we hold the deed of it for Him, subject to His disposal. It is marvelous in my eyes; it is wonderful. Some of you know that George Buck gave us ten thousand dollars in his Will, conditioned on our raising fifteen thousand dollars additional within one year, all to be put into this work. It fell to my lot to raise that fifteen thousand dollars, spot cash. It looked to me like quite an undertaking. If I had had the persuasive eloquence of your college president, and the eclat that education gives to a movement, and the endorsement and the dignity that comes through the general desire to protect education, it would not have looked so formidable to me; but think of it! the most unpopular man in New England, and the most unpopular cause, I was going to say, that God's sun shone upon in that whole country, starting out to raise fifteen thousand dollars in cash—all to be in cash—in one year! You can apprehend something of the problem and the difficulty, and while I felt this, I was glad to go and do it, and I was chosen of God, and chosen to help Him, and I was blessed in my labor. I went to work and gathered that money into the First National Bank of Boston three days before the time that it had absolutely to be raised. I notified the trustees who held the ten thousand dollars that the required amount and forty-two dollars and some cents over was on deposit in the First National Bank, and I was ready to meet them. When they came, I presented them a little slip of paper, which was a certified check showing that the whole amount of fifteen thousand and forty-two dollars and some cents was deposited in the First National Bank, and one said to the other, "I guess that is all right; I guess there is only one thing to do," and I said, "I think so." They had anticipated the result, and so Mr. Brown took out of his pocket a certified check for ten thousand dollars and gave it to me, and I handed it to the treasurer. Brethren and sisters, if you know of anybody besides God that could do such a thing as that, I would like to know who it is. I take not one particle of credit to myself. If you do not believe that the good hand of God has been in that work, as I said, you are incredulous indeed against a demonstration that is sufficient to hang any man for murder.

Now, it is wonderful what God can do, inferred from what He has done, and so He moves on the hearts of the people. Why, there was a good lady whom I have had to do business with—well she had her own way of saying things, as well as of doing things, and it is a good thing to have dealings with peculiar people at times, I find; you get a kind of discipline which you cannot get in any other way—not very long ago I had quite a little business transaction with her in settling up her husband's estate. She thought that her husband had given considerable to the association. I received notice of her death, notice to appear at the Probate Court in Worcester. I was there a week ago last Tuesday at 9 o'clock in the morning, and met Judge Forbes, whom I know. I did not suppose she had left anything for the association; I thought it was a little strange; but still I am interested in all good people, and all good causes, so I went. When the Will was opened I found she had left a thousand dollars for the association. It was a surprise to me—or would have been some time ago, but I am not surprised at anything now. Who but God did that, or could do it? You could not do it; I do not believe President Blanchard could do it without God's help.

So the good hand of God has been leading us along step by step. We have a building there now that is worth $25,000. I suppose if it had to be sold today it could not be sold for more than $20,000, but property values are advancing; it is not for sale, however, it is for use.

I want to say to you that the God of the Orient is the God of the Occident. I could begin at the commencement of this movement, when I became identified with it and worked for some time for just what the people would give me and trace from my own personal knowledge and saw the growth and development of it, but you have some of you seen it. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." This is God's movement; it is God's cause; this is God's country, and it shall be an empire for our Lord Jesus Christ. We have only to fight for a little season, and if He comes we will till then work for Him; and if He says, Rest until I come, we will rejoice. Be faithful unto death and God shall reward you.

MR. SWARTZ: We have another member of the old guard with us this afternoon, one who has seen many battles, one who has stood in the fight fearlessly, not for the honor of men that comes from it—for let me tell you, young man, that is not honor; because true honor does not come this way—not for the honor that comes from men, but for the glory of God. I want to introduce to you Rev. H. H. Hinman, one of the fathers in the Gospel and one of the fathers in this Cause.

MR. HINMAN: I thank the Heavenly Father that I am once more permitted to meet with the National Christian Association in its Annual Meeting and to join in its testimony against Secret Societies. It is doubtless the last time that I shall ever do so and I wish to emphasize all I have said in the past, by once more affirming some of those evils which make it the duty of all good citizens to cry out in protest against the present unconcern on this *vital question.*

I have become old and feeble; I do not attempt to talk in public; I have written down a few lines expressing my views on the subject of Secret Societies, and have asked my daughter to read them to you. I will beg to be excused from making any speech, but shall simply introduce to you my daughter, and ask her to read.

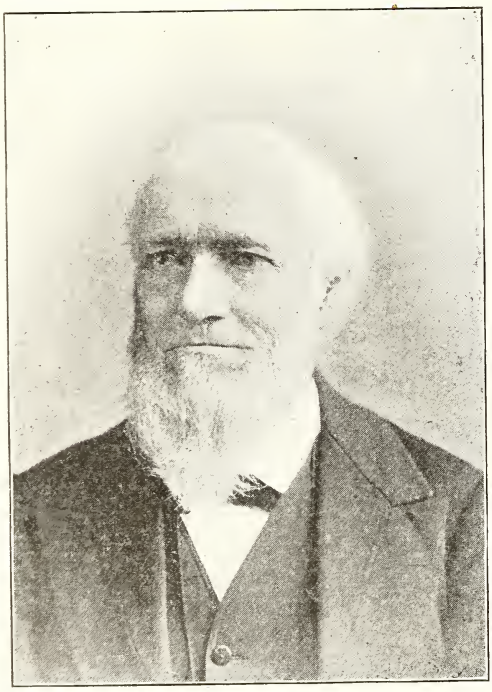
MR. SWARTZ: Brother Hinman's daughter will read what he has written. Brother Hinman, it is true, is just waiting in the twilight, and sometime between the gloaming and the dawning the Father will send His messenger and kiss him into eternal life.

EDUCATIONAL INFLUENCE OF THE LODGE.

REV. H. H. HINMAN.

Among the more obvious of the evils of the lodge system are: 1st. The unequal yoking of believers with unbelievers in associations that are not of Divine appointment and are not for the promo-

tion of the Kingdom of Christ. This is distinctly forbidden in God's word (II. Cor. 6:14-18). 2d. The union in a worship that is not in the name of Christ and does not even profess to be distinctively Christian. 3d. The uniting of ceremonies which at best are simply frivolous, and 4th, the uniting in oaths and covenants that are extrajudicial and profane. The promise to do or to conceal what the promiser is presumed to be entirely ignorant of and upon the moral nature of which he is not at liberty to pronounce a judgment, makes a human institution rather than the law of God the supreme rule of his life. No one has a right to enter into such a covenant.



H. H. HINMAN.

But what I wish to notice particularly is *the covenant of inviolable secrecy*. This is the basic principle of the entire system. It is the educational influence of sworn secrecy that corrupts society. This is illustrated by the Brownville affair. It is not singular that there should be colored soldiers; as citizens they have like duties and responsibilities with others. Nor is it strange that under probable provocation they should, some of them, be excited to unlawful riot resulting in the death of certain persons. Neither the race nor the brigade are to be held responsible for the acts of these rioters. But the great wrong, for which the entire body of colored soldiers was responsible, was in the *refusal to tell what they knew*—that they did not feel bound to expose their comrades and heartily unite with all good citizens in vindication of the law and for public security. It was for this great wrong that they were discharged by the President. We do not know whether there was any special promise made by these soldiers to conceal the crimes of their comrades; but we do know that the society of Free Masons, both white and colored, including a majority of the members of Congress, the President and Vice President of the United States and many professed ministers of the Gospel, are bound in an oath to conceal the crimes of their Masonic brethren under some circumstances and that there are not wanting many instances in which this covenant has been kept. The abduction and murder of Wm. Morgan must have been known to many Free Masons who felt bound by their oaths to keep silent. I do not mean to affirm that all Free Masons conceal crime. What I do affirm is, that it is an educational influence which powerfully tends to corrupt society.

The vast amount of juvenile crime, alike the disgrace and the problem of our city governments, is largely upheld and promoted by the practice of refusing to tell of the crimes of their associates. Boys regard it as dishonorable to do so. They are educated in this perverted sense of honor and patriotism by the example of their fathers and by public officials.

This malign education is largely due to the great horde of secret societies. Secret societies in our high schools are coming to be very generally regarded as highly injurious to good morals and school discipline. They are simply corrupters of our youth. But precisely the same objections hold against college and all other secret fraternities; until we can do away with the educational influence of the secret lodge system, we have no right to expect universal honesty, frank-

ness and simplicity of character among the rising generation.

MR. SWARTZ: We have with us today an honored servant of God who was born in bondage, physically, as she was conceived and born in sin morally and spiritually. She has lived to slip away from the fleshly bondage, and by the infinite grace of our divine Redeemer she has gotten out from under the condemnation from sin, and has the precious seal of Christ's covenant upon her as His child. She has traveled all over the world. I sat here thinking about it a moment ago, as I looked into her face. It has been my privilege to travel widely myself, and in going to many different climes I have met many different people, under many different circumstances, and yet, I thought, God by His great economy has led this woman from corner to corner of the world, and she has gone as a witness of the living God, proclaiming the risen One, and holding Him up, and she has won thousands upon thousands of stars for her crown. I am not surprised to find her here, and ready to talk on this subject. I introduce to you Sister Amanda Smith.

MRS. AMANDA SMITH: I would not have missed this meeting for anything, and I thank the doctor here and all the rest of the people who had to do with the invitation of my coming and giving a testimony. As Mr. Hinman's paper was being read just now, I went back in my mind and thought how I wished I had known there was such an association as this twenty years ago. I did not know that people dared to talk about these things. I thought that people were kind of muzzled; that there was a kind of death penalty if you should speak out what were your convictions of things as have been expressed in the paper that was just now read.

I was born the 23d day of January, 1837. I was converted on the 17th day of March, 1856; I sought and obtained pardon through faith in Jesus Christ. I received the baptism of the Holy Spirit, which sanctified my heart, the first Sunday in September, 1868. It was wonderful, the light that dawned on my soul,

MRS. AMANDA SMITH.

as never before. My husbands, both of them (I have been married twice) were high Masons and Odd Fellows—very high-up, big men. Somehow or other, the light that dawned on me under this special baptism seemed to clear my spiritual vision and brought me to seriously consider things that I used to think were very nice. I remember when we first came to New York from Philadelphia, my husband was very anxious that I should join what was called the Heroines of Jericho. None but Master Masons and their wives could belong. We were strangers, and the lodge, they claimed, got you into society; and of course my husband was very anxious that I should move in that society that was up. I liked it myself pretty well; it meant when you belonged there, that you were a little above the average, don't you know?

So I was induced to join the Heroines of Jericho, and a little later—I lived close to God, and prayed and wanted to walk in the light as He gave it to me—I found myself suddenly coming into contact with a trouble in my conscience in regard to these things, and it was a great trouble to me to just make up my mind that I would not be bound by them. There were other troubles in connection with the church, and I felt that I must get out of it. I talked to some of my friends about leaving the lodge, who were sur-

prised, and they hooted at the idea, and they told me about the different degrees, and how I would be promoted if I would stay in, and be way up here and there. When I would attend meetings, one of the things that would fix the condition in my mind was a revival. We had a meeting, the colored people, like we used to have, where people got converted and happy (we have gotten like other folks and don't have these old time revivals as we used to have); I noticed many of these people, members of the church, who had children and friends who were seeking the Lord, that on the night of the society meetings they would not be at the church meetings, or maybe would come late, and sometimes the meetings would drag for want of help; and as a rule the best workers in the church were the ones who united with the societies, both men and women. These people would stay away from the church meetings, or if they came in late they were cold and indifferent and sat away back; their interest was all gone into the secret society, so that when they came into the meetings they were kind of dead and played out—didn't sing, didn't take hold—or if there was anybody having a great struggle and he got converted, there would be a little enthusiasm at the time, but there it ended. If you said anything about it they would get very angry at you, you know. Nobody dared say a word to them about it. I began to think, How is it? And when I would go to the society and speak about it, and would say, "It is meeting night and I will not be here," they would go for me. So I began to get more and more convicted. And then I noticed the spirit which they would manifest many times under little tests. I have seen the society people get as mad as hornets, and say such hard things that just a real unconverted person that had no religion at all, and made no profession, would not manifest a more ugly spirit. I have seen it so many times. I remember one woman I called upon in Baltimore, a member of a secret society. They got their sick benefit, so much, if they were not seen out of bed—the terrible deception in this case. I knew this woman very well; she had been sick a long time, but she was not confined to her bed; she could just sit up. This morning she got up and had her wrapper and slippers on and was sitting by the window. The bell rang, and she said, "Look out and see who it is." I looked out at the window (the shutters were bowed), and I described the person who was standing at the door. She said, "That is so and so from the visiting society," and she jumped into bed with slippers and all on, to make believe she had not been up. I said, "I do not believe in that sort of thing." I got mad right then and there. I said, "I would not do that thing, if I never got anything out of the society." I said, "It is deception. It is not right. In order to get your dues that you have paid into the society, you have to make believe that you are not what you really are; because if they catch you sitting up you cannot get your dues, the whole thing is done, and it might be weeks before you could get out." Lots of things like that came along. It was not an easy thing for me to break with the society, because I had a great many friends and they tried to persuade me, and I tried to persuade myself that it was right because they were kind friends, and good and nice people, and I wanted to keep in with them (I don't mean in the sense that we use "keeping in" with people, but I did not want to do anything that would break up the friendship and be rude and rough, and all that sort of thing), but I found I had got to a place where I had to dare myself, and I said, "By the grace of God I am out of this thing." I remember the last woman I talked to. Her husband was a high Mason and my husband was a high Mason, and they were all against me, and they looked cold at me and snubbed me and all that sort of thing, which was very hard to bear. But I got down to business and got out; and how glad I am that the Lord delivered me from all these snares!

I remember when the light dawned on me about the Free Masonry. My husband was a Mason and all, and I was afraid of him. The devil said to me, "Just as sure as you say a word about it they will kill you." And then I thought

of the abduction of Morgan, which I had read about; and he said, "They will think you have got some of their books and are reading them, and women have no business reading Masons' books." I got scared, riding around in the cars at night, and I thought, "Some night they will do you just like they did Morgan." That is what the devil told me. At any rate I think he told me; it seemed very much like his talk. I think it must have been him, and it frightened me. I went on in this state for days and weeks and months. Sometimes I would get up in the meeting, and I would want to just out with it and tell what I felt—how the Lodge was hindering the progress of the church; but the devil said, "Now just as sure as you tell it—you have to go such and such places when it is night, and some of these nights you will be dragged off the cars and you will be dead, and then you cannot say anything. It looked to me as though it was so, and I kept it in my heart. I went out to Chester Heights camp meeting. I was talking to Dr. Patterson, who lived in Philadelphia, a great Mason, a white man, a splendid man of God, but he was bound by this fraternity. In this meeting I up and out with my trouble, which had held on to me so long; I could not keep it, and I said, Live or die, sink or swim, I will tell how I feel about it"; and I remember Dr. Patterson came up and shook hands and said, "Nobody is going to kill you; it is all right; I believe the Lord put it into your heart to say it, and it is all right, and you will not be killed." I kind of did not care if I was, then; I had got desperate. I got where I did not care much about anything that men did, just so I knew that I was in the favor of God and pleased Him. So I got along with that.

It seems to me a meeting like this, and the testimony in this paper that has just been read, give light and strength and help to all people who are tempted; for surely every word of testimony in this program, so far as my knowledge goes, and my convictions go, whether they be present or what has been in the past, is just as true as preaching; all the hindrances to progress in the education of the young, the hindrances to spiritual development in the church, I have seen; not only in one place, but in every place where this spirit rules and predominates, there is the same result.

I once saw a great party of the Masons, and the thing that I cried over, and felt most sorry over, in that beautiful profession, was a blind man, a high Mason, but he was blind; and I said, "O Lord, that is the condition of the whole crowd; all of them blind as bats," and I said, "The saddest thing on the face of the earth is a blind Free Mason." They were all blind, going along with the music playing; they looked grand, but they were blind, all of them. But this man was physically blind.

I used to cry over these things. I would cry and feel so sorry in my heart, and would like so much to give a little testimony at those times. You know how it is, when any special inspiration for a testimony, a real conviction, comes to you, that is the time that you can just let it go; then how much good it would do! How many times I have got to that point where I thought, "I just wish I could tell them how I feel about it!" That is the way it has been. I do not know that we need anything else now than simply to know whether or not the testimonies in these programs have ever been your convictions; and if they have been, and you have got through, you have done a wonderful thing to get through.

I am glad that God has some people, and I am glad that these old gentlemen are here and those ladies are here. We can get into a meeting of this kind (if this was the other kind we could not get in) and I think the Lord wants us to speak candidly and kindly to each other, and if you cannot do it consecutively, read the testimonies in the program, and when you recognize these facts stated in the testimonies—to me they are facts—of course they bring them out in a more clear, definite and orderly manner than I could—just say, "That is so; that is just what I think." I remember how Brother Stoddard year after year would be at the camp meeting, and would give me literature; and he has gone around as a faithful, valiant soldier

of the cross, testifying and protesting every day. I expect he has had a good many hard knocks, but he is willing to do it. I pray that the Lord may bless every young man and woman here. To you that have a good deal of time before you I say, It is good to help somebody else out of a snare into which you may have fallen.

Song by Mrs. Amanda Smith: "He Rolled the Sea Away."

MR. SWARTZ: I have been carried away back this afternoon, while I sat here and listen to Sister Amanda Smith. I met her thirty odd years ago. When I first met her in New York—she can sing to-day, but she could sing then. I tell you she could SING then. I heard her sing thirty-five years ago, when she would just make the tears roll down your cheeks. I was born a Methodist, a roaring, shouting Methodist; I was converted all alone with my mother, I was not converted in a revival, or at camp meeting, I was converted all alone, on my eleventh birthday, in my mother's bed chamber, as we knelt together at the chair that had been my cradle; and as my mother, with her hands upon my head, prayed that God would save her boy, and then I prayed, and God in answer to my prayer came into my heart on that beautiful May morning, I just jumped to my feet, and wrapped my arms about my mother's neck, and I said, "Glory! I don't know what it is, and I don't care, but I have got it! Hallelujah!" I have had it ever since. You have carried me away back, Sister Amanda, to those old days at home, where I first saw your face. Those links, they come into life, you know, and they pick up the broken threads of the warp and woof and join them together again. It makes me think of the time that is coming, when we get done with the battle here below, and the broken threads will be reunited. President, your father will be there, and I loved him; and my father will be there, and our mothers, and our loved ones; the broken threads are all going to be reunited by and by, and blessed be God, the higher register of our voices will all be restored, and we will sing F sharp as clear as we ever sung it when a boy or girl.

I have another party I want to talk this afternoon—Brother Pegram, a Methodist minister, a man who knows something about the iron that comes into a man's blood when he does his duty; a man that knows something of the cost of doing his duty; it costs just as much to be loyal to the Lord Jesus Christ to-day as it ever did. There may be half-hearted ones who apologize for the devil, and you can carry a soft covered Bible under your arm for respectability's sake, and have a real good time, but when you get ready to be out and out for God Almighty on every question that touches humanity, and reaches up to God's throne, you are not going to have easy sailing. The devil is not done yet. His funeral has not been appointed. Maybe it is a good thing for us; it will keep us fighting until the Father sends His discharge, which brings us as worn veterans to home in glory by and by.

REV. G. A. PEGRAM: Brother chairman, I was not aware of why I was put on this program. I suppose I am the youngest member of this fighting fraternity, so far as organized anti-secrecy is concerned. I thought that probably they wanted to put me on the program as a sample of the products of secret societies. I have been a Methodist Episcopal minister for a little over seven years, and I have lost nearly one thousand dollars of salary because I was opposed to Secret Societies. It is strange, when I left Boston I weighed about 165 pounds, and I began to preach, and ever since that the secret societies have been trying to starve me out, and you see how they are succeeding. Now I do not know whether Brother Groen has suffered more than I have or not; we are going to settle that before we leave this town, but this is a sample of their product; they have been trying to starve me out for seven years, and I do not know how it will come out, but I am still going on to perfection.

Well, thank the Lord, I am laying up treasures in heaven. Brethren, I realize this, that whatever is cut off of my sal-

ary, even after it is promised and they do not promise, probably, as much as they ought to—I realize that what they do cut off is laid up in heaven, and I am getting a good bank account. I am giving a tenth of all the rest and I believe I am becoming a millionaire in glory.

We are all soldiers here, and Sister Smith was talking about "rolling the sea away." You remember that Moses told the children of Israel to stand still; that is just like presiding elders talk to young preachers, but the great Bishop of our souls sent down a message from the throne, "Speak to the children of Israel that they go forward." I suppose that among so many old veterans there are some who were veterans in military warfare, and it just reminds me of a story. When McClellan had the army of the Potomac, and he was not doing anything only parading and drilling the army, Lincoln sent word to him, "If you are not going to do anything with the army, I would like to borrow it a while." That just reminds me of a great many professed followers of our Lord Jesus Christ; the Captain of our salvation has a fighting army, and while some would stand still, the great Bishop of our souls says, "Speak to the children of Israel that they go forward"—and that does not mean to stand and mark time, either. You know there are a great many people, when the Captain of our salvation says, "Speak to the children of Israel that they go forward," they just mark time, and they never get anywhere. Friends, I believe that our duty is on the firing line. I like the smell of gunpowder sometimes. I never like to hear roars, but I like the smell of gunpowder.

This seems to be a kind of a reminiscent meeting, and I do not know that I have anything better to tell than my experience. I want to say how much I owe to the speakers who have preceded me. Brother Stoddard was the first one that started me out in definite anti-secrecy work. I was attending the Boston School of Theology, and he had a quiet way of going around and giving a kind and sympathetic shake of the hand, and unobtrusively slipping some tracts into my hand; and actually he got me to be a kind of lieutenant for him in the theological school. Well, I have never laid it up against him, and I am glad to meet him to-day, and I have always had a kind feeling toward that dear old brother, or father, and I hope he has been going up there to the theological school ever since. I remember some experiences I had while there. I applied for a charge while I was in the theological school. I worked myself through three higher schools in order to preach for the Methodist church. I had eleven years' work in the higher schools, and it was not wonderful that I was a skeleton, weighing 165 pounds when I came out; it was harder than the lodge has been, I never could get a charge while I was in the theological school. Time and again I would apply, and they would go and see the professor, and I suppose I must have been a bad one, I cannot account for it in any other way; the people talked as if they certainly liked me; there might have been people who would talk one way and act another, or would talk one way to one person and another way to another; but they seemed to relish it when I went out to preach for them, and sometimes they asked, "Why don't you send that man Pegram to preach?" but I never could get a charge—there was a strong college fraternity, that boasted, *boasted,* that all the good appointments belonged to their boys! That just reminds me, I recommended one brother to go out to Norwood to get the secretaryship of the Y. M. C. A. there, and he told me he went out and went to the lodge the first night and attended a banquet to get a pull.

By the way, I do not suppose Sister Smith remembers me, but at the Urbana camp meeting, Urbana, Ohio, she talked on the Gospel of John, 17th chapter, at a time when I was going through some of the fights I had. She came to the point, "Father, keep through Thy name those whom Thou hast given to me," and she said, "That is it; I have been talking of keeping myself; He is to keep me." Thank the Lord, that is what I do now. We are always talking about keeping our religion, it is to keep us; we are not to keep God, God is to keep us. It re-

minds me of that figure of the Christ over the Y. M. C. A. building in Boston, with a hand holding it, and over it, "I hold and am held." Some of the college students here, sometimes when you are experimenting with electricity, you get hold of the handles, and it gets hold of you —you have had the experience.

I ask, "Have you got hold of Christ aright, and have you got hold of the truth aright? If so, it will hold you. Do we hold our convictions of the truth so that we cannot get away from them? Galileo, when he was released from prison, stamped his foot upon the earth and said, "The world moves anyway, the world does move." Brethren, that is an idea for us; in spite of what the people of the world tell us to-day, that it does not move, we can say, in the name of God who has commanded it to move, "The world does move."

I do not know whether any of you have ever been up in the Elkhorn region of West Virginia, one of the worst places in the world. Nearly every country of Europe and some other countries, and nearly every State in this Nation, is represented there. I was sent up there on my first charge after I graduated from college, inexperienced, unsophisticated; when I told my people at home that I was going up into the Elkhorn region, they looked at me in blank amazement, and wondered if that was the last time that they would lay their eyes upon me. Thirteen men were shot in one night within a stone's throw of my church, five of them killed outright. The presiding elder said, "I do not believe in Secret Societies; I am glad that you do not; I hope you never will join." Presiding elders can give advice; that we all know —"When you go up there be careful, be very careful." It is very wise to be able to say something without saying anything. Why, it takes a lawyer to do that business! "Be very careful not to say anything about the Lodge, because that is a mission charge, that is a new country, and it will injure your influence and injure your church, and might destroy the work," etc. I went up there. Oh, the glorious times I used to have, going out on the mountains to pray, when Heaven would "come down my soul to greet, while glory crowned the mercy-seat." I would go down there to fight the battles, where one's life was in danger. Why, some of the ministers up there went armed. I went armed in the might of Israel's God. I was astonished at the very first prayer meeting to find every member of the church except one good old man, had gone to the lodge instead of the prayer meeting. I had the preacher and that old man and some women and little children and one or two people from another church, at the prayer meeting. It was not a Methodist prayer meeting, but it was a prayer meeting. It was supposed to be a Methodist prayer meeting; that is what I called it out of courtesy to the Methodist Episcopal church; but it was more of an outsider's prayer meeting. I told my presiding elder it was a Methodist prayer meeting. I did not know any better, where I was reared, than when prayer meeting night came to trudge along through the mud until I got there, and I thought every other Methodist was just like me; I was astonished to find that folks were different from what I was in that point. I have walked several miles, after hard work all day, just to be at a good old-fashioned prayer meeting. When I found my members, over whom God had set me as a watch, going to the lodge instead of to the prayer meeting, I wondered what I ought to say; but the presiding elder said I must be careful, very careful, exceedingly careful. They did the same thing the next week and the next week. Brethren, the point I am getting at is this: the presiding elder said I must not speak out; God's Word said I must. I came to that place where I was neglecting my duty, and was not realizing it either; and when I went out on the mountain to pray, just as Moses did, just as Jesus did when He was here; the time came when I did not pray, did not have the glorious times I had formerly. When I would get down to pray I would nicely fold my hands and close my eyes, to make it just as sacred and reverent and earnest as possible; but the thing would not go. I would try it again and wake up from my reverie, and would be-

gin all over by thanking the Lord. I nearly always got just about through thanking the Lord—the Lord would let me do that, but I was not doing what He wanted me to do, and He wanted me to keep my mouth shut about the rest, and so I could get about two or three sentences of thanking the Lord, and I never could get any farther. I would nerve myself up and begin, and I would thank the Lord over again, to give me a new start you know, and when I would come to that jumping-off point I would just stop, and I would say to myself, "Probably I would better go at it systematically; first, I will pray for myself, and then for the official board (sometimes they need it), and then I will pray for the Sunday school and the Epworth League, and the penitents and the new converts"; and so I began, and I thanked the Lord again, and then I would begin to pray, but I did not pray; and I went through with that day after day for several weeks, and finally I wondered if I was losing my Christian experience, or if I had stepped over the dead line, committed the unpardonable sin, or had sinned against the Holy Ghost, and I asked the Lord what was the matter, and the Lord began to burn into my heart and conscience the necessity of my speaking against the Lodge, and warning against the Lodge. But the presiding elder said I must not. And then my life was in danger; at that time I was in rather a dilapidated condition from nervous prostration, and a bigger man than Brother Groen or myself stood before me and said, "If you preach such things you will lose your head—he had killed two men, and I did not know whether I would be the third or not. I felt that it was not wise to provoke him unnecessarily. I said what I said very easily; I observed the presiding elder's advice to be very careful. Well, that burden grew on me, and it grew more and more, and I would try to pray more and more, but I would say, "I have to be careful what I say on that subject, and I am going to be exceedingly careful about everything else; I am going to study the Bible, I am going to pray more, I will visit more, I will try to preach better." But the Lord held me to that point. Brethren, it is one point that represents the controversy between us and God, and when we yield the one point, that represents our will. Don't you see it? That one point represented my will toward God. I did the other things because it pleased me to do them, and I did not do that one thing because it did not please me; and I struggled over that day after day, and week after week, until my distress became so great that, as David said, "It was as fire shut up in my bones." If any of you have had the experience of deep conviction on account of some wrong or some duty, so that it seemed that your whole being was on fire, you know that was my experience. Brethren, I never had the headache, and I did not have it then; but my head would wool-gather, my head and brain were hot, and my scalp was dry, so that my hair stood up and I could not get it to lie down. You don't know the struggle that people sometimes have to go through when they try to be true to God. That was not all. I came to the place where I made a promise of everything else that I would do for the Lord except the one thing. The burden became greater, the battle harder between me and God, until finally it seemed that I was standing on the verge of the bottomless pit, and if I did not yield I would topple in; and at last I said, "Lord, I will do it, if I do lose my head"; but I said to myself, "Now I am still going to keep the presiding elder's advice—I have got beyond the point where I am looking to the presiding elder's advice—I am now going to be very careful, and work out a real nice, gentle, polished, refined, sympathetic, pathetic sermon on the Lodge, that won't hurt anybody"—as if you could hit the Saloon or Lodge and give it a black eye without hurting it! I was young and green, and did not know any better, but I thought I could do it. I found peace in my soul, praise the Lord. I had been collecting a church debt. They threatened to sell the church under a mortgage, and I said, "I will have to collect this," because I was loyal to the church, and did not want it sold. I collected that debt, and got it paid, and I came to Sun-

I can get happy on the Lodge Question, and I suppose that is the reason that young men will get up and confess Christ and start for heaven, when you are preaching on the Lodge. Why not, if it is right? God has said that we are to declare the Word, and it is not for us to question the will of God. Tennyson wrote of that noble six hundred:

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of death
Rode the six hundred."

And their fame has come down through the ages, in history and in poetry, and art will commemorate their fidelity to their country, and their king. Our King is greater, and why cannot we be just as true as they, to better principles, to a better King, to a more glorious inheritance than the noble six hundred will ever have.

I am glad for the privilege of speaking to you, and of hearing these dear old fathers. It encourages me to be here. Sometimes when I feel that I am standing alone, and it seems that my life will be spoiled in spite of all the sacrifice that I have made to serve my church and the world, and it seems the door is closed, and the whole thing will collapse, I say, "Thank God, there are others who can sympathize with me." Thank the Lord, who can keep me happy, gloriously happy, and keep the fire of heavenly love burning in my soul, while the fire of hell is without. Oh, praise the Lord for the salvation that saves, and keeps us gloriously under such circumstances.

The martyr-fires are found along the straight and narrow way that leads unto life eternal. The devil has freed the broad road of all such illumination. Men who travel that way have no principles that are worth dying for.

If in the desert of life we look for our palm trees and wells of water, should we not also expect a sandy waste and a bitter fountain now and then?

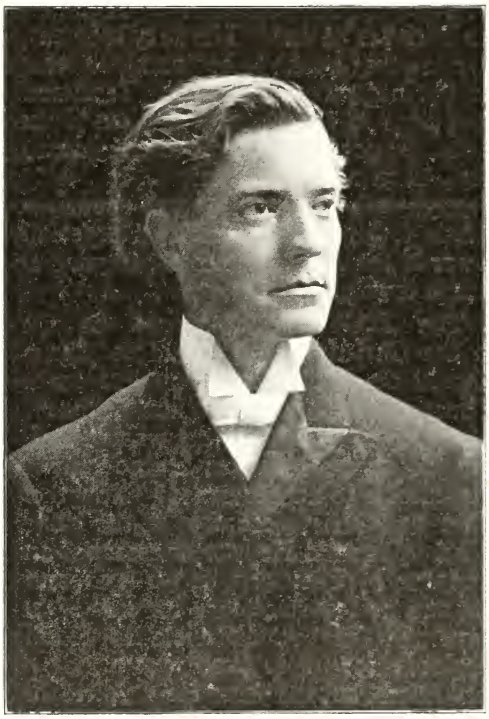
Heaven has no smiles for the man who mopes.

DELUSIVE TEACHING IN PRESENT-DAY PREACHING.

BY REV. WILLIAM EVANS, D. D.

Address at National Convention, Friday Afternoon, June 14th.

We are told that in the last days some shall depart from the faith. I am not here to discuss the question whether these are the last days or not. I have my own personal views about these things. But of this I am absolutely sure, that whether these be the last days or not, many are



WILLIAM EVANS.

departing from the faith. Of that we are sure, and therefore it is our duty to draw attention to these things. We must see to it that fundamentals are the principal things. Essentials are the things to be emphasized; and there are certain perverse tendencies in modern preaching which we need to recognize.

Perverse Tendencies with Regard to the Bible.

First of all, there are the perverse tendencies with regard to the Bible. A man's views of the Bible determine his views of Christ. Tell me what a man believes about the New Testament, and I

will tell you at once what that man believes about Christ. If he has a limited view of inspiration, he has a limited view of Christ, for the New Testament is particularly the book of Christ. If you take the Old Testament and put it in the fire; if you go the wide world over (saying two or three lines in Josephus and Tacitus), where can you find a scrap of writing or history or narrative anywhere about Christ, except in the New Testament? The New Testament is the very book of Christ. Christ is its beginning, as Christ is its end. The very moment I can see that a man is beginning to let up on the inspiration of the New Testament, it is time to feel around and see if that man is not beginning to let up on the doctrine of Christ. It is a pretty safe assertion, that your attitude towards the Bible, and especially towards the New Testament, is your attitude towards Christ.

The Bible should mean no less to the Christian than it did to Christ? Should the Bible mean any less to the Church than it meant to the Church's Master? Is it not true that what is indispensable to the Redeemer is absolutely indispensable to the redeemed? Now then, what was Christ's estimate of the Bible? What things did He esteem essential and necessary? They can be no less essential and no less necessary for me. I believe that the whole Bible is equally inspired; for these men wrote not of themselves, but the same Holy Spirit that penned Matthew penned Romans. These are not the words of men, but the words of the Holy Spirit. I do not know that I am very fond of the terms Johannine and Petrine theology. I do not know but that they have dangerous tendencies. *It is the theology of the Holy Ghost that we want to recognize.* Now you read through your Bible and see how Jesus Christ handled the Scriptures. Did He appeal to them as ultimate authority, or did He not? Did He not say, again and again, "Thus saith the Scriptures"? Did He not appeal to them as the ultimate rule of faith and practice? Did He not govern His own life by them? Did He not say distinctly and definitely that the Scriptures were of God, that they were the Word of God? The Scripture could not be broken; it could not pass away. It spoke of Him, it was related to Him, it pointed to Him. I say again, the Bible can mean no less to me than it meant to my Master; and it can mean no less to the Church than it meant to the Church's Master.

Now it is wonderful, is it not, how the critics are telling us that Moses did not write the Pentateuch? Of course, Jesus said he did, but the critics say he did not. They take, for instance, the story of Jonah: "It is not historic;" therefore it is thrown overboard. There is the story of Sodom and Gomorrah, of Lot's wife, the story of the garden of Eden, the story of the fall; these are being tossed out as uninspired and secondary, as unprofitable. But is it not remarkable that every one of these things that the critics throw out are just the very things that Jesus Christ put His stamp on when He was here? "As it was in the days before the flood"; "Remember Lot's wife"; "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth"; "Had ye believed Moses, ye would have believed me"; "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures," etc. The very things which they say are not inspired are the very things that Jesus Christ said were inspired, and are the very things that He put His seal of approval on.

Now am I going to believe Christ, or am I going to believe the critics? "Well," they say, "He did not know any better." They quote very glibly the passage, "Of that day knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." While I am willing to concede a voluntary omitting of certain knowledge not necessary for revelation or redemption, nevertheless, when I come face to face with that proposition, I say, one of two or three things happens. Either Jesus Christ did not know any different, and spoke as though He did—if that is true, what becomes of His omniscience? Then he did not know all things. If it was a delusion of the people that Moses wrote the Pen-

tateuch, and Christ coincided with that delusion, not knowing any better, or knowing it to be a delusion, supported it anyway, then what becomes of His truth? Now there is another view, and that is, that it was *just as he said.* And do you know that is the least difficult view to accept? I think sometimes we fail to get hold of the greatest difficulties. Speaking about the difficulty of a whale swallowing Jonah—that is not the most miraculous thing in the book of Jonah. How a prophet could get away from the presence of God, is more wonderful to me than that the whale swallowed Jonah.

I find this in some present-day preaching, that the Bible is looked upon with suspicion as it enters the witness-stand. Now I have no right to look with suspicion upon its witness. If the Bible is admitted into the witness-stand to give its own testimony, it should at least be given credibility; it should at least be granted that it is honest in its statements; and yet the average man, who holds it as a non-inspired book, takes up the Bible just as he listens to the testimony of a thief or a robber; he is on his guard against it all the time, and he is steeling himself against any view that it may be inspired. I should listen to the Bible itself, not to any criticism that has slopped over on the sacred page. I take the Bible, and in it I read, "All Scripture is given by inspiration of God." Now I do not care whether you read from the authorized or revised version; I do not care whether you say "all Scripture," or "every Scripture." If you say "every Scripture," very well, I will take you to the context; I will show you that the Scriptures that Paul is referring to is the entire Old Testament, the sacred writings. This book says that all Scripture is God-breathed. Let me go back; for instance, here is the garden of Eden, God making man; here is man formed of the dust of the ground; now what do you see lying there on the ground in the garden of Eden? A lifeless form of clay, that is all. And now God breathes into that lifeless form; and what does it become? A living soul. Just inbreathed by Deity, that is man, is it not? Now I come to this Word. I find a human element in it; it is true they are human words, given through instrumentalities. We see each writer has his own way of expressing things, his idiosyncrasies, which are peculiar to each man; they are there; the human element is not obliterated; but there is God breathing into these men, directing, suggesting, revealing, controlling what they say, so that they are kept from recording error. You take that divine breathing out of the Bible, and you have got pure literature, that is all. You take the Spirit of God out of man, and you have got just dust, that is all. Dust inbreathed by Deity, that is man; and this word inbreathed by Deity —that is inspiration—is the Bible; and when you take that out of the Bible, you have nothing but an ordinary classic, ordinary literature, that is all.

We have been seeing what the Bible says about itself, and furthermore, it says this—in the letter of Peter, he says, "The prophecy came not in old time by the will of man." You know there are some people who say that David sat down one day and said, "Now I am going to think of spiritual things; I am going to meditate"; and so he sat down, and meditated, and said, "The Lord is my shepherd"; and "The Lord is my light and my salvation"; and while he was thinking of God, these thoughts came to him, just as they come to you, and he wrote them down. We have the actual meditation of man; in other words, we have man's thoughts about God. That is their theory. But this verse in Peter teaches me that the Scripture came not in olden time by the will of man, but "holy men of God spake as they were moved by the Holy Ghost"; and it is the present participle—they spake and wrote as they were being moved to do so by the Holy Ghost, as they were borne along, not at their own suggestion but at His. So if I am to take the Bible's own testimony as to its inspiration, I am told that it is God-breathed; that holy men of God did not write it of themselves—they did not sit down and write it when they felt like doing it, but the Holy Ghost moved them

to write it. That is the Bible's definition of inspiration.

Now you may speak of the Bible as literature, and I do not object to that, for it is literature to a certain point; but beyond that point—and how much lies beyond that point—it is the Father's love-letter to His child.

Any preaching that disregards the element of inspiration is *delusive teaching*. I am not now entering on the question as to any theories of inspiration, whether mechanical, partial or full. Personally, I am inclined to the full inspiration of the Scripture. This is the great truth, that these words were inspired of God.

The Deity of Christ.

Now there is another element that presents itself as fundamental in present-day preaching, and that is the deity of Christ. You know we used to speak sometime ago of the divinity of Christ, but we cannot do that any more; we have to speak of the deity of Christ, for this reason: if you are talking to a Christian Scientist, for instance, or a Unitarian (for both stand on the same footing so far as this point is concerned) and you say to the Christian Scientist, "Do you believe that Jesus Christ is the Son of God?" He will answer, "Of course, we believe that Jesus Christ is the Son of God." I have been told that you do not believe in the divinity of Christ. "Of course we believe in the divinity of Christ." You see, some unsophisticated Christians say these people are not so wrong after all. You believe in the divinity of Christ, you say. "Why, of course, I do." Well, but do you mean to say that you believe Jesus Christ was divine in the sense that nobody else is? "Oh, no." There is where you get him. He says, "There is the divine in all of us, we all are the sons of God; I believe in the universal fatherhood of God, and the universal brotherhood of man." It is perfectly true that we are the sons of God in the sense of creation, but oh, Jesus Christ was the Son of God in a sense that you and I never can be sons of God. "To as many as received him, to them gave He power to become the sons of God"—*to become;* He never became; He always was, and I presume always will be, the Son of God.

Now you know there is a popular theory to-day that Jesus Christ was a good man, the best man that ever lived, the ideal of humanity, the perfection of manhood. Men are willing to place Him anywhere except on the throne of Deity. I never have been able to recognize the claim of a good man. If I should be summoned to appear in court to-morrow, and should take my oath on the Bible, and swore that I would tell the truth, the whole truth, and nothing but the truth, God helping me; and if then I should deliberately turn around and swear falsely, what would the court do with me? They would charge me with perjury, would they not? and they would send me to jail. And they ought to. And man who will lie under oath is not a good man, is he? Do you think he is? You read in the 26th chapter of Matthew, and the parallel accounts in the other Gospels, where Christ is before the high priest. The high priest says, "I adjure thee"—and that is putting a Jew under oath—"I adjure thee by the living God." You know what that means to a Jew. A Jew will only pronounce the name of Jehovah once a year; we have translated it on every page, we would just as soon say Jehovah as anything else; we are losing our reverence. Caiaphas says, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?" And what does He answer? "Thou hast said." He said not only "Thou hast said," but "I am." Where is your "good man" theory? I never could see it. Unless Jesus Christ was the Son of the living God, He deliberately lied. He was either the most colossal fraud, or the most gigantic fact. He was the Son of God. Some people say that He never claimed to be the Son of God. What do you call that? Why did the Jews seek to kill Him? Because He had not only broken the Sabbath, but made Himself equal with God. You have to meet these claims; therefore I say, any teaching that does not recognize in Jesus Christ, deity, is delusive teaching.

I need not dwell on the fact of the humanity of Jesus, for that is em-

phasized, and I think possibly over-emphasized to-day. It is the deity of Christ that we have to be particular about. Everything else clusters around that truth. Church polity, modes of baptism, and a hundred other things can fall, but the doctrine of Christ must stand. You know there are some conservative critics who tell us that the Bible can be put aside altogether without the deity of Christ being affected. I am not saying whether that is right or wrong. "Deny the Gospels; prove them to be spurious; that would not make any difference; the historic Christ still stands, and the deity of Jesus is not dependent upon the Gospels." That is what they tell us. Personally, I do not believe that. Deny the deity of Jesus, and you have no testimony. There is no church that can be called a church; there is nothing that can attach the name Christian to it, that does not hold to the deity of our Lord and Savior, Jesus Christ. And when it comes to evangelistic movements, and church federation, the deity of Jesus Christ should be the central gathering point.

Delusive Teaching with Regard to the Atonement.

There is one more point I want to speak of, and then I am through. That is the delusive teaching with regard to the atonement. The atonement is not popular to-day. People don't like the word blood. They say it savors too much of the slaughter-house and it makes a person shiver. They don't like the thought of blood. And sometimes preachers are cowards, and they let it go. Some people say, "Why can't we translate the word blood; change it and put the word 'love' in its place?" I am persuaded of this, that when it comes to defining the terms of salvation you have to be very much more accurate than you do in making a contract. Words must be used that have no ambiguity. Suppose you were to take the word love and put it in the place of blood. Love might mean thirty or forty or fifty different things—affection, friendship, different degrees of friendship, benevolence, charity. If you are going to define the terms of salvation by the word love, do you see where you are? But you take the word blood, in any language; what does it mean? It means blood, doesn't it? It means nothing else. And that is the reason why the Scripture says, "Without shedding of blood is no remission of sins." Now, then, when the death of Christ is presented in modern preaching, it should be presented as a substitutionary death, a vicarious death; that is, death in the stead of somebody else. We take the teachings of Christ about His life, about His death, and put them all together. Take, for instance, just this illustration, the words of the Lord at the institution of the Lord's Supper. "Take, drink, this cup is the New Testament in my blood, shed for you, and for many for the remission of sins." Some people say, "It is a lie; it was not shed for the remission of sins." Now you have to believe either the words of Jesus or the words of the critics. I have come face to face with this: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." A ransom means a purchase price, the price of redemption. "Himself bare our sins in His own body on the tree." What is the critic going to do with the 53d chapter of Isaiah? Critic as he is, he tells us that it refers to Christ. What are you going to do with these words: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all"?

People tell us that Jesus Christ suffered to show us how much He loved us; that His death was an example. That has always seemed very foolish to me, for this reason: Suppose I am standing on the deck of a steamer, and I see a mother playing with a child in her arms. I come along, and say to the mother, "That is a beautiful child you have there; I love that baby so much I could jump into the ocean and drown myself for it, and I will do it to show you how much I love the baby." And into the ocean I jump and drown

myself. Is that great and beautiful? The person who would do so is a fool. Do you tell me that God let his Son die that awful death, and that Jesus Christ died, just to show how much He loved us? You do not have to tell me that; I do not need the death of Jesus Christ to show that God loved me; people in the Old Testament knew that, before Christ came, and that brutal, bloody cross is not needed to show me that God loved me.

Then there are some people who say that Jesus Christ suffered *with* us. That is getting a little nearer, but it is not enough. If I am sent to jail for something, and you come to me and say, "I think a great deal of you; I am sorry that you are in this place; I want to show you my friendship and my love, and so I will go to jail with you, and I will work on the stone-pile with you, by your side." Does that relieve my punishment any? What I want is to have somebody go to jail in my place, and let me go free; that is what I need. And this is my theory of the death of Jesus; He took my place. I stand where Barrabas stood on the crucifixion day, and see Christ on the cross that was made for me, where I should have been crucified. When I see the Son of God suspended between heaven and earth, I want to stand where Barabbas stood on the day of crucifixion, and say, "I should have been there; that cross was made for me."

I do not understand the atonement. I suppose one of the best books is Denny on the Theory of the Atonement. I have read fifty theories of the atonement, and I never felt satisfied with any one of them, except Christ's. I am glad that I am not saved by any *theory* of the atonement; I do not understand it. A child does not have to wait until he understands his mother's love, in order to appreciate and enjoy it. If he did, then he never would appreciate it, he never would enjoy it. If my boy must wait until he understands me before he knows and can feel my loving interest in him, then my boy will never know it, for he will never understand me. And I do not have to understand the Christ. When Jesus said, "My God, my God, why hast Thou forsaken me?"—if He said "Why?" then I do not need to be surprised if I cannot understand His atonement; but I believe it.

There was a display of wax figures in Seiger, Cooper's, I think it was, some years ago—of Christ before Pilate; and I remember going to look at that exhibit. There were a number of people gathered around the great table of life-size wax figures. There sat Pilate on the throne; there stood Christ with hands tied behind him; there stood the howling Jews, and the false witnesses. I will never forget the impression that scene made on my mind. I was so overcome that I turned to a man beside me, and said, "What is He to you?" He looked at me as though he thought I was speaking in an unknown tongue. He said, "What is He to you?" I turned away, I do not know what he thought; I have never met the man since; but I shall never forget how I felt, looking at that Christ.

> "Bearing shame and scoffing rude,
> In my place condemned He stood,
> Sealed my pardon with His blood.
> Hallelujah, what a Savior!"

That is the Gospel to preach; that is the atonement that men need to-day; and it is the only theory of the Christ that will save lost and ruined sinners.

SHERMAN CHURCHES ARE PECULIAR.

The Odd Fellows' lodge of Sherman were invited to the Universalist church to hear a sermon in commemoration of the 88th anniversary of their order.

The pastor of the church preached an inspiring sermon. It was calculated to be a union service—but where were the Methodists, the Baptists and the Presbyterians? They were conspicuous by their absence. The Methodist minister, although expected, did not appear and the trustees of the other two churches passed resolutions forbidding the pastors to assist. Where was the spirit of Odd Fellowship manifested? The three mystic links of the order, "Friendship, Brotherly Love, and Truth," were forgotten in the narrow adherence to creed. —*Mayville (N. Y.) Sentinel.*

TREASURER'S ANNUAL REPORT.

From May 1, 1906, to April 30, 1907.

RESOURCES.

Real Estate—	
Carpenter Building	$15,000.00
Minnesota	1,200.00
Bills Receivable—	
General fund	6,355.00
Merchandise on hand—coal, etc.	73.71
Subscriptions due on Cynosure	210.60
Cynosure inventory	2,000.00
Books in stock	874.29
W. H. Fischer, trustee of Annuity funds	8,880.00
Fixtures	349.80
Publishing material	785.81
Reference library	296.95
Tracts in stock	451.46
Martin land contract	1,859.68
Dawson farm interest	5,000.00
Postage stamps on hand	22.80
Personal accounts due	250.55
	$43,610.65
Cash on hand, May 1, 1907.	$ 329.57
	$43,940.22

LIABILITIES.

Annuities—	
Capwell	$ 96.24
Smith	200.00
Johnson	100.00
Ohio	1,000.00
New York	1,260.00
Michigan	300.00
Woodward	50.00
Sundry Funds—	
Ohio Endowment	$ 1,160.00
Pennsylvania Endowment	100.00
Milton Endowment	1,278.52
Chicago Theological Seminary	11.20
Cynosure Extension	20.39
Personal accounts payable	270.32
Cynosure subscriptions paid in advance	982.50
Capital account	37,111.05
	$43,940.22

REPORT OF AUDITORS.

To the National Christian Association:

The undersigned, Auditors of the National Christian Association, have examined the books of your Treasurer, W. I. Phillips, up to April 30, 1907, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures; the vouchers and footings of the cash book having been examined by W. B. Rose, at request of the Finance Committee. We also find that securities are on hand as stated in the annual report of the Treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the Treasurer.

E. Whipple,
H. A. Fischer,
Auditors.

CONVENTION LETTERS.

Morenci, Mich., May 23, 1907.

Replying to your highly appreciated official favor as an officer of one of the most respectable reform associations on earth, I would say that it would be highly gratifying to me to meet with you in your annual gathering at Wheaton and exchange greetings with the precious laborers in this holy cause, some of whom I have met on the field of conflict in the days of former years and learned to appreciate—such as Stoddard, the Blanchards, Bernard, Rollins, Rathbun, Levington, Joseph Cook, and others "whose names are in the Lamb's book of life."

I cannot think with pleasure of the old man at L——, Conrad V., screaming at J. P. Stoddard, after the latter's profound lecture on the Master's Degree: "If you will go to a place that I shall name and lecture as you have done here, and come away with your head on, I have a hundred dollars in my pocket to give you." This gave the crowd a fine view of the blood in a Master Mason's eye. Was he in love with the Bible they parade? His Lutheran pastor was also there, and also snarled at our fine lecturer. But I refrain from asking you to think of the awful calamity which came suddenly upon the pastor. "Vengeance is mine . . . saith the Lord."

May it please every reader of these lines to join with me in daily prayer that God may be pleased to take speedy ven-

geance on every blasphemous association. Amen. So let it be.

(Rev.) J. K. Alwood.

Stahl, Mo., May 25, 1907.

I would be truly glad to meet with you all at Wheaton in the annual meeting of the National Christian Association, opposed to secret societies—or Baalism, Paganism—under different names, which change of names has no power to change the spirit or corrupting work among the nations; and surely we must be living in the day of the deceptive working power of the three unclean spirits like frogs which John saw come out of the mouth of the dragon—beast—and false prophet—to deceive the kings and nations of the earth, to gather them together to the great battle (Rev. 16:13-14). When I see over three hundred clannish divisions here in America (to say nothing of the world at large) I wonder how long God will forbear and suffer such wickedness to reign till in His wrath He will pour out the whirlwind of His indignation. But the faithful can only cry aloud and spare not, like Jeremiah, whether they hear or refuse to hear.

The Lord bless and comfort you all with a double portion of Jehu's and Josiah's might in your great battle, against all forms of Baalism, remembering that God alone can deliver you from the wrath of such corrupting power. Let love abound among you; see that ye love one another; loving God with a pure heart fervently and one another as dear brethren. (Eld.) A. B. Lipp.

Worcester, Mass., May 23, 1907.

I would be glad to be present at the annual meeting for both the meeting and Wheaton College have attractions for me. Only yesterday in Boston at the home of Rev. James P. Stoddard, we were talking of his contemplated trip to the meeting. I said I wished I could attend. I still believe in the work of the National Christian Association. I have testified as to what my convictions were, over New England, and have been made to feel the cost of having such convictions and having the courage to speak them. I certainly believe that any one who has convictions as to secret societies should speak out at any cost. In my lecture I have spoken my convictions as to how detrimental to the church was the lodge. Nowhere have I found lodgery as strong as in New England. This my home city is honeycombed with them. Of course, one needs ever to remember to be wise, with Heaven's wisdom, in this work.

Now wishing and praying for God's blessings upon the coming meeting and all who may attend, I remain as ever, Your brother, (Rev.) N. W. Deveneau.

Boston, June 7, 1907.

Permit me to extend greetings to the National Convention to be held in Wheaton, Ill., the 13th and 14th inst., by the friends of the National Christian Association. The cause which calls you together is great above all measure. Like Samson in the temple of Dagon, you are to seize the pillars on which the temple of secrecy rests and overthrow this gigantic structure which Satan has prompted men to set up in this land. The weapons of your warfare are not carnal, but mighty through God to the pulling down of strongholds. As the walls of Jericho fell when Israel had marched about them and sounded the ram's horns as God had indicated: so the secret lodge system will fall when you have sounded out the divinely appointed testimony against it. "And they overcame by the blood of the Lamb and by the word of their testimony." It is God's appointed way, to bring victory out of seeming defeat. Gustavus Adolphus fell on the field of Lutzen, but the Protestants broke the power of the Roman Catholic League and made the "Peace of Westphalia possible," because 10,000 Swedes, that penetrated the enemy's line as far as human power could go, stood there cutting down their foes until the last Swede had fallen. The good soldiers of the cross of Christ in this convention may all fall in battle without seeing the lines of Satan's army broken; but the victory of your faith is certain. Your earnest, courageous, persistent, martyr-spirit causes trembling in the ranks of these aliens. "God said, my people I will bring again

from Bashan hill; yea, from the sea's devouring depths, them bring again I will." (Rev.) J. M. Foster.

Muskegon, Mich., June 11, 1907.

I am very sorry that it is positively impossible for me to attend the annual meeting this week. Long before the date of meeting was known to me arrangements had been made that cannot well be changed. I would gladly have attended the meeting, for it was a course of pleasure and profit to me last year. But present or not please consider me with my church (Muskegon, Fourth Christian Reformed) anti-secret society. Please greet the brethren for me and believingly expect the divine blessing upon meeting and society. I inclose a dollar to aid the work.

(Rev.) John W. Brink.

Lockport, Ill., June 11, 1907.

It would be a great pleasure to me to meet with you in your annual gathering, and hear the words of encouragement given by the brave veterans of the conflict, before they are transferred across the river to the bannered hosts of the redeemed.

The pressure of duties upon me here and the necessity of my being away to the trustee meeting and college commencement of next week, seem to require that I leave my accustomed seat vacant at your meeting this year.

(Rev.) L. N. Stratton.

Fort Scott, Kan., June 7, 1907.

I long to be with you and meet the dear loved friends in convention. I have not been able to leave home or labor for the past four years. My heart is with you. I know and feel that all that has been said or done by reformers against the scourge of secret societies is true and the half has not been told. Look at Boise! and still the work of death and destruction goes on in secret orders. I wish I had a thousand lives to give and devote in the gospel as against the "anti-Christ." May the blessings and presence of God rest upon you and lead in the vindication of truth.

J. A. Richards.

Pasadena, Cal., May 28, 1907.

How I would like to be with you at the coming N. C. A. meeting, and look into the faces of the dear, staunch friends of Christ and his church.

Here on the Pacific Coast there is too much agreement between the followers of "light" and "darkness." May it soon change for the better. Greet Dr. Blanchard and all the friends. God bless the N. C. A. (Rev.) J. C. Brodfuhrer.

Belle Center, O., May 25, 1907.

I would be glad to attend your convention, but cannot at present. Am in sympathy with the anti-secret cause. I do not think church members should vote or help vote them into office. I for one do not. God bless you in your labor for the cause of the Master.

T. W. Stewart.

Walden College, McPherson, Kan., May 26, 1907.

It would be a great pleasure to me to be able to take in the offered opportunities in information and inspiration to be given at your conference in Wheaton. But it seems to be impossible. I am engaged in a lecture course for the first half of June in Minnesota and preparing for an extended trip to Sweden early in July. Wishing you God's greatest blessing upon your doings,

(Pres.) D. Nyvall.

Roxbury, O., May 24, 1907.

I cannot attend the convention at Wheaton. I hope you will have a good convention and wish the National Christian Association success. I believe secret orders are wrong and the people need to be enlightened in regard to the evils of them. (Miss) Jessie E. Rarden.

Amboy, Ill., June 12, 1907.

By to-morrow you will be in annual session, at which time I hoped, ever since the announcement, I could be with you to enjoy the presence of God's noble Christian workers, who have taken such a grand stand against the greatest evil of the present day, viz., the Secret Lodge System. But my health does not permit me to leave home. May God bless you

and give you great success in your meeting.

As ever, your brother in Christ,

(Rev.) C. Bender.

Oak Park, Ill., June 1, 1907.

My Dear Sir—

I thank you for the invitation to attend the Wheaton meetings. I am sorry that I must be in Dakota on the days set for the meetings, and shall be unable to be there. Cordially yours,

(Rev.) W. E. Barton.

Chicago, May 27, 1907.

I am sorry to say that I cannot attend the annual meeting of the N. C. A. in Wheaton this coming month.

I leave for Michigan on the 5th of June and will not return until July 5th. May the Lord bless the good work and cause it to prosper.

(Rev.) B. H. Einink.

The editor of The Free Methodist writes:

Chicago, May 27, 1907.

Thank you for the kindly invitation to attend the annual convention of the National Christian Association. In view of the nearness of our general conference and the increased labors on account thereof, I judge it will be impossible for me to comply with your request. I pray the Lord to give you a very profitable gathering, and also pray that the cause for which you so earnestly contend may continue to enjoy the blessing of the Lord, and that the coming convention may prove a stimulus to its onward progress.

Trusting you may have great prosperity in your labor of love, I remain,

Your brother in Jesus,

C. B. Ebey.

Columbus, O., May 27, 1907.

I regret that I cannot meet with you; my prayers and my spirit will be with you, but One greater than I will be sure to be there, as it will be a gathering in His name. We know that the secret empire is against God, and that God is against it; and what He is against will eventually be overthrown.

The lodge interferes with the administration of justice, absorbs the life of the church, sets up a false religion, and a morality and a benevolence founded upon a false premise, and tends to destroy the conscience and obscure the moral vision. The enemy of all souls could not have devised a scheme fraught with more harm to the cause of Christ than the lodge system. It is calculated to deceive the very elect and lead the young and unwary from the paths of virtue and wisdom. Oh, that the church could see! Let us pray and work with a faith that will not falter—with God we are sure to win. Let us not grow weary in well doing. Great reforms work slowly. A great shout will one day go up from the redeemed of the Lord, that the walls of sin and darkness are fallen, and that at last He who was the light of the world has come and rolled the mists away.

Your brother in Christ.

D. H. Harrington.

I. Bennett Trout, editor of the Sunday School papers and quarterlies of the German Brethren Church, writes:

Elgin, Ill., June 11, 1907.

It will not be possible for me to attend the annual meeting of the National Christian Association this year. I have just returned from a month's trip in California and cannot spare the time away from the office at present. I hope the meeting may be the most profitable one yet held. I. B. Trout.

Business manager of the Christian Witness and Advocate of Bible Holiness, writes:

Chicago, May 28, 1907.

As I cannot be at the annual meeting as I should like, permit me to say that I am certainly greatly in sympathy with the work in which you are engaged, and am doing all I can to help in this work.

God bless you and give you a blessed annual meeting.

H. F. Kletzing.

We were glad to hear from Mrs. Mary C. Baker, formerly office editor of the Free Methodist of Chicago; now editor

of "The Open Door," an official organ of the W. C. T. U. in Tennessee:

Whittle Springs, Tenn., April 22, 1907.

I would be very glad to attend the annual gathering in May, but the distance is too far. I am in fullest accord with the principles of the N. C. A. I recognize the necessity of the association and believe it is doing vast good. May the Holy Spirit make your gathering glorious with His presence and may great good be done thereby. (Mrs.) Mary C. Baker.

Morning Sun, Iowa, June 11, 1907.

I pray daily for the success of the work of the National Christian Association, but financially I am short of means. I rejoice to know of the convention. I pray that all may be enthused with the love of God "for there is none like unto our God who dwelleth on high" and "He is mighty to the pulling down of strongholds." (Mrs.) J. R. Johnson.

The following is from Rev. Earnest Lee Thompson, pastor of the Methodist Episcopal Church at Stockton, Ill., and brings the sad intelligence of his sickness. Bro. Thompson is a seceder, and a man who has the courage of his convictions:

Stockton, Ill., April 13, 1907.

I regret to tell you that my health has failed me again and I have given up my public speaking and must avoid all excitement, at least for a long period. I wish I could come this year, but I shall have to refrain from doing so. I trust I shall recover strength again and be able to do much in my calling yet before I go hence. (Rev.) E. L. Thompson.

Northwood, Iowa, May 24, 1907.

Your circular announcing the annual meeting of the National Christian Association convention is at hand. I have been and am to-day intensely interested in the work of this association. I am sorry to say, as I often have said, that my work here in attending to five churches lays claim to all my time and strength, so that I cannot attend your meeting or otherwise work for the cause as I would like to. But I am with you in spirit and prayer and hope that the great work of the association may prosper in the future, as it has in the past.

(Rev.) O. T. Lee.

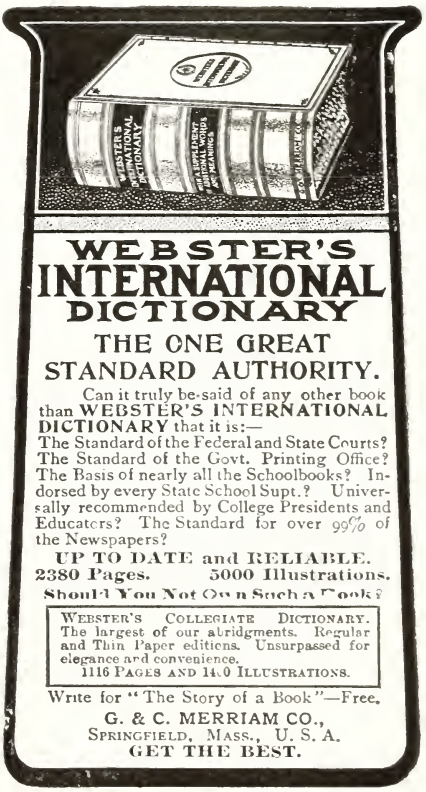
One of the long time sympathizers and supporters of the National Christian Association in sending in her contribution for the work writes:

Clarinda, Ia., June 5, 1907.

I will not be able to attend the annual meeting and convention. Wishing you success and a good convention I am your friend in the work.

(Mrs.) M. E. McKee.

Rev. George Bradfield, pastor of the Free Methodist Church of St. Charles, Ill., was unable to attend the annual meeting, but the church elected Mr. Kirk Ferson and Mr. Wm. F. Jenson as delegates. Bro. Bradfield would have been present himself had it not been that the General Conference of his own church was in session at Greenville, Ill., at the same time as our convention in Wheaton.


WEBSTER'S
INTERNATIONAL
DICTIONARY
THE ONE GREAT
STANDARD AUTHORITY.
Can it truly be said of any other book than WEBSTER'S INTERNATIONAL DICTIONARY that it is:—
The Standard of the Federal and State Courts?
The Standard of the Govt. Printing Office?
The Basis of nearly all the Schoolbooks? Indorsed by every State School Supt.? Universally recommended by College Presidents and Educators? The Standard for over 99% of the Newspapers?
UP TO DATE and RELIABLE.
2380 Pages. 5000 Illustrations.
Should You Not Own Such a Book?
WEBSTER'S COLLEGIATE DICTIONARY.
The largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience.
1116 PAGES AND 1400 ILLUSTRATIONS.
Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO.,
SPRINGFIELD, MASS., U. S. A.
GET THE BEST.

News of Our Work.

The Ohio State Convention was held June 24th and 25th, in Zanesville, in the Clover Street Free Methodist Church. Zanesville is a railroad center and also is situated on the Muskingum River.

Rev. J. E. Williams, the pastor of the church in which the Convention assembled, gave the Address of Welcome, which was responded to by State Secretary Rev. A. K. Strane, of Reynoldsburg, Ohio. Among the speakers were Rev. A. B. Dickie, Kimbolton, Ohio; Rev. A. A. Samson, New Concord, Ohio; Capt. J. M. Scott, Granville, Ohio; and Rev. J. C. Webster, Bloomfield, Ohio. Here appeared for the first time in connection with our Work, Mr. Henry Richey Smith, Jr., of Leonardsburg, Ohio, who will spend the month of July in the field with Mr. Stoddard. We trust that God is preparing him for a leading place in our Work. He was graduated from the Ohio Wesleyan University on June 13th. His father was at one time president of the Ohio State Christian Association opposed to Secret Societies.

REV. SWARTZ, FRATERNAL DELEGATE

To General Conference of the Free Methodist Church at Greenville, Ill.

Seneca, Ill., June 20, 1907.

Dear Brethren: I have just returned from Greenville, Ill., where I went as the servant of the National Christian Association, as its fraternal delegate to the General Conference of the Free Methodist Church.

I expressed to them your greetings, and as opportunity was given me, I presented the Cause for which we stand, and for which we labor, and assured them of your fraternal regard, and confidence in their hearty co-operation in the good Work for the emancipation of our fellow-man from the infatuation and bondage of the Lodge. I met a very cordial Christian welcome. General Superintendent Rev. W. A. Sellew made reply for the Conference, assuring me of their sympathy and joint labor in the principles for which we stand, and requested me to bear to you their most cordial greeting and assurance of their prayerful remembrance for the success of your Work.

This service was not only a labor of love, but an honor conferred upon me by the National Christian Association, and a visit long to be remembered.

Yours for service,

Sam'l H. Swartz.

EASTERN SECRETARY'S REPORT.

Zanesville, Ohio, June 18, 1907.

Dear Cynosure—During the cool days of the past month your Eastern Secretary has been on the move. The visit to the old homes in the Empire State was pleasant, and yet in some respects sad. Twenty-five years ago Mr. Franklin W. Capwell was leader of the Anti-secrecy forces in New York State. His home was the home of the N. C. A. representative. He was like a father to the writer; never did he weary in the work, nor flinch because the cause was unpopular. I visited his old home at Dale, N. Y. In some respects it was the same, but the great heart that made it has ceased to beat. The trees have grown large and beautiful, but the hands that planted them for over seventeen years have rested in the grave. The children are now men and women, and their children the boys and girls of to-day. How I wish I could write that they are all as faithful to truth and right as their father and mother! Some are seeking to live right. We may hope the others will grow wiser as they grow older.

The stone marking the grave of the faithful Peter D. Miller tells of a life consecrated to God and His truth. Mrs. Miller lives in Newfane, a growing town near the old home. Brethren Alberty and Lewis, both now in their ninetieth year, are among those who were aroused by the Morgan murder to a life-long opposition to the organization that accomplished this murder. They have borne their testimony and now await their heavenly call.

It was a delight to see the progress made by our Wesleyan friends at Houghton, N. Y. When our convention was held there eighteen years ago, Houghton Seminary was a small, struggling school

with but twenty-five students and one building. Now I found three large, well-equipped buildings, one hundred and fifty-two students and eleven professors and teachers. Fine residences have been erected, and they are building a large Tabernacle with splendid camp grounds. Here is a growing church and a rejoicing, "happy people, whose God is the Lord." If you are looking for a place where it is hard to do wrong and easy to do right, take a look at Houghton. No saloons, no theaters, no lodges. A collection of ten dollars was handed your agent to aid the N. C. A. work.

Buffalo, N. Y., was not the least in its contribution to N. C. A. work. At my lecture in Pastor Seik's (Missouri Lutheran) church there were some three hundred hearers, who contributed $9.30 in addition to Cynosure subscriptions. There are many in Buffalo who do not approve of the lodges. I am planning to help with more lectures, etc.

Your agent always likes to meet with the Covenanters. He married one. At the Synod in Allegheny, Pa., I found many new and old subscribers for the Cynosure. The Synod voted me a hearing, though not as good as some felt our cause deserved. Still, I was thankful for what opportunity was given. Other interests naturally felt their importance and got the larger hearing. There is no general disposition to change the law against the lodge in this church, as there is in some others.

A Sabbath at Tarentum and Hites, Pa., gave opportunity to speak to those who appreciated and contributed in aid of our work, in the Free Methodist churches at these places and some lodge people naturally did not like what was said.

In preparing for the convention to gather in this city, June 24 and 25, there has been much to show divine help. Friends are responding nicely and we believe there is to be an uplifting time.

Rev. A. B. Dickie, of the United Presbyterian church, Kimbolton, Ohio, had a meeting announced at the Salem County church. We drove around to the farmers during the day and got buttermilk and Cynosure subscriptions. When we got to the church there were 132 present. Aside from a few lovers with their girls, they were mostly women and young ladies (it looked like a ladies' missionary society). The men came later. The collection was not large, but the buttermilk was all right. I am looking for Bro. Smith to join me and push the work here until after the convention.

W. B. Stoddard.

AGENT DAVIDSON'S REPORT.

Cairo, Ill., June 18, 1907.

Dear Cynosure—It may seem strange to you to read of my being in Cairo, Ill. I received an invitation from the First Baptist church of this city to preach and lecture. This church has a membership of two hundred. I have received a call to serve them as pastor.

Cairo is infested with various kinds of secret societies. There was a sermon preached for the juvenile lodges at the Fifteenth Street Freewill Baptist church, June 16, which almost stripped every Sunday school of teachers and pupils. If I accept the pastoral work here, I am sure to run counter to the Secret Empire. I hope friends will pray that I may be strengthened for the fray. I have secured a few Cynosure readers here and pray God for an abundant harvest.

While attending the meeting of the Warren County Baptist Association, at Bovina, Miss., Dr. A. M. Johnson, President of the General Baptist Convention, dealt the Secret Lodge a terrific blow, which started the secret sons of darkness to stirring and fluttering. Dr. Johnson is an able Christian preacher, who is not in the least afraid to tell the truth.

At Belzoni, Miss.,

I preached in Green Grove Baptist church, to a large and appreciative audience, and also distributed tracts. I found that the anti-secrecy lecture delivered here, and the tracts given out, on a former visit, have brought forth good results. I secured a few Cynosure subscriptions here, and received a hearty invitation to return at any time.

At Silver City, Miss.,

I lectured to the Sunday school and preached at Sure Hope Baptist church. I secured a few new subscriptions and distributed tracts.

At Seymourville, La.,

I conducted a three-days' Ministers' Institute, at the Union Baptist church, which proved a grand success. I distributed quite a number of anti-secrecy tracts, delivered four lectures and preached three sermons.

At New Orleans, La.,

I received a hearty welcome from Rev. J. Acox, Rev. H. P. Kelley, D. D., and a host of old friends. I preached for Rev. Acox, at St. Mark's Fourth Baptist church and for Dr. Kelley at Evangelist Baptist church.

I officiated at two marriages of my old parishioners, viz.: Mr. A. W. Bell and Miss L. Franklin, Mr. T. Jones and Miss A. Bell. I secured a few Cynosure readers and departed northward.

At Clarksdale, Miss.,

I preached the closing sermon of the Baptist Young People's State Convention, and distributed tracts. I also lectured to a very large Sunday school at the First Baptist church. Rev. A. B. Cockrell, pastor of the Metropolitan church, is one of the ablest young men in the State and an ardent anti-secretist. The Convention met in his church.

At Bovina, Miss.,

I had the pleasure of delivering three addresses and one sermon. I also preached at Jones' Chapel, five miles out in the country.

At Edwards, Miss.,

I lectured to a very large Sunday school at Friendship Baptist church, and preached for them morning and evening. The seed I sowed here in April has produced good fruit, as the following, adopted by the Ministers' and Deacons' Institute, will show:

"Resolved, That we condemn the business of secret societies being held in our churches, such as annual sermons, making public announcement, or any business pertaining to secret societies and that we will use our influence against them."

Mrs. Brown, one of the earnest Christian workers here, is making arrangements for working women to give as God prospers them, in order to minister to the sick, the crippled and the poor, as a means to draw the Christians out of worldly societies. May God give her strength and make her work a glorious success.

At Canton, Miss.

At night I preached at Mount Zion church. Just as the services at the church closed, a poor negro woman whose father had died very suddenly, became violently insane. She ran into the house, locked the door, and set the house on fire, cremating herself and completely destroying the building. The scene was a horrible one. I am informed that this poor woman had been an ardent secretist.

At Itta Bena, Miss.,

I held a two days' Institute, at the Baptist church. The first night, the lodge had a meeting at the M. E. church, which drew practically all the people from my meeting; but I think I made a good impression on those who were present. I preached one sermon and delivered one lecture in this place. Prof. C. H. Smith rendered me invaluable services and helped me greatly in the Institute. The Cynosure is making favorable impressions and paving the way for a better day among the churches here.

Francis J. Davidson.

REPORT OF REV. G. A. PEGRAM.

Chicago, Ill., June 17, 1907.

Dear Cynosure—After the close of the special services in the Melita Wesleyan church, I was sick for several days. However, on Sunday evening I accepted a kind invitation from Rev. Mr. Gilroy to preach for the M. E. church at Maple Ridge, Mich. As it was a stormy day, the congregation was small.

On May 29th I spoke at the Melita Free Methodist church on the injustice fostered and protected by lodges. I was invited to give another address after prayer meeting the following evening. I spoke on the disloyalty of Masons to the Union during the Civil War, and in present-day civil affairs; showing also how contrary to the Scriptures are the very principles of secrecy. It was enthusiastically received. After I closed Revs. Sibley and G. W. Corey, ministers of the Wesleyan church, arose and endorsed everything I said, and also gave some new good points.

On June 2d I preached in the evening

to a crowded congregation in the Free Methodist church at Maple Ridge. We closed with an inspiring altar service. On Monday evening I addressed the Citizens' Prohibition League at the County Line, on the Relation of the Lodge to the Saloon. Usually the lodge will use all means to protect the saloonkeeper who is a member when under indictment. At the same time lodge members will tell outsiders their lodge is a temperance society, and that they do not permit their members to keep saloons or get drunk.

Rev. D. W. Whybrew, the faithful and consecrated pastor of the Friends' church at Lupton, Mich., invited me to give an address to his people June 7th. Here I found a congregation of earnest seekers after truth. He kindly invited me to remain over the Sabbath. I did so and preached on Separation from the World, and in the evening on Christian Benevolence versus Lodge Commercialism. Among the few who were opposed to me—and there were only a few—I never saw any more bitter. Here, as well as at Maple Ridge, I found several eager to read the Cynosure.

June 11th found me again in Holland. This time I found a congregation of willing hearers in the Fourteenth Street Christian Reformed church, Rev. D. R. Drukker, pastor. These people seem to enjoy listening to a Bible discussion of the lodge. It was a pleasure to address them.

The Lord kindly opened up the way for me to satisfy the desire of my heart to attend the annual convention of the National Christian Association at Wheaton, Ill. Wheaton is a kind of Mecca for anti-lodge people, for here have lived the founders of the National Christian Association, Rev. Jonathan Blanchard, and his son, Charles A. Blanchard, the present president of Wheaton College. Usually a man in such position as President Blanchard feels obliged to cater to public sentiment to win prestige and patronage. But he does not seem to care for the patronage of policy, but prefers the patronage of principle. Here also lives the aggressive editor of the Cynosure, Wm. I. Phillips, whose experience seems to be developing that paper more and more into an ideal paper of its kind.

It was an inspiration to hear old veterans tell of their trials and triumphs of other days and the hopeful outlook for the present and future. Here were heard fine addresses on anti-secrecy and kindred topics; here we listened to helpful suggestions, quaint or risky experiences, providential deliverances and guidances, numerous encouraging testimonies, all interspersed with excellent music. It was enjoyable as well as inspiring and helpful.

On Saturday I went to Harvey, Ill., to visit the Amanda Smith Orphans' Home. It was a pleasure to see so many children so obedient and orderly. It is indeed an excellent place for fatherless and motherless children to receive protection, care and direction for life. I had the pleasure of addressing them twice. I also had the privilege of breaking the bread of life to the people of the Methodist church at Harvey, of which Rev. A. C. Myers is pastor. He is a seceder from two lodges.

I have also visited Rest Cottage in Grand Rapids, another institution which deserves both patronage and support, while it is trying to redeem the fallen.

Yours, G. A. Pegram.

Mr. A. J. Millard, of Little Rock, Ark., left for a visit in Michigan immediately after the Annual Meeting. He writes under date of June 17 that "The convention was a love feast from beginning to end." The words of God's truth both "flashed and thundered forth," he says, and "the audiences sat spell-bound" and showed its appreciation by the applause given at the close of each address.

Sharp stones and briars are in the path of wicked men; but the way of the good man is one of pleasantness.

The world is as full of good chances as the sea of fishes. But then some people are too lazy to fish.

Temptation tries us all; but blessed is the man who, when temptation comes, has strength to resist it.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

We cannot furnish Rituals of other societies than those named in advertisements, and we do not handle ANY books not advertised.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated r tual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

WASHINGTON, LINCOLN AND THEIR COPATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. **10 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, AUGUST, 1907.

Churches and Lodges

Christianity vs. Religions

The Virtues and the Lodge

New Zealand Arbitration

Where Shall I Send My Boy?

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Our New Year 97
The Elks 97
Where Shall I Send My Boy?..... 98
Extra Luggage 98
A Queer Prediction 99
New Zealand Arbitration 99
The National Anniversary—
Christianity vs. Religions. By Rev. Henry W. Stough 100
Remarks by Mr. A. J. Millard.....102
Remarks by Mr. Julius Haavind.....104
President Blanchard's Appeal 107
Annual Report of Eastern Secretary....107
Reckless Drivers 109
Obituary—Rev. Edward Hildreth 109
Serpents in the Eagle's Nest.....110
Honest but Misguided 111
News of Our Work.....112
Ohio Friends, Attention! 112
Ohio State Officers 112
Address of Welcome to Ohio Convention. By Rev. J. E. Williams.....112
The Virtues and the Lodge. By Rev. A. A. Samson 115
From the Michigan Agent.....117
Agent Davidson's Letter 117
Agent Smith's Report 118
Secretary Stoddard's Letter 118
From Mrs. Woods 119
Got Death Benefit from G. A. R.....120
Churches and Lodges 120
Oddfellow Statistics 122
Knights of Khorassan 122
Khorassan Clan at Greenville.....122
Nobilio-Morgan 123
Sinister Oath of the "Black Hand".....123
No Escape from Black Hand.....123
Obituary—William Meredith 124
From Our Mail 124
More Than Two or Three Witnesses.....126

The HERALD OF THE KING
AND MISSIONARY ADVOCATE

Monthly, $1.00 Per Year. Sample Copies Free

REV. JOHN W. WAIT, A. B., EDITOR.

REV. W. A. McELPHATRICK, B. D., Associate Editor.

(With corps of able contributors.)
DETROIT, MICHIGAN

SPECIAL FEATURES.

"The Herald" is devoted to the subjects of Holiness, the Life of Faith, Study of Prophetic Truth, Brief Notice of World-Problems, the S. S. Lessons, and Missionary Information.

Each issue contains a sermon on some phase of Experimental or Expositional Truth.

A series of articles now being published on "The Book of Revelation."

A special department for Ministers on "Ministerial and Homiletical Notes."

TRIAL SUBSCRIPTIONS
3 Months 10c; 6 Months 25c; 1 Year 50c

Send us list of names for sample copies.

Folly, Expense and Danger
OF
Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE
OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, AUGUST, 1907. NUMBER 4.

OUR NEW YEAR.

I am glad to have the privilege of speaking to you once more regarding the great work to which we are called. I had felt that possibly some one else might serve you more effectively in the office to which I have been repeatedly elected, and suggested this to the brothers and sisters assembled in our last annual meeting. It seemed to be the will of God that I should continue in this position as president of the National Christian Association for another year, and I am anxious to be more efficient myself and to secure more service from you than heretofore. Will you not unite with me in prayer that God will make this a great year in our history as an association. I think we have been less expectant than we should have been, and God is now as of old, hindered by the unbelief of His people. We should look for larger things and seek to accomplish them. I shall be glad to visit any community during the coming year, where meetings are desired. If you wish some in your region, please write me. I may not be able to come to all points, but there are many workers who will be willing to assist if we give them something to do.

CHARLES A. BLANCHARD.

THE ELKS.

That faithful friend of every good cause, Josiah W. Leeds, of West Chester, Pa., had an article in the *Public Ledger*, of Philadelphia, protesting the misapplication of the public funds in the appropriation by the city of $50,000 of the taxpayers' money for the entertainment of a secret oath-bound society—the Elks. His words were timely. May God bless him for daring to stand alone.

The Elks have come and gone. What do the Philadelphians think now of their $50,000 contribution? What do Christians think of their silence? "Delegations of Elks fancifully attired" were announced to arrive in the city of William Penn on the Sabbath! They came and the city was given over to hilarity and carousal.

An Elk member rode on a burro into the City Hall and up to the second floor to the Mayor's office.

"Mayor Reyburn was attending a meeting of the rapid transit board and could not be seen.

"'Gid-dap,' said the Elk to the burro. 'We'll see Mr. Clay.'

"Followed by a crowd, the Texan rode into the office of the director of public safety, where he was warmly welcomed.

"Director Clay presented Pitt with the city's official badge and told him that the badge meant immunity from arrest.

"He rode down the east staircase and started for Magistrate Gallagher's office. There the badge was ignored and a constable pounced upon him. It was demanded of the magistrate that a life sentence be imposed.

"'He's a brother Elk,' murmured the magistrate, after making some mysterious passes. 'I refuse to sentence him.'

Fined Drinks for the Crowd.

"'Then I will,' roared Judge John Foy, who was present and who hates to see a miscarriage of justice; 'I will,' and, mounting the bench, he said:

"'I hereby sentence you to buy drinks for the crowd.'

"Pitt rode out of the office, followed by the judge, jury and attorneys, into a nearby wet goods exchange and paid his fine.

"The Colorado delegation has trouble on its hands. One of its members went out to Woodside Park last night and proceeded to ride indefinitely on the switchback on a pass. The switchback man protested, and the Elk chewed his ear almost off. As the penalty for this offense in Pennsylvania is twenty

years in the penitentiary, the result of the ride may be disastrous."

The Benevolent and Protective Order of Elks had its origin in an effort to evade the New York State law (1866) which closed up all the saloons on Sunday. According to the Cyclopaedia of Fraternities "the real founders of the Elks may be safely classed as Free Masons."

"Philadelphia, Pa., July 18.—(Special.)—Two persons dead, fifty more dying, and 4,430 suffering from sunstroke, is the grim aftermath of the Elks' parade in the city to-day."

WHERE SHALL I SEND MY BOY?

Tens of thousands of young people, fathers and mothers, are now debating the College question, Where shall I go? where shall we send? In many cases the decision will rest on mere earthly grounds. Where is there the most money, the most fashion, the best chance to help my child into worldly prominence. We have no message to those who are animated by such desires.

But there are others who are of another mind, who sincerely wish to get for themselves, or their children, that education, which shall make for the honor of Jesus Christ and the building up of His church. To these persons we address a few words of exhortation.

Do not send your children, if you are young, do not go yourself to a college where the Bible is either ignored or discredited. There will be temptation and struggle enough for the man who goes into life fully armed. Do not trust your own soul or that of your child to the care of teachers, who by either example or precept, advise you to throw away your sword, "The sword of the Spirit which is the word of God."

Do not send or go to a school the chief recommendation of which is that its students have money, or excel in athletics or are very numerous. All these motives are of the earth. It is a sad thing to begin so great a work as the training of a soul on so low a plane. Men are better than sheep or bull dogs. They are not so much to be counted as to be *weighed*. The followers of Jesus Christ were few, poor and had little influence, but they had vast power.

Do not send your children, do not go yourselves, where *secret societies with their initiations, dances, snobbery, deceptions and frauds are permitted to destroy beautiful young people with no protest from the teachers.* The legislatures, boards of education and supreme courts of our nation from ocean to ocean are trying to save our young people from the ruinous influence of these fraternities. Do not patronize colleges where they are tolerated.

It is natural that many of our readers should patronize Wheaton College in Illinois. It is one of the colleges which has from its foundation stood fast for a true faith, a clean life and a broad and generous culture. It has sent out a great host of men and women to testify for the truth and against evil. It has a right to expect the generous support of all earnest men and women, who are not sustaining some other college of like character.

EXTRA LUGGAGE.

The steamer Baltic brought a man to this country from England in season to attend the Knights' Conclave at Saratoga. Besides his personal belongings, it brought the following consignment of titles for use at the Triennial:

Earl of Euston, Most Eminent and Supreme Grand Master of the Great Priory of the United Religious and Military Orders of the Templars of St. John of Jerusalem, Palestine and Malta, in England, Wales and the Dependencies Thereof.

Metropolitan Holiness Camp Meeting, Aug. 15 to Aug. 25, will be held near Waukesha, in one of the most beautiful summer resort regions of Wisconsin, 20 miles from Milwaukee, and 120 miles from Chicago, on the Northwestern railroad. The meeting will be red-hot and on full gospel lines. Campers expected from coast to coast. Plan to come and bring your friends. For further information write to Edwin L. Harvey, Fountain Spring House, Waukesha, Wis.

A tear is never too small to mirror the face of God.

A QUEER PREDICTION.

Past Potentate Blake may not have got past the effect of Zem Zem potations when he made the speech at the Shriners' demonstration in Boston, in which part of what he said was this:

"I can't tell you, illustrious potentate and nobles, how pleased I am at the success of our celebration, and especially of the magnificent and inspiring service of Sunday. I thank and congratulate our illustrious potentate, not merely for what he has accomplished in the last few days, but for what he has done in assisting in the extension of our noble and beneficent order.

"We hear, occasionally, from those who have not taken the pains to know us, some flippant, careless and unjust criticism. I once spoke before another body, explaining the prerequisites to becoming a Noble of our order—that the candidate must have attained to the dignity of a Knight Templar or to the 32d degree of the Scottish rite. But the time may come when the Mystic Shrine will be so universally respected for its worth that membership in it will be a prerequisite to entrance into a Knights Templar's commandery and to elevation to the 32d degree."

It will be a long pilgrimage through the sandy desert we opine, before the so-called Christian Knights will become what they are by way of first becoming Mohammedan Arabs.

MASONS' WIVES.

In answering a question, the Texas Freemason says that it has previously "asserted that it is one of the grandest features of this great institution that, without any obligation on her part, it gives to woman an equal share with man of its beneficence and protection. This it does, not only to a Mason's wife, but it includes also his mother, sister and daughter." * * * "The claim must be founded upon his being in good standing in some lodge and worthy to be recognized as a brother." The wife's claim, moreover, extends beyond his life and avails equally for his widow.

The writer appears to think that this is not always known. Yet a possible question is how much it would, in many cases, amount to. The Masonic order does not appear to be as good for such purposes as some others—for example, the Oddfellows.

There are probably a good many other secret societies which give deceased members' families more money than the Masonic one.

But conceding all that Masonry claims, is any amount of aid worth purchasing at the cost in conduct, or character, or personal freedom, or simplicity and clearness of record, that Masonry demands? Is it desirable to the wives of Masons that their husbands should do so much evil, that to the wives themselves so little good may come?

NEW ZEALAND ARBITRATION.

New Zealand has a compulsory arbitration law, covering, among others, the Slaughtermen's Union in the meat packing industry. A while ago a group of Australians came, who soon after beginning work demanded higher wages, and not long afterward struck.

This being in violation of local law, the arbitration court was invoked. The officials of the Slaughtermen's Union were called to court, but they explained that they were not responsible for the strike, the Australians having acted without authorization by the union.

Upon this, the court fined each Australian $25. They responded that they had no money and could not pay. The minister of labor called upon the Supreme Court to take cognizance of the case, with the result that the court quickly decided that the strikers, being violators of law and disturbers of the peace, must pay as ordered, or else be sentenced to hard labor in prison for three months. Quickly the fines were paid and the men at work again. It was suspected that the money for the fines was provided by the union.

Luther used to say, "When one comes and knocks at my heart and asks, 'Who lives here?' I reply, Martin Luther used to, but he has moved out, and Jesus Christ lives here."

THE NATIONAL ANNIVERSARY

Thursday and Friday, June 13th and 14th, 1907.

(Continued from July Number.)

CHRISTIANITY VS. RELIGIONS.

BY REV. HENRY W. STOUGH.

(Rev. Mr. Stough, a well-known preacher of the Gospel of Christ Jesus throughout the United States, was seen in the audience during the convention, and was called upon for a few remarks. Though Mr. Stough was not expecting to speak in the convention, we consider his extemporary address one that contains the fundamental truths for which the National Christian Association stands, and we are glad therefore to be able to present his remarks to the readers of the Cynosure. —Editor.)

I never was in a Convention like this before, and I confess I do not know very much about the subject under discussion. I do not know very much about any one thing, but I know less about this than some other things.

I suppose my view of things is not exactly in accord with all the things that a great many of you believe, as I understand the work of the Association. I rather take that to be the fact. However, there is one very important thing that has been borne in upon my mind and soul, as I have gone on in my work as an evangelist and in dealing with every problem that the church is concerned with; I think the most important discovery that I have made during my ministry is this: That the great controversy is not the controversy of Christianity vs. Infidelity, but *the controversy of Christianity vs. Religion.* Christianity came into a world that was full of religions, and by fighting made a place for itself among them. The great effort of the Holy Spirit has been to demonstrate that the religion of Christ, which we call Christianity, is the only religion through which men can find God. I have found, as I have worked the thing out in my own mind, and to some little extent in my preaching, that if we are going to be true ministers, our work must be Christo-centric; and when I say this, I say that which I am afraid a good many ministers, who really are orthodox, have not discovered. I think I had been a minister

HENRY W. STOUGH.

a long while before I discovered that not all preaching we call preaching the Gospel is really and truly Gospel preaching.

I do not think that the preaching of the Law which is so large a part of our ministry, is really preaching the Gospel. The fact is surprising. I remember when Mrs. Stough and I were East last summer, and had occasion to hear various ministers preach, I remarked to her time and again that it was surprising to me how few ministers we heard, that were apparently orthodox, who were really making their sermons Christo-centric. There was a code of morals before Jesus Christ came into the world. Aristotle's code was never excelled, and about all that can be said on the subject of ethics was said by Aristotle and Plato and the other great philosophers of the East, and it was surprising to me to hear the ministers preaching mere ethics.

It is a great thing if a man begins to study his Bible from the standpoint of the cross of Christ, and works out from that center in every direction in his doctrinal preaching; and in connection with that I feel quite sure that we can find in the Bible something essential to us concerning the matter of Secrecy. There are certain enemies of the cross of Christ, and I believe that Secrecy is to a large extent an enemy of the cross of Christ; judging the matter from the point of view that all our religious beliefs, and all our preaching, and all our living, should be Christo-centric. If you work that out, you will see where we are going with reference to a good many things that we say and do in our lives.

The Character of Satan.

One of the things in this connection that has been a great help to me, is a study of the character of Satan. There is no subject in the Bible that is more important to the student than the study of the character of Satan. There is no doctrine that we have been so misguided concerning, know so little about, have such warped and distorted notions concerning. I believe if one should take his concordance and his Bible text-book and work through just the Biblical references and teaching with regard to the character of Satan, he would solve the problem of redemption.

I do not believe anyone will ever understand the redemption as it is in Jesus Christ, until he understands the problem of sin; and he never will understand the problem of sin unless he studies thoroughly the author of sin. I found in a book some time ago a statement to this effect, that you cannot find in the Word of God a single statement that Satan ever seeks to have men do that thing which is contrary to their own judgment. Certainly Satan is not a being with hoofs and horns and all that, but a mysterious being who in the midst of the sons of God moves in the very presence of God; and that being, though fallen, has not lost anything except his prestige. He is still the beautiful, the glorious; he is still the one with matchless power; he is the one whom you will find mentioned in Jude as being contended with by Michael, who "durst not bring against him a railing accusation" concerning the disposal of the body of Moses, saying, "The Lord rebuke thee," showing that his power was still great and mighty. I suppose if we should read the book of Revelation in the light of the interpretation of the future fulfillment of the prophecy, we should discover this: that Satan has to-day access to the very throne of God. I suppose that would be a startling thing to most of us, and yet, if we think of the High Priestly work of Christ, the Advocate who maketh intercession for us continually, we would see that there is no reason why Jesus should be speaking for us in the presence of God, as our Advocate, our Attorney, if there were not one who is there speaking against us! Satan is the "accuser of the brethren"; he is so called; and in the court of Heaven to-day the throne of God is still open, and Satan has access to it as an accuser. Our Advocate, Jesus Christ, the High Priest, accomplishes His priestly work—He, the slain sacrifice, risen from the dead, with His riven side and pierced hands, stands in the presence of God pleading for you against the adversary, the accuser of the brethren. That is the controversy.

Away back beyond the confines of time there was a controversy in heaven between this mysterious being, Satan, and some other, whom we do not know, but the controversy was over the atoning blood of Jesus Christ, for He is the Lamb slain from the foundation of the world, long before He came to earth. The controversy began right there in heaven. God would redeem men through shed blood, and I think you will find that that was the thing which stirred the whole soul of the mysterious being, Satan. The moment that Satan struck this earth, he began to work to accomplish the downfall of man; and he continued it with the coming of the second Adam, in connection with the temptations of Jesus. The controversy is now on, and the point is, How can God be worshiped? That is *the* controversy to-day. *Satan contends that God can be worshiped without a Christ.* You will find that Satan is just as much opposed to the wiles of the gambling hall and brothel, and these degrad-

ing forms of sin, as you are. The victims of these are the flotsam and jetsam of his kingdom; they are the beings who have tried to worship God without divine help through the atoning Christ. They have fallen by the wayside as failures, and Satan, as you may say, is kicking them out from under his feet, because they really testify against His own power.

Can God Be Worshiped Without Christ?

Now I maintain this (and it is as far as I can speak to the point) that any organization or system which teaches that there is any way to God except through an atoning Christ, is that which you and I should avoid and rebuke, and fight against with all our souls, if we be true to Him. You notice in this world of men about us that we have many such systems. There is Mormonism. There is Bahaism—I suppose some of you may not know that there are several thousand people in the United States who are Bahaists. Mrs. Phoebe Hearst, the mother of William Randolph Hearst, has been a Bahaist. Then there is Theosophy, and Secret Orders. The point is this: *They are all teaching a way to God apart from the revealed Christ.* That is the sum and substance of the whole matter. When you strike that with reference to your own life, in your relation to Christ, in your study of the Word of God, and study of the problem of sin and redemption, you have the crux of the thing; you have it right in your own hand. I believe what we need to do is to more and more rely on the Christ who said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me."

When men say, "Our Father which art in heaven," whether they say it in the lodge-room, or down at the Christian Science church, or wherever they say it, unless it be the Father revealed in the Bible, through Jesus Christ, it is blasphemy.

It is interesting to read in the 11th chapter of Matthew, what the critics call a Johannine statement, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." That is to say, it is impossible to believe in God as a Father, or to come to Him in any personal way, except through the revelation of the Spirit of Christ. Now that is something which we might well ponder. Whenever you hear men praying, "Thou Great Architect of the Universe," you have blasphemy; when you hear men praying as they pray in the organizations I have mentioned, you have blasphemy; whenever you hear men preaching Christ otherwise than as the *redeeming* Christ, you have blasphemy.

Now I come back to where I started. The conflict of to-day is the conflict of Religions vs. Christianity; as to whether man can *worship* God, can *find* God, except through Christ. I believe that is the heart of the controversy. And I really think that it would be exceedingly helpful, if you would take your concordance and your Bible text-book and take the words, "Satan," "devil," "adversary," "accuser," and study the passages where they occur in your Revised and Authorized versions. Take for instance, "Lead us not into temptation, but deliver us from the Evil One"; over and over again you will find that Jesus refers to the evil one, Satan. It is amazing, it is perfectly appalling, it is enough to stir the soul of the true Christian, to see how, to the very end, until he is chained and imprisoned in the pit, Satan keeps up this terrible conflict.

(Continued from July Cynosure.)

MR. SWARTZ: There is another name here, A. J. Millard, Little Rock, Arkansas. We would like to hear from you, my brother.

MR. MILLARD: My dear friends, it is so late in the evening that I shall say very little. I did not come here to make an address, I came here to hear addresses. I did not come here to teach you anything, but I came as a learner. It is a great pleasure to meet these old heroes who have been in the field for years. It gives my heart such pleasure and joy that I cannot express it. For sixteen years I have been a worker in this Cause, and bless God, I am so happy that I came here and have met old Brothers Hinman and Stoddard and Swartz and Dr. Blanchard.

Sixteen years ago I happened to go to New York State on a visit to my old

A. J. MILLARD.

uncle. He put some books into my hands, and said, "Judson, I want you to study those books;" I went home and studied the books, and I was soundly converted from Masonry, and I have been working for this cause ever since. I was a member and a deacon of one of the largest Baptist churches in Little Rock, Ark.

I went out into a little suburb; there I found a brother wearing the square and compass in the pulpit, and the superintendent of the Sunday School wearing a square and compass. I said what am I to do here? I sent to Brother Phillips for anti-secrecy literature. I poured it into them, sent it to them by mail and put it in their pockets. In the prayer meeting I got to shouting like a Methodist; yes, I got to shouting all through my soul; the Lord put it into my heart to pray for this cause. I prayed in such a way that it was only a few months until those Masons took off the square and compass, and threw them away. I did not seem to care, but the work went on and to-day there is not a Mason that belongs to that suburban church.

I went out from that church and went to another, and went to preaching, and I began to talk with them, that they must not commit spiritual adultery, because that was as bad as committing carnal adultery, that God's Word was true. The Baptist Association sent up a man to silence me, because I had been talking that way; he went around to all the members of the church and said he would send them a pastor. I was not an ordained minister. I had a license to talk, that was all; the Lord gave me a license to talk and that is better than any man could give, because He will open one's mouth and no man can shut it; that is the kind of license I had, the Lord gave me a license; they "cut off my head" and put another man there, and in about six months that church was completely dead—did not have any meeting; they have not had any for three or four years. I came back to town and went out and joined another little church that had completely died, three months before. They had had no preaching. The Sunday School had run out. I said, brethren are you going to let this church die? That will not do. I will come and help you in the Sunday School, and we will get the church revived. Since then they have had a revival meeting, and called a pastor, and the Sunday School that I started with five members, now has a membership of sixty, and not a square and compass comes into that church! If God has used me, give God the glory. They wanted to pay me for coming to help the Sunday School. I said just thank God, don't thank me, I do not want any.

Sometimes I meet with people and we have a battle almost. Going down to the publishing office of one of our Baptist papers that is published in our city—the Baptists are divided now, the Landmark Baptists and the other, Advance Baptists. One believes in going ahead, and the other backward, but to tell the truth, they are all going backward, as far as that is concerned, they are not going on. I went in to take a man the Oaths of Masonry, and some books. He said he belonged to one secret society, and he thought of joining the Masons. He belonged to the Modern Woodmen, and he said, "I have a notion to join the Masons." I said you have? You belong to one ungodly association now. Oh, no, he said, he did not belong to any. Certainly you have, I told him, you have a Brotherhood of the World. He says "certainly, but we don't call

them brothers, we call them sovereigns." I said when I buy a suit of clothes, I always like to try it on to see if it fits. Would you like to know something about Masonry before you join it? Yes, he would. Well, I said, I will bring you the books. A brother who was present came and looked at a book and said, "that is not Masonic oaths." I said yes it is. "No, it is not, either, that is not Masonic oaths." I said they certainly are and I can prove it by Masons, and have proved it time and again. "Well, if they are the men that exposed them they are a lot of dirty scoundrels." I have no doubt that within two or three years that man will quit the lodge.

I have seen Masons throw their square and compass away after reading our literature a few months. I can count them by the dozen, in the State of Arkansas. I have given them tracts, and put them in their pockets. and the next time I hear from them they have quit the lodge.

MR. DAY: I believe Mr. Haavind is here now. Brother Julius Haavind, of Chicago, will speak to us on, "Why I Am a Seceder."

MR. HAAVIND: I hope that what I have to say will be as a word of warning; and if there is any young man here to-day that is thinking of joining a lodge, I hope my testimony will help him in such a way that he will not do so. I only wish that I had had the privilege of hearing Doctor Blanchard before I did; it might have saved me a number of years of sorrow.

I was brought up in a Christian home, and when I was a young man about twenty-one years of age, I was an active worker in the church and Sunday School. About that time some of my friends, members of the Patriotic Order Sons of America, after a number of invitations, succeeded in inducing me to join that organization. A short time after joining I was appointed on the entertainment committee, and as we met to discuss what kind of entertainment we were to have, it was suggested that we have *an entertainment and a dance.* As a Christian, I objected to the dance. They used this argument: that we could have the entertainment and then those who wished might stay to the dance. Now, certainly, if they granted me the privilege of believing that it was *not* right to dance, I ought to grant them the privilege of believing that it *was* right. We finally compromised in that way. You will find that is the life in the lodge all the way through—a life of compromise—and for that reason the Christian has no business belonging to the lodge.

The night this entertainment came off, I went home, and others stayed for the dance.

A short time afterwards we organized a military company in our lodge, and I became a member of it. Sometime later this military organization gave a dance. They issued a challenge to a neighboring company for a competitive drill, and this drill was to take place at the dance. Again I was confronted with the right and wrong of going to a dance. I being the corporal of the company, they used the argument that if I dropped out, I would spoil the chance of the company winning the prize; consequently I went into the ante-room and waited until it was time for the company to go on the floor, and then went in and drilled with the company, going home immediately afterward. That was compromise number two.

Next I became the captain of that organization. We received a number of invitations to drill at various places. The next was an invitation to drill at a masked ball. (You will notice how the steps led downward.) I hesitated about that—but, of course, the company could not drill without their captain. I went in a few moments before it was time for unmasking (we were to drill at twelve o'clock) and drilled the company. I went home immediately after the drill had been given.

We received other invitations. The next time I went a little earlier, and instead of going home directly after the drill, I waited to receive the congratulations of those who were present, and notably the young ladies. About that time—you will see the steps were down and down—I received invitations to join in the square dance. Of course they

used the argument: "You may not think it is right to waltz, but certainly there is no harm in the square dance," and so I entered into the square dance. You can see how it was not very long before I had an insane desire to learn to dance. After that I dropped my Sunday School; I dropped going to church—I became divorced, as it were, from the church. After that I learned to play cards, at parties which that organization, with others, would give. So I came to do those things that I would not do before I went into that secret organization.

About this time the church choir gave an entertainment at the home of one of its members, and I received an invitation. Sad to say, I met some of my lodge companions, was induced to drink, and I went to that church social, among my friends, intoxicated. I woke up to the fact of what the lodge was doing for me, but I did not drop out at that time.

Later I became a member of the National Union (a secret insurance order). I was secretary of that organization for three years; then I was elected president. The night that I was elected president I paid for a keg of beer out of my own pocket,which was drunk at the close of the meeting. As somebody may object to that statement, saying that the organization would not allow liquor in the council chamber, I will say right here that this difficulty is overcome by adjourning and opening up under "good of the order," and they can do just as they please then.

A short time after my first year as president, I went into a religious service, and I again consecrated my heart to the Lord Jesus Christ. You can imagine the conflict that took place in my own heart. I was president of that secret organization, and, of course, as president, and as a Christian, I could not allow liquor to come into the council chamber. I fought against it, and I will say that I succeeded in keeping it out of the council chamber for the remaining time that I was the president of the organization. I was re-elected president for two other terms, so I was secretary of the organization three years, and president and delegate (the two latter offices went together), of the council.

About that time the National Christian Association held a meeting in the Chicago Avenue church. I received an invitation to go, and at that meeting I heard Dr. Charles A. Blanchard deliver a lecture, which brought me to the decision that I would not any longer belong to the lodge. He was very fair; he did not attack the lodge, but he made this request at the beginning: he wanted all who were members of any secret society to stand up. After they did that he said, "Now if I make any statement which is not right, I would like to be corrected," and from time to time he would say, "Is that so? Am I right?" He ended his lecture with these words: "Now if what I have said is true, and you are a Christian, what business have you in the lodge?"

As he was speaking I felt that if he had known the story of my life from its beginning, he could not have told it more accurately. He told how the young man would come into the lodge room; there would be the altar, and on the altar the open Bible; and hearing the chaplain's prayer, he would think it was a religious organization. I know I was impressed in that way. And he described step by step how one would be led away from Christ and down and down, which I had to admit all along was true in my own case.

In the council chamber, although I would not smoke, and although I would not play cards during the two years I was in that lodge; still, every time that organization gave an entertainment, or, as a delegate, I would have to visit other councils, I would have to sit by and see, under "good of the order," the liquor and the cigars passed. I realized in my own heart that for a Christian it was not right, and yet I compromised with that thing. Still I did not think that I ought to come out. But I finally came to the decision, as I just told you, that the thing to do was to come out.

What I wish to prove, more than anything else, by the story of my experience, is this: To compromise with any sin is eventually to be overcome by that

sin. You can see that that was true in my own case. The things that I compromised with—the dance, the card-table, the beer drinking—by these I was overcome, although I had been brought up in a Christian home. I thank God that such an association as this has been organized, and that meetings are being held in various places in order that people may know that a person will be dragged down by going into secret societies.

MR. DAY: This timely address makes me feel like the old minister who was being questioned before his Conference as to his ability and the result of his labors. He had been twenty years on a field, and only one soul converted, as near as they could find out. After they had finished, the old man arose, with the tears coursing down his cheeks, and said, "Do you say there was one soul converted, one soul saved, in twenty years?" They admitted that. "Well," said the old man, "give me another twenty years, and let me have another chance, twenty years more of effort to save another soul."

So I am glad that we have such testimonies as this to encourage us by the way in our arduous work; sometimes discouraging, sometimes disheartening, sometimes the road is rough, and the night is very long—but there comes the morning; there come rays of light through the darkness; there come words of truth to inspire us. I am glad, before God and his Christ, for this dear young man who has been rescued from these bonds of iniquity.

When faith is dead the grave of Christian zeal will be found near by. One monument will serve for both.

The heart that is lifted heavenward bears the life up with it.

He who plants a tree by the wayside has conferred a blessing on every passer-by.

The true Christian saint does not offend by making claims of superiority.

Mr. Phillips: Did you try to get the young men out of the lodge that you got in? And what success did you have?

A. To tell you the truth, that is the sad part of it. I met with very little success. They had become cold and indifferent to church work, and I had very little success in getting them out. The danger with a young man's going into the lodge is on account of the influence he may have in getting others to join. He has not got the same power to get them out.

Mr. Phillips: Were you superintendent of the Sunday school part of the time when you were in the lodge?

A. Part of the time, yes, sir. Afterwards I was brought face to face with the question that I must either give up the lodge or my Christian work. I would say this much, that as far as the Sunday school was concerned, that I was little more than a figurehead. I simply would come before the school and open it, and go through the form and close it—that was just about as far as my interest went, but after I had given up these lodges and devoted myself entirely to the work of the church, and the school, there was an immediate change in the school. We are taking a great deal of pride in our Sunday school, in doing what is called the home work. When I was in the lodge all my time was taken up in visiting the different lodges I had charge of, as it was my duty to visit the Councils and encourage and help them along.

Q. You say the National Union was an insurance society? What objection do you have to belonging to that?

A. At the conclusion of the session, under the good of the order, they would have these things I spoke of, the stag parties and the liquor and so on.

Mr. Phillips: Did you have a burial service?

A. Yes, sir, the National Union had a burial service, of course. A feature of it was that it would lead you to think that a person was going to heaven, and the brethren would finally meet him there—the same thing is in the Sons of America. The burial service taught that you would meet in the Camp above.

Q. Would you advise a man to go into the order for insurance?

A. I would not, for this reason—that I do not believe anybody ought to go into an organization of that kind unless he is willing to help build up that organization, and how can a Christian give his time to building up organizations that he knows to be wrong, no matter if his family is going to receive a benefit.

Mr. Blanchard: What do you think we ought to do to prevent young men from going into the lodge—what can we do to get hold of young men; how can we reach them?

A. The only way I know of is to have just such meetings as this—to show them the evil effects that the lodge has upon Christian young men. I believe that this result ought to be reached through the Sunday school.

Mr. Ferris: Do you believe in taking that up in the Christian Endeavor?

A. It was in the Christian Endeavor of the Moody Church, I believe in a Monday evening, that I heard this.

Mr. Phillips: What lodge was it you were a member of?

A. The first was the Patriotic Order of Sons of America. I got into that through their claim of patriotism. It was when Fifer was running for Governor, and they were making a great deal of the "little red school house." If we were as active to get people to become Christians as they were to get men into the lodges, it would be well. The last order of which I was a member was the National Union.

PRESIDENT BLANCHARD'S APPEAL.

We Pray Less and Pay Less than We Ought.

"I think that we all of us come short of the duty of the hour.

"These lodges are numbered by thousands. There are three hundred different secret societies in the United States. They claim six millions of men to-day as members; they claim half a million women as members, and the number of women who are moving into these societies is greatly in excess of the number who formerly became engaged with them. They claim to be initiating at this time over two hundred thousand persons each year, and it does not require argument to show that a movement of that kind is at least a most serious import to the homes of the State and to the country.

"If we are opposed to lodges we should let this disapproval become known. And yet, brothers and sisters, as pastors and members of churches, as Christian workers in various parts of the vineyard of Christ, our Master and Lord, I am satisfied that we pray less and that we give less toward this agitation, this enlightenment of the people, than the importance of the subject requires.

"I think that with hundreds of ministers of the gospel opposed to secret societies, with scores of churches believing that they are injurious, it seems to me that there ought to be a stream of men and women and a stream of money pouring into the headquarters at 221 West Madison street, Chicago, which would make it far more effective to perform the work than it heretofore has been. I believe that many who have been in their hearts opposed to secret societies, but have not been disposed to take hazards and risks; I believe that the Lord will stir them up to do better than they have done.

"I believe by the blessing of God that we who are the opposers of secret societies may be stirred to more valiant exertions in regard to the truth, and in the great work of bringing men out from the secret societies and bringing them into the glorious liberty of the children of God, and that this may be the result let every Christian pray now and as the days shall pass, for Paul may plant and Apollos water, but God giveth the increase."

ANNUAL REPORT OF EASTERN SECRETARY.

To the friends of the Antisecrecy Cause:

Dear Brethren and Friends—The past year has brought unusual opportunity and blessing to your Eastern Secretary. My work in the main has been conducted along usual lines. Opportunities for reaching the people have increased, and I have exceeded my best expectations. Truly the Christ Whom we love, and for Whose glory we labor, has given the victories we enjoy.

Probably the Satanic forces, manifesting themselves in different forms of the Secret Lodge, were never more active

than at the present time. As they proclaim their follies, those of the children of light who are not faint-hearted put forth greater energy, that the flood of iniquity may be stayed, some rescued and the many warned.

Many calls for help have come to which your agent has not been able to respond. The following is my record for the past year:

Lectures and sermons, 198.

Calls, 2,505.

Cynosure subscriptions secured, 1,034.

Received from Cynosure subscriptions, $1,065.10.

Collections, aside from moneys secured for State Conventions, $342.78.

Expenses: traveling, hotel and postage, $533.19.

I have not been without trials and discouragements. Believing it best to look mostly on the bright side, clouds may be excused from my report. God has given health. In the twenty thousand or more miles traveled, no accident has come. The prayers of friends have been many, their contributions have been kind and best of all, we are absolutely sure of victory in the end. Why should our song be in the minor key, or our gratitude less than the highest?

The State Conventions.

It has been my privilege to participate in five of these gatherings during the year. The work and trials incident to the holding of these meetings can be known only to those who have had experience. The spiritual feeling of friends, their church relations—in short, the general situation, has to be taken into account. The agent is expected to so arrange that a Calvinist and an Armenian, a Quaker and a Free Methodist, a psalm-singer, a hymn-singer and one who does not sing at all, can feel at home in united effort against a common foe.

With one exception, these State gatherings were unusually well attended. At Berne, Indiana, it was estimated that there were one thousand present at the concluding service. Pella, Iowa; Muskegon, Michigan; and Elizabethtown, Pennsylvania, all did splendidly. The assistance in the printing and circulation of programs, in the collection of funds, etc., given by our General Secretary, helped very much towards the results obtained. I desire here to record my gratitude for the generous help given by our Board of Directors, and through our General Secretary. I believe they have sought to do their best for me. I should be ungrateful indeed should I do less for the Association.

A Larger Number of Schools Visited This Year.

I believe it very important that the children be so instructed that they will regard the lodges in their true light. Beginning with the Christian schools found in Grand Rapids, Muskegon and Holland, Michigan, among our Christian, Reformed church friends, I have spoken in several of the day schools, telling the children of the foolish white men who play they are Red Men, and of others calling themselves animal names—Elks, Eagles, Dogs, etc. The folly of such things is, of course, apparent to any child having common sense.

In the Holiness college at Oskaloosa, Iowa; the United Brethren college at Huntington, Indiana; the German Baptist Brethren college at Huntingdon, Pennsylvania; the Bible Training School at Fort Wayne, Indiana; the Capital University at Columbus, Ohio; the German Baptist Brethren college at Elizabethtown, Pennsylvania; the Mennonite college at Bluffton, Ohio, and the Wesleyan Methodist college at Houghton, N. Y., I not only called attention to lodge *folly,* but to its dark and soul-destroying *sin,* being arrayed as it is against the only One who can give hope to a lost world.

The Synods and Conferences.

As I have had opportunity I have brought our work to the attention of church courts. During the month of August I was permitted to address the friends gathered in three of the State meetings of the Missouri Lutheran Synod and the Ohio Synod. At these gatherings I secured two hundred and fifty readers for the Cynosure. Several schools and churches of these bodies have

since welcomed my lectures, and an increasing number of invitations is being received.

Throughout the year I have felt I was engaged in a blessed work, for a blessed cause, and of course have received a blessing. Yours in the Blessed Cause, W. B. STODDARD.

Editorial.

RECKLESS DRIVERS.

To what lengths will not men go, once they are attacked by the joiner bug? Here were the New York City drivers cutting off ice from the masses and leaving the streets full of dangerous garbage just when summer heat was to be expected.

On the East Side, where rapidly putrefying refuse was causing serious danger, hundreds of people hooted at workmen who were doing something to avert death from them and their children, and even hurled missiles. Every cart had to be protected by the police. Detachments of officers also preceded, driving loafers off the streets and out of the saloons. Several drivers were badly beaten.

At one point there was a severe fight with the police. Everywhere it was fighting at once against assailants or threatening opponents, and against stench, filth and dangerous disease. In some places heaps of garbage filled the streets and putrefying refuse was tainting the air of the city. But all was of no consequence compared with a union.

At the same time the same union was engaged in creating an ice famine just when the greatest need of this necessity was coming on. Union of this sort is disunion from the human race. Fraternal mercies are cruelty made shameless and more refined.

He who fears God will not sneer at men.

It is no use asking God to show us the way of life unless we start out in search of it.

EDWARD HILDRETH.

We did not learn of the death of Rev. Edward Hildreth until some days after the funeral services. It would have been a privilege to have done anything we could to show our esteem for this godly friend. He was a rare man. When he enlisted in a righteous cause, it was for life. Mr. Hildreth was the treasurer of the National Christian Association for some years previous to his departure from Chicago. He was a sympathizing and constant friend, from the inception of the association to the time of his death. His latest helpful plan was to supply the graduates of the McCormick Presbyterian Theological Seminary with a copy of President Blanchard's "Modern Secret Societies," or President Finney's "The Character and Claims of Free Masonry," as the student might elect, just as he had for several years supplied the graduates of the Chicago Congregational Theological Seminary.

Rev. Edward Hildreth died in Los Angeles, California, Sabbath morning, June 23, 1907. For many years past his health had been far from what it should; much of his life, especially the latter portion of it, had been one of more or less

suffering, which was cheerfully borne in a Christlike spirit. The death of his wife, the youngest daughter of Mr. Philo Carpenter, some years ago, was keenly felt; the reunion with her now must surely be a glad one. Mr. Hildreth was born in Worcester County, Massachusetts, in 1833; he died in his 74th year.

Coming to Chicago as a young man he entered Chicago Theological Seminary, from which he was graduated in 1863, having previously devoted some time to a successful effort in behalf of its financial interests throughout the State. His first pastorate was at Clifton, Ill., from which he was later called to Wabasha, Minn., in both of which places he served with great acceptance. Failure of the voice after a time compelled relinquishment of the active duties of the ministry, which, however, throughout life commanded his unfailing interest and hearty sympathy. He continued to reside in Chicago until 1880, when failing health impelled him to seek relief in Colorado Springs, afterward in Santa Barbara, Cal., and later in Los Angeles. He and Mrs. Hildreth were for many years active members of the First Congregational Church of Los Angeles. They gave to the church its large pipe organ as a memorial of a son who was accidentally drowned, but not being completed until after the death also of Mrs. Hildreth, it now serves as a memorial of both mother and son.

Rev. Mr. Hildreth leaves two sons, two daughters, and one grandson, who cherish the memory of a loving, faithful, unselfish life, filled with thoughtful ministry for others. After the earthly ministry of suffering and service, he has entered into the higher service of those before the throne of Him of whom it is written, "His servants shall serve Him."

Funeral services were conducted by Prof. Hugh M. Scott, of Chicago Theological Seminary, Monday morning, July 1st, at the family lot in Graceland, Chicago.

You have mistaken the purpose of your grindstone if you are holding your nose to it.

One of the directors of the National Christian Association is Rev. William B. Rose, who was elected Publishing Agent of the Free Methodist Church at its recent General Conference. That the position is a very important and responsible one is a matter of course, but how important few realize. We were agreeably surprised on a recent visit at the growth of and present large business interests carried on by this publishing house. Mr. Rose is known to have some exceptional qualifications for his new office, and we congratulate our friends of the Free Methodist Church on their choice.

The retiring publishing agent, Rev. S. K. J. Chesbro, has placed the Free Methodist publishing house and business in the front rank of such enterprises. The General Conference presented him with a Loving Cup as a memorial of his great worth to the denomination and of the affection in which he is held by the church.

SERPENTS IN THE EAGLE'S NEST.

"Let us hope the day will come when the vigorous East with its teeming Catholic population will sustain the West; and they converge their lines until their hands meet in a clasp that will signalize the control of this country," says a former pupil of the present Papal Secretary of State, Cardinal Merry de Val. It is in an article relating to the order of the Knights of Columbus that he says this. To this order he looks for hastening the desired result, and he is its head on the Pacific slope.

The order of the Knights of Columbus is dear to that ecclesiastical system which is, on principle, opposed to American religious liberty and American public school education. It is therefore a shock to find this enemy invading Faneuil Hall! It is desecration of a place held sacred. It is trampling noble associations with the feet of slaves. It is the inrush of Vandals.

The fourth degree, which is less frequently conferred than any other of the order, was worked on almost 250 candidates, making them less American than ever and doubly the slaves of Rome. As if to intensify the enacted sarcasm, a din-

ner was served at eight o'clock in a hotel named American.

Faneuil Hall is one of the last public buildings of its kind in which to look for a secret order, and the Knights of Columbus are among the last orders that could intrude there with possible avoidance of shock at the sacriligious desecration. To the last degree foreign and violently alien, in spirit and purpose anti-American, dragging back toward the dark ages which it tends to copy in the face of Christian enlightenment and intellectual illumination, it shows black against the glowing background of Faneuil Hall.

HONEST BUT MISGUIDED.

It is something to be credited with honesty when mistaken, and more to be accounted honest when not mistaken but only thought so. We enjoy the latter felicity by favor of Rev. Edward G. Mason, whose theological adaptations to Masonry we do not know and can only suspect or infer, but who is a real Mason in mind as well as in name. His article in the Masonic Voice Review of February, 1901, was headed, "Washington, Christian and Free Mason," and at one point he said:

"As a minister and a Free Mason I am proud that George Washington was a Christian and a member of the Masonic fraternity." He proceeds with assertion of the identity of the virtues of Christianity and Masonry. He asserts that the principles governing Washington are taught both in the church and the lodge and adds that lodge prayers might be offered in church. The precepts of the society are "Christian in essence." What the statement gains by the added phrase, "in essence," is not quite clear. Essence is being; it gets its significance from the Latin meaning "to be." (*Esse.*) If the precepts are Christian in being, in their existence, then they are Christian principles. It is as such that they exist. Then they are principles of Christianity.

If, then, the principles of Christianity are identically taught in the church and the lodge, why should any one complain if the church is left to women and Cowans, while the "enlightened" or "illuminated" betake themselves to the lodge? Or again: if such is the identity, why does not the lodge become a church: why not the church a lodge? What is to hinder church members from wearing white aprons?

Our instructor himself checks us here, saying: "Do not misunderstand me. I do not place these two institutions, the Christian Church and the Order of Free Masons on the same plane. I do not for a moment claim for them equality or allow to them equality. Far from that. I only claim that Masonry, so far as it goes, is Christian in principle."

Well, Masonry goes as far as the Third Point of Fellowship; will our dogmatist kindly enter into explanation far enough to make clear the identity of such complicity in villainy with anything commonly understood to be Christian? How can a man conceal all crimes but two and abet criminals, and do it in conformity with teaching that he gets from a church while a Mason gets it from a lodge? Unless he does explain it, our reason and imagination must snap under such a strain.

How far does Masonry go in teaching morality? So far as to require a mutual agreement concerning the very nearest relatives of Third Degree Masons. Not so far as heart, thought and character. Not so far as to reach relatives removed by so much as one degree of consanguinity. Not so far as to include any relative of those of lower Masonic degrees. Not so far as to make Chastity itself appear "in essence" anything but the mutual bargaining of a clan concerning a limited class of its own female relatives. Not "on the same plane?" Apparently not! Need that be said?

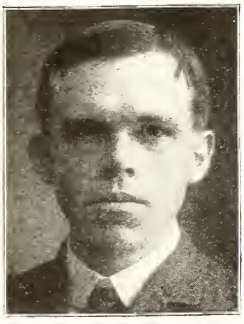
He does well to confess, "I do not for a moment claim for them equality or allow to them equality." Neither do we. Yet he says: "When those honest but sadly misguided people who look upon Masonry as a kind of device of the Evil One to lead men astray, declaim against it and endeavor to curtail its influence, they are but narrowing the sphere of beneficence of one of the

world's most efficient instrumentalities for benefiting and uplifting mankind." And here we leave him to his dogmatizing.

News of Our Work.

OHIO FRIENDS, ATTENTION!

H. Richey Smith, Ohio State Agent, is a young man about twenty-six years old; a graduate last June of the Ohio Wesleyan University. He comes from a family of culture and of Christian reform principles. His father is a prosperous farmer, who has served his district two terms in the State Legislature and has often supplied the pulpit with acceptance as a man who believes the Bible and has received the Holy Spirit for service. The father has filled the office one or more terms of president of the Ohio Christian Association opposed to secret societies. The son has grown up in a home where the Cynosure has been a welcome visitor for many years.



H. R. SMITH, JR.

It is due the readers of the Christian Cynosure in Ohio that their agent be introduced to them and especially as you need his work and he needs your sympathy, support and co-operation. Will you not, upon reading this, write to him at once and give him a welcome. Tell him how much you will set aside each month for the Ohio State work. Ask him to call when in your neighborhood and hold a parlor meeting in your home, and then help him to open a school house or church for a more public meeting. Invite a friend from another neighborhood to be present and hear him and so spread the work from one district to another. Plan to have him lodged and fed. It is missionary work and as important as foreign mission work.

Recently the writer called at a home in Ohio, where in addition to their own household there were three railroad men boarding. The good mother insisted on our staying there. She said she could put up a bed in the parlor; she had no money that she could give just then, but she could save the expense of a hotel. That is the spirit that moves the world towards the millenium! One can give all the eggs that are laid on Sabbath, another can entertain an agent over night, and another can give money. Every one can do something towards testimony bearing. Let every friend in Ohio write to H. R. Smith, Jr., Leonardsburg, Ohio.

OHIO STATE OFFICERS.

For 1907-1908.

President—Rev. W. J. Sanderson, Cedarville.

Vice President—Rev. J. E. Williams, Zanesville.

Secretary—Rev. A. B. Dickie, Kimbolton.

Treasurer—W. T. Guffy, Zanesville.

State Agent—Henry Richey Smith, Jr.

ADDRESS OF WELCOME.

(Address given by Rev. J. E. Williams, pastor Free Methodist Church, at the opening of the Ohio State Conference at Zanesville, June 24, 1907.)

Mr. President, Officers and Members of the National Christian Association, Visitors and Delegates. *Greeting*:

It affords me great pleasure to be permitted in behalf of the church and citizens of Zanesville, to welcome you to our city, our church and our homes.

We most heartily and cordially welcome you as you come to us in this convention, knowing that by your coming we shall be greatly benefited and that an influence will go out from this convention for good and for the betterment of society.

We feel that the object for which you have come together is a most worthy object, and the cause which you represent is a most righteous and noble cause, and one in which every Christian and every patriotic citizen should be deeply interested.

We, as a church and people, are in hearty sympathy with the work you are doing, having adopted this branch of

reform work as one of the prominent issues of the church when first organized in the year 1860, and we have constantly, earnestly and faithfully advocated this important branch of social and religious reform, and steadfastly maintained our position for nearly a half century. In our book of Discipline and in our General Rules are to be found the teachings and principles advocated by the National Christian Association. And we believe that the founder of the Free Methodist Church, Rev. B. T. Roberts, was at one time the honored president of this association.

We as a people look upon practical Godliness as a never failing result of a genuine religious experience. "By their fruits ye shall know them." Hence we insist that those who profess to be the disciples of Christ, should come out from unbelievers and be separate and hence should abstain from connection with all secret societies, and should renounce all vain pomp and glory of this world.

We say in our book of discipline in reference to organized secrecy, that "voluntary associations are not necessarily sinful, because they are secret. But secrecy is always a ground for suspicion. Evil works and workers instinctively incline to darkness. Good works grow up in light. God commands us to let our light shine. Even a good cause, under the shadow of secrecy, invalidates its claim to the confidence of open and honest men. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution should not and a good one need not be secret. Philanthropic associations claiming our co-operation on Chrisitan grounds must do so with open face. They must lift the veil while demanding our salutation, or we cannot salute them by the way." Therefore, *all* secret societies are to be eschewed.

Four years ago the eleventh quadrennium of our church, the general conference, ordered that the following action of the executive committee be inserted in the Discipline. In 1899 a petition was presented from the Central Illinois Conference, asking whether membership in the "Miners' Union" was a violation of our Discipline. The committee decided as follows: "We are of the opinion that these trade unions are, as a rule, secret organizations, and, from a cursory glance at their nature, trend and practical workings, we consider that membership in any of these minor secret orders contravenes membership in the Free Methodist Church."

In 1900 a preacher of the Iowa Conference asked the decision of the committee on a question pertaining to the rights of our people to hold membership in certain labor unions. The answer of the committee was as follows:

"As the question of our relation to secret societies and labor unions has again been brought before us by an aggrieved member of our church, this committee thinks it expedient to make the following statement: We reaffirm our position regarding secret societies as expressed in our discipline, and affirmed by this committee at their meeting in October, 1899. We are unequivocally opposed to all secret societies and cannot make any change in our rule on this subject, nor can we relax in the least our determination to vigorously enforce this rule without exception or favor. We cannot, however, allow this position to be misinterpreted and misconstrued as opposition to organized labor as such. We are not opposed to such proper organization as seeks to promote the interest of the laboring classes. It would be unreasonable and inconsistent for us to do so, as fully three-fourths of our membership are found among the laboring classes. To oppose organized labor that seeks the betterment of the laboring classes, would be to oppose our own interest."

You can see by these decisions of the executive committee and as adopted by our last general conference, the position that we, as a church, hold and are maintaining in spite of the multiplied thousands of secret society members in our land.

We welcome you because we believe that the members of this association and the speakers, who shall address this convention, will be able to impart such instruction, and to give so much light upon

this all important subject, that it shall prove to be a lasting benediction to this city and to the pastors and members of our churches, who so greatly need the light and information that you are most certainly able to give and will impart.

There may come to this convention some preacher who is a Mason, or some preacher who contemplates soon becoming a Mason, and you may be able to impart needed light and instruction to such, that he may be able to shun the trap and escape the snare which the Masons have set to catch his unwarned feet, that he may become their prey. The poet has said:

Let's go where the Masons are met,
Where traps to catch gudgeons are set;
We've the password, the sign and the grip,
And past the grim Tyler we'll slip.

"I'm told they're about to take in
A preacher," said one with a grin.
"A big gun," said another with glee;
"No less than a lordly D. D."

We're here with the mystics shut in,
Their light, if there's any, to win.
The candidate's coming! My eyes!
"His fix" would the sisters surprise.

Just see, from his sole to his crown
No circus e'er had such a clown;
Then look, if you please, at his feet,
One slippered, one naked complete.

His eyes tightly covered, you see,
His left breast bare and his knee;
They've haltered him, too, I declare,
And made him kneel down for a prayer.

Now down by Baal's altar he kneels,
And dreadfully solemn he feels,
While swearing he'll ever conceal
And nothing he hears to reveal.

Henceforth, he a brother is found,
With priests and with infidels bound,
And Satan, loud laughing in glee,
Cries, "You are the preacher for me!"

Two weeks ago there was a much larger and more notorious gathering in our city than this. They came from all parts of the State by the train loads, with their coaches decorated, their streaming banners unfurled to the breeze, and were apparently enjoying the best of good cheer. The mayor of our city, the editors of our local papers and the entire city seemed to be ready to do them honor and to receive them with open arms. All seemed to be united in extending to the Knights of Pythias a most hearty and cordial welcome.

While these visitors to our city greatly outnumbered you, who have gathered here to-day in this convention, yet we do not hesitate to say that the cause which they represent and for which they so ardently labor, is a selfish, sinful, Christ-rejecting cause.

Their work and cause is not to be compared with the work and cause you have come to represent in this convention. Therefore we most heartily and cordially welcome you to our city, our church and to our homes. We are not afraid that our boys and our girls will become contaminated, and wrongfully influenced by your presence and teachings, but feel that they will prove to be most wholesome and beneficial to all.

We bid you a hearty God-speed, and pray that the blessing of our Heavenly Father may rest upon this convention.

Letters to the Ohio State Convention were received and read from the following: Henry Miller, Brookville; F. D. Hauptmann, New Waterford; H. H. Hinman, Oberlin; John P. Robb, Sidney; Mrs. E. D. Root, Wauseon; Miss Georgia Noe, Marengo; J. Swank, Brookville; S. P. Long, Mansfield; Jno. B. White, Chandlersville; Wm. H. Minton, Bowling Green; D. W. Lawrence, Wapakoneta; A. K. Strane, Reynoldsville; E. Brakeman, Geneva; T. W. Stewart, Belle Center; A. B. Dickie, Kimbolton; D. H. Harrington, Columbus; J. Bolt, Cleveland; T. M. Faris, Bellefontaine; A. M. Overholt, Wadsworth; T. C. Speer, Bellefontaine.

In Christ's humility he is not forgotten by the heavenly country. God makes the very night luminous with his glory and accentuates the glory with the angel's song.

The hearing of a man in his home is a better test of his character than his hearing before his neighbors.

THE VIRTUES AND THE LODGE.

BY REV. A. A. SAMSON.

Address delivered June 24 at Zanesville, Ohio, before the Ohio State Association, and requested for publication.

"Virtues" are defined as "moral excellencies." They are claimed and advertised either singly or in groups, as forming the "creed" or the purpose and aim of various secret oath bound orders or lodges. For that reason some persons contend that those who are unfriendly to such lodges are hostile to such virtues as they profess to advocate. No sane Christian man is opposed to the profession or practice of virtue in itself, but there is much ground for opposition to *the claims and use of virtues by lodges.* For that reason we propose to consider the matter briefly, noting a few of the virtues claimed by one or more lodges.

Universal Brotherhood.

Universal brotherhood is among the chief claims made; sometimes it goes by the name of "Friendship." The greater lodges of the country set this forth as one of the primary ends of their existence; but their friendship is confined naturally to those who are the members of the orders, and by their own restrictions nine-tenths of the human race are excluded from membership. It is not the "brotherhood of Jesus Christ" or of his church which shuts out children, women, the aged, the sick or infirm, those without income or who cannot pay for the "friendship" (?). Instead of promulgating and practicing the much vaunted virtue of "brotherhood" they actually are the exponents of the opposite, or universal selfishness. The whole lodge system is permeated with it. They claim to and they do secure political, business or social advantages, not for the men who merit them, but for their members, and often by means that are reprehensible.

Charity.

Charity holds a front rank among the virtues claimed. Sometimes in the sense of "Love" as taught by the Apostle Paul. Such was the statement of Attorney Kuntz in a recently published address which was given in this city. Listen, please. Test the workings of the lodge he represented and the actions of the delegates gathered in annual conclave, with the teachings of Paul in I. Cor. 13th chapter: "Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." The more general use of the word is "Benevolence." The supplying of needy persons with care or financial help. True charity does this wherever there is opportunity; does it without cost or remuneration. Lodge charity does it only for its own and that, too, when the fees have all been paid. Insurance and accident associations do as much and call it "business" and not "charity."

Patriotism.

Patriotism is in the list of the virtues often claimed. Often the boast has been made that the lodges did more than anything else to bring the war to a close, the war of the rebellion. The facts are that the "Secession" was hatched in the lodge and greatly strengthened by its members and methods. They were accountable for treason in both armies, for by means of their secret and sworn signals Rebel spies passed the pickets of the Union army and when within the lines learned the proposed movements, only to go back and plan their defeat. Then note the general lawlessness, aided and abetted by lodges. They form shelter for evil men and evil designs. It is proved by the History of the murdered Morgan and Masonry; the Molly McGuires in Pennsylvania; the notorious Black Hand, and more recently and conspicuously by the Western Federation of Miners in connection with the trial of its officers, at Boise, Idaho. The oath of the lodge is often more binding upon its members than is the oath of the citizen. It is a matter of history that in this city a murder trial was conducted a number of years ago, in which the defendant acknowledged in open court that it was a deliberate act on his part, yet the jury brought in a verdict of "not guilty." The murderer was liberated and turned loose upon society. Others were encouraged

in lawlessness by that fact. How did it happen, you ask? Why the foreman of the jury and the murderer were lodge brothers, and acquital was the verdict in the face of the clearest evidence. That sort of thing is common in our land and for the same reason.

Honesty.

The lodges also claim to promote honesty. The Master Mason obligates himself not to "cheat, wrong nor defraud a lodge of Master Masons, nor a brother," but says or does nothing about his dishonesty to others. A church that would teach its members such doctrine would be an unworthy advocate of honesty.

Chastity.

The teaching in regard to the virtue of chastity is of the same class in the Masonic lodge. The Master Mason's obligation is: "I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such." No restriction is put upon his conduct with other women. Is such the chastity taught in the Bible? The Rev. C. A. Blanchard relates an incident in his experience when lecturing along this line. A prominent lady teacher in a university was defending Masonry as a protector of womanhood. She wore the badge of the order as a charm about her neck, at the behest of her brother who was a member, and boasted that three times when approached by men with evident evil intent that she displayed the lodge symbol and the parties left her. What about the other fellow's sister who did not have the badge when she came into the hands of these same virtuous (?) wretches who were so scrupulous about their obligations? What about the multitudes of "prostitutes" who hover around the prominent gatherings of lodges in our day? Why are they there?

Faith in God.

Faith in God is a virtue claimed by most lodges. In what God? Well, in the larger orders it is in whatever the individual members want to consider as god. It may be the god of the Buddist, the Mohammedan, the Pantheist, the god of reason, or any other that he may choose. What kind of "faith" is that? It is no better than that of "devils" who believe and tremble."

Truth.

Closely related to this is another, *viz.*, truth. Many ask with Pilate, "What is truth?" The answer is from the lips of Jesus, who says, "Thy word is truth." The word has for its very center and substance this same Jesus who is denied and cast out by these same lodges which deny and reject the "Righteousness of God," and go about to establish a righteousness of their own. They reject the "new and living way" of life and profess to furnish "another way." Lots of people put their trust in it, too, for three-fourths of the members of the lodges are not members of the church of Jesus Christ. Many of these persons refuse to have a connection with the church, claiming with their lodges that if they live up to their teachings that they will be saved. Is it not appalling? Where the lodges prevail the churches languish. Churches are few and true religion scarce among the Mountaineers of our Southland, but lodges flourish and have many members. In what measure does this fact account for their degeneracy?

Hope of Immortality.

Hope of immortality, or immortal blessedness is promised by many lodges to their members. It matters not what the personal character of the individual member may be all through his life, if he is true to his lodge obligations, especially the financial, his brother members will gather about his grave when he is dead, and pass him on to the joys and privileges of the "grand lodge above." And he may have lived a drunkard, a libertine or an atheist or all of them. Oh, the blasphemy, the delusion, the pathos of it all!

It is all the devil's counterfeit of what is true and good. It is his chief policy in these last days to promote evil with a covering of good; to mingle virtue and vice; to keep men in the dark in order to hold them from the light.

To reason with a, fool or a drunkard is like talking of light to the eyeless fish in the river of the Mammoth Cave.

Mr. A. J. Millard, of Little Rock, Ark., has been spending some time since the annual meeting in Iowa. He has been doing loyal service in the distribution of tracts and in personal conversation, but has found it rather difficult to get a church or hall in which to give an address.

FROM THE MICHIGAN AGENT.

Elkton, Mich., July 19, 1907.

Dear Cynosure—After leaving Chicago I came home to Elkton. On the way I gave some Bible readings on various subjects, one of which was the lodge. On June 27th I distributed some tracts on anti-secrecy. I went from Whittemore to Melita Grove camp meeting. I preached here five times and gave my testimony against lodges. A Wesleyan brother followed me, and gave a good, strong testimony against secret societies, too. He had had experience in two or three, and had to come out for conscience sake. After service I distributed quite a number of anti-lodge tracts. I sold some anti-secret books and gave a number of Bible readings at homes in this neighborhood. I find that many boys and men are anxious to learn of lodge principles and practices. They rather enjoy declaring their knowledge and views of the lodge, much to the annoyance of the old members. The lodge members say the men who learn from books would not be able to work their way into a lodge. Well, they are not trying to get in, and have no desire to do so.

I spent a Sunday at Hale Lake, preaching morning and evening in the M. E. church. Brother David Lowe, the pastor, tells me that he never belonged to but two lodges, and he withdrew from them. At both Hale Lake and Emery Junction I left some tracts and books.

Mr. F. C. Smith, of Maple Ridge, Mich., a seceder from three lodges and formerly a lodge organizer, is constantly distributing tracts on the lodge.

At Bay City I sold some books and distributed more literature. Hereafter the Cynosure will find its way to the home of Rev. F. Thrun, a staunch Lutheran minister.

On Sunday I preached at Wakefield tent meeting, held by holiness people. During each visit at both Elkton and Wakefield I am able to distribute more tracts and sell more books, besides giving some private lectures to groups of people in homes. The work moves slowly, but still it moves.

Yours for righteousness,

G. A. PEGRAM.

AGENT DAVIDSON'S LETTER.

We are only able to give an extract from Mr. Davidson's report for last month, which shows that he gave twenty-six anti-secrecy lectures, seventeen other addresses and sermons, made 119 individual calls, and took ninety-six short term subscriptions for the Cynosure.

At Greenwood, Miss., Rev. Mr. Davidson says he was invited to preach the Annual Sermon to the W. O. U. Before his sermon the King Master and the Queen Mistress each gave an address, which told of the great benefits to be derived from lodge membership—religious, moral, financial and educational benefits. Then Mr. Davidson, our agent, was introduced. He said he could not pay such glowing tributes to the worth of secret societies as had their orators, but, he writes: "By the light of God's Word I could prove their lodge religion to be devil religion; and their vain-glorious titles and high-sounding names to be of Baal and heathen worship. I then compared their lodge oaths with God's Word; their charity with Bible charity; their Sabbath desecration with heathendom; and their boasted protection, under any and all circumstances, in times of trouble, with God's word, and showed them the evil and crimes resulting. Many of the female lodge members became very indignant, and with unbecoming remarks left the church. Good 'Brother Tabor,' a member of the church and a high lodge officer, yelled out, 'We's tired of your bucking our lodges. We want you to preach or stop.' I assured him that he could be excused, and go outside and meditate, if he wished. The church, almost to a member, endorsed me, and 'Brother Tabor' had no more to say.

"It is the custom of these lodges to contribute from five to twenty dollars to the preacher of their Annual Sermon, but on this occasion they refused to contribute one cent, and the Great Queen Mistress said: 'I would not give him a cent to save his dirty life.' This good woman is also a leading member of the church and high up in its counsels.

"At night I preached to fully five hundred people, and received eight dollars in contributions, several subscriptions for the Cynosure and hearty handshakes from fully a hundred persons, with 'God bless you for telling us the truth.'"

AGENT SMITH'S REPORT.

Walton, N. Y., July 18, 1907.

Dear Cynosure:

This is my first report. My special efforts in the cause of anti-secrecy began with attendance at the Ohio State Convention held at Zanesville last June. On the two Sabbaths following I gave brief reports of the Convention at the two Wesleyan Methodist Churches on the Fargo, O., charge. The people showed considerable interest and our pastor assured me of his hearty sympathy and called down God's blessing on future efforts.

On July 8, I started for New York State to spend some time in the field with Rev. W. B. Stoddard, assisting him and learning how the work is carried on.

I have been busy jotting down, in note book, incidents and suggestions of method, which may be of service to me in the future.

I note that there are very many different dispositions to deal with. One man got angry because I brought some tracts to his door. Another man, though he belonged to several lodges and was drawing $50 a week in lodge benefits for a recent injury, talked kindly with me about the work and subscribed for the Cynosure. Some show a real Christian spirit of willingness to hear and to see the light; others close their ears and eyes and fly into a passion.

Sometimes doors were open and sometimes they were closed. At one time fortune seemed to favor our work; at another there was reason for discouragement, but on the whole there can be no doubt of God's presence in the crusade against modern lodgism.

H. R. Smith, Jr.

SECRETARY STODDARD'S LETTER.

De Lancey, N. Y., July 17, 1907.

Dear Cynosure:

My efforts for the past month have been given to Ohio and New York. In both States there are many friends who support the work when the N. C. A. agent leads and gives encouragement. Most of us need some Moses to lead us *where we should go by ourselves.*

We do not often go unless stirred by some one. The "stir" in Ohio resulted in an enlargement of our circle of friends, and the sowing of seed that will bring fruit in years to come. Several meetings were held prior to the Zanesville Convention: White Cottage, Glenford, New Concord and other nearby towns contributed in aid of this gathering. A lecture in the Zanesville German Lutheran (Missouri Synod) School gave its influence in helping some. Brother H. R. Smith, the newly elected Ohio State Agent, was with me in Ohio and is now helping in the work here in New York, that he may get a better understanding of our association and its methods of work.

Though our gathering in Zanesville was smaller than the K. of P. State meeting and dance, yet several were helped and cheered. It was worth to the cause all it cost. The attendance of the General Secretary was an inspiration. The New England Secretary gave us a surprise, and such help as would be expected from his presence. Elder Quincy Leckrone could be with us but part of the time, we were glad to see his face and to hear that he was still pushing ahead. Captain Scott spoke with remarkable force for one in his advanced years. No one would for a moment question his thorough knowledge of the lodge system after listening to his address. The singing of Rev. A. B. Dickie and wife was much appreciated—in fact the whole program was well rendered and calculated to have the desired effect. The

money need was nearly supplied by the collections.

At Cleveland, Ohio, a lecture was given in the Christian Reformed Church, of which Domine J. Bolt is pastor. Several pastors are asking for lectures and arrangements are being made as we trust to help many in that city.

The need of constant aggressive work was very manifest in our coming to this State. While Binghamton, N. Y., like many of our growing centers, is flooded with lodges, there are a goodly number who would have it otherwise. Some half dozen of these subscribed for the Cynosure, and were encouraged to move against the Satanic lodge strongholds. Meetings in the City Mission and Free Methodist Church were largely attended. My home while there was with our old friend Lucius Woodruff. Brother W. was the main supporter of the City Mission work. At Utica, Richfield Springs, Schuylers Lake and Hartwick Seminary there were friends to help and multitudes needing help. Many tracts distributed will carry the truth to those who would not otherwise receive it.

Running unannounced into South Kortright, N. Y., on Saturday an arrangement was soon made with the pastor of the United Presbyterian Church, Rev. H. K. Galloway, by which the writer supplied the pulpit on Sabbath and received the supply of his temporal needs and the use of horse and carriage for the canvass. Ten Cynosure subscriptions were planted in this congregation, and three at Stamford just beyond. Mr. J. C. Orr, a business man of Stamford, has evidently not put his light under a bushel. His disapproval of the lodge is known all through this section. There did not at present seem to be any open door for lectures at this fashionable summer resort, now so alive with pleasure seekers from New York and other Eastern cities.

I did not discover any pastors in Delhi wanting any anti-secrecy addresses. A pastor invited my help in preaching provided I would not stir the Masons that were numerous, he said, in his church. He wished the Masons were all out of the lodge, but did not feel disposed to join me in getting them out. The pastor of the Covenanter Church at Bovina, N. Y., assured me over the phone that he would make appointments for me for Sabbath.

I am waiting the return of Rev. A. M. Milligan, pastor of the United Presbyterian church here, and expect all the work I can do in this section until the twenty-fourth, when I have promised to visit the Camp Meeting to be held by Free Methodist friends near Norwich, N. Y.

Pray that God may greatly bless these efforts for his glory. W. B. STODDARD.

FROM MRS. WOODS.

Pine Bluff, Ark., July 16, 1907.

I want to tell you now about my experience in Pine Bluff. I am doing mission work in this district. I am the Baptist women's missionary. I meet all the churches in the district and lecture to the people on secret societies, and on all other sins, but I never leave out the lodges, because that is the thing that is damning the country.

I met over twenty-five preachers not long since in a Board Meeting, and I asked them to show me where they could find a text for an annual sermon to a lodge and they said, Sister Woods, we cannot find any. I said, Well, God is holding you responsible for misleading the people. They said that they did not see it once, as they do now, since they have seen the W. C. A. tracts. Some of the ministers got disgusted and quit years ago, but they are silent on the matter. They are afraid to say anything about it.

Rev. D. L. Lindsey, the moderator of this district, preached on Sunday and told the ministers and deacons of the church that they were in these secret orders helping to give dances, and hand in hand with drunkards and gamblers, breaking the Sabbath day, and giving their time and money to Baal worship. Rev. Lindsey said so many good things for Jesus; he made a strong fight for the Lord, and made a lasting impression on the ministers.

I have a good many orders for books. Brother Phillips, the war is on between the orders and the church and you know which will stand.

I send you a clipping from the Baptist Vanguard. You can see what Dr. Morris says about "annual sermons." It is such a pity that he don't come out of the orders and take a decided stand for Christ. You know it don't do much good to try to stop a fellow from doing wrong, when you are in the wrong with him. I have had so many tell me that they will come out, if Dr. Morris comes out.

I wonder to myself if these men are going to take what money they have paid in these orders in exchange for their souls. It is a bad thing for God's ministers to lead wrong. (I Cor., 8th chapter, 7th to 13th verses.) These secret societies are ruining the people, who are on their way to hell, and the preachers are in with them helping them to go. The people are deluded and believe a lie. These Worshipful Masters are sitting in God's place. (II. Thess. 2:4-12.)

I am sorry that our great men like Morris are in them. I see our religious church paper praising the Mosaic Templars and the two men that started this order are sinners. What does a sinner know about the Bible? All the ministers in the State know that these two men are sinners, and yet they write this order up right here in this State. It is such a pity for a man of God to sell himself to the devil for a few dollars. Yours in Christ's service. LIZZIE WOODS.

Blessed is he that planteth and nurtureth a good thought. It will ever be a pleasant trysting place for the children of his brain.

Truth will justify our endeavor whether we search for it by the light of the sun or the glimmer of a lantern.

There is always hope for one whose soul can be moved by the tender voice of sympathy.

He who has not the spirit to give, has not the proper spirit for receiving.

It is well if the star of Bethlehem shines over every home.

Heaven is God's homestead for adopted children.

From Our Exchanges.

GOT DEATH BENEFIT FROM G. A. R.

The Appellate Term of the Supreme Court yesterday awarded $100 to Miss Malvina Zwiefel, daughter of the late Henry Zwiefel, in an action she brought against Reno Post of the Grand Army of the Republic to recover a death benefit. Miss Zwiefel's father was a member of the organization for over twenty-five years. At the time of his death the post said that he was three months in arrears in paying his dues. It was shown in court that Mr. Zwiefel had paid the money shortly before his death. According to H. De Hondt, attorney for the plaintiff, it is the first case of the kind that has been brought against a post of the Grand Army of the Republic.
—*New York Tribune,* July 18, 1907.

CHURCHES AND LODGES.

More and more the churches and the lodges are coming to the point of a deadly conflict.

The editor listened to a big lodge preacher deliver a speech at a so-called lodge memorial service the other day. The whole speech was taken up in lauding the work of the lodges in comparison with the work of the churches. He admitted though that the lodge was not a religious institution, and also said the lodge could save no one's soul. The writer was very glad to hear that statement. But while he came to the point of shedding tears over some dear little children who were sent to the Odd Fellow's Orphan Home, he forgot to tell his large audience about the *larger orphan's homes in his own church* and other churches. He left the impression that no institutions in this country had Orphan's and Old Folk's Homes but the lodges.

I have heard a goodly number of lodge orators and lecturers during the past few years and have to hear the first one yet give credit to the churches for the benevolent work they are doing. They ignore the work of benevolence in the churches on purpose.

The fact is that the leaders of lodges

see that the churches are now thoroughly organized for benevolent work and are doing more of it in a wider field than the lodges and they are guarding every point now to save their craft.

For many years thousands of men and women have been kept out of the churches for two reasons, to-wit: 1. Because it took all their money for the lodge and nothing was left for the church. And with this it took all their spare time. 2. Because they felt that if they kept their obligations to the lodge, they were good enough and would get to Heaven without the church.

You take a village of six or eight hundred people with three or four churches, then put four saloons in it and three or four lodges, and between the saloons and the lodges, if they are successful, they will practically kill the churches every time. The saloonkeepers will deaden moral sensibility and take the cash of a large part of the vicinity and the lodges will kill out the spiritual life of the other part of the community to a large extent by a ritualistic moral system, and take thousands of dollars of money that ought to go to the churches. So between the two, the churches are ground down to a beggarly position.

These conditions are to be found all over the land.

Church members whose incomes are meager simply neglect either the lodge or the church, where they are members of both and the church is usually neglected. *I saw this years ago and I gave up all the lodges and paid my money and time to the church.*

I do not honestly think that any preacher or church member has any business from any standpoint whatever to belong to a lodge unless it be some pass-around-the-hat insurance company, where he is not required to attend meetings.

Let the outside world do their benevolent work in the lodges and let the church members do their benevolent work inside the churches.

This day will come. The lodges and the saloons are on their last legs. They are both doomed. The lodges are not helpful in downing the saloons in any community.

The big lodge men by the dozen fought for saloons in Marion.

No lodge ever meets in a saloon fight to plan to help fight the saloons anywhere. I have fought saloons for over thirty years and I never had the help of a lodge in my life. But I have had to fight both I. O. O. F. and A. F. & M. lodges who were secretly fighting the temperance ticket more than once. The lodges have finally, (the most of them) voted saloonkeepers from holding membership. The Elks are not clear except in some local communities. They are usually on the whisky side in atmosphere.

The Eagles are a terrible rum soaked set. President Roosevelt, we are told, is an Eagle.

The lodges pay out more money for halls, fine frescoing, furniture, fine clothing, badges, big banquets, traveling over the country, etc., than they do for benevolence. They help no soul to go to heaven.

Their funerals, when the deceased is unconverted, tear down more spiritual growth in a community than preachers can build up in a year, because the subject is always preached to the "Grand Lodge Above." And that is a lie. There is no grand lodge in heaven. God Almighty has no use for one. If Heaven is meant by the expression, "The Grand Lodge Above," that is a lie. If they mean to say, "The Lodge Upstairs," then the deceased should go there and no higher. Hence, all this is lying, deceit and hypocrisy. The lodges teach no certain God, no certain religion, hence the great number of infidels in the lodges.

It is a catch-all for doubters, skeptics, infidels and sports, together with a lot of royal good fellows who want to be popular in business, politics, and not a few preachers who have a foolish notion that they have to belong to a lodge in order to draw men to the church, but they fail to draw.

The lodge will have to go. The goats are on their last lame legs. The sheep will take the green pastures and the

open wood and the prairie lands. I may not live to see these days, but they will come.

—*Editorial in "Uncle Sam," of Marissa, Ill.*

ODDFELLOW STATISTICS.

The Order of Odd Fellows was introduced into the United States by Thomas Wildey of Baltimore and several brothers April 26, 1819, who organized Washington Lodge, No. 1, which is still in existence. Since then more than 3,000,000 have joined the order. The 15,000 subordinate lodges to which these belong have distributed a hundred and ten million dollars in sick and funeral benefits since the organization of the order, of which fifty-five million have been distributed by the 1,100 lodges of Pennsylvania, which has since the early history of the order been the Keystone State of Odd Fellowship. Some $5,000,000 are being distributed annually. Nearly $40,000,000 are now in possession of the lodges, and this is increasing some $2,500,000 annually. The order is adding to its membership more than sixty thousand a year in the subordinate lodges and more than twenty thousand in Rebekah branch, which receives women. The order of Odd Fellows is much the most potent factor in fraternal benevolent work in existence.—*Philadelphia Bulletin, April 24, 1907.*

KNIGHTS OF KHORASSAN.

"Prompted, perhaps, by a desire for Pythian seasons of relaxation and amusement of a spectacular as well as mystical character, leading spirits among the Knights of Pythias produced, full grown, in 1894, the Dramatic Order of Khorassan, to which only Knights of Pythias are eligible. It is presided over by a Most Worthy and Illustrious Imperial Prince and is noteworthy, in addition to creating new Knights of Khorassan, for illuminated pageants and fantastically costumed processions between sessions of the Supreme Lodge of the Knights of Pythias. These Persian quality-folk are plainly suggested by the Arabic nobility, to join which one must be either a Masonic Knight Templar or a thirty-second degree Mason of the Ancient and Accepted Scottish Rite. The Ancient Arabic Order, Nobles of the Mystic Shrine, dates back a quarter of a century in the United States, and was followed a few years ago by the Imperial Order of Muscovites, which meets in Kremlins, and to which members of the Independent Order of Odd Fellows alone are eligible. Then came the Knigths of Khorassan, of the Knights of Pythias, also with the word "Imperial" in its title. It meets in temples, as do the "Mystic Shriners," to which are also given Persian or Arabic names. There were thirty temples of Knights of Khorassan represented at a meeting at Cleveland in 1896, at which time the membership of this Pythian imperial appendix was 9,000, compared with 1,500 in December, 1895."

—*Cyclopedia of Fraternities.*

KHORASSAN CLAN AT GREENVILLE.

El Shereef Temple, Knights of Khorassan, ninety-five strong, including some who were not Arabs, went to Greenville on a special train over the Big Four, Monday afternoon, to confer the acts on thirty Tyros who had embraced the Mohammedan faith. The train was decorated with Khorassan banners with the famous elephant in a special baggage car. Upon arrival a procession was formed behind the Dutch band, in costume, and to music in wooden shoe language, marched to the elegant Knights of Pythias Hall observed and followed by thousands. After the acts had been conferred a four course banquet was served. The cordiality of the reception by the Greenvillains is the theme of conversation here yet. The Arabs got back to Sidney, Tuesday, just as the birds were tuning up.

—*Sidney (Ohio) Journal-Gazette.*

If there is no beneficent Providence controlling the forces of nature a worse thing awaits the world than was ever dreamed of at Vesuvius or the Golden Gate.

Better a sling and a few stones from the brook than the armor of Saul to one who knows not how to use it.

NOBILIO-MORGAN.

The Black Hand, a Relative of Masonry.

Fearing death from the Black Hand, against three of whose leaders he turned State's evidence, Antonio Nobilio begged Assistant District Attorney Robert Elder, of Brooklyn, not to release him from Raymond street jail.

The terrified man insisted that he was a marked man and that he would not be long out of jail before the vengeance of the society would fall upon him. He gave to Mr. Elder a list of more than twenty men who were quickly put out of the way after betraying the secrets of the Black Hand.

"Let me stay here a while," pleaded Nobilio, when told that he was free. "Perhaps they will go away if they do not see me for a time. Outside there in the street they are waiting to follow me until the blow is struck. I have no money or place to work, and to leave this place without means to fly to another city would be my death. Even should I escape, the vengeance they have planned for me must fall some time, for I will be followed until their revenge is accomplished."

About Nobilio's case Mr. Elder said: "Nobilio knows that they will kill him. But when he leaves the jail he will be prepared for them. There has been too much of this sort of work, and we are going to stop it. The fear of the Black Hand is to-day in the hearts of thousands of citizens, but before we get through with the assassins the fear of the law will be in the hearts of the members of the Black Hand."

It is the thing we can do, and is waiting to be done, that our good angels are waiting to see us do.

SINISTER OATH OF THE "BLACK HAND."

"You do swear by heaven and hell, by every drop of blood you possess, that you will remain faithful to the Mano Nera (Black Hand), of which you are now a member; that you will never betray any of its secrets and members; that if called upon to rob, you will rob; that if called upon to murder, you will murder; that you will obey the commands of those above you, even though you be asked to kill your father or your brother, under penalty of death for yourself and all of your kin."—*From testimony of Joseph Rizza in the Wilkes-Barre "Black Hand" trial.*

NO ESCAPE FROM BLACK HAND.

(Special Despatch to the Philadelphia Press.)

Wilkes-Barre, Pa., April 23.—Over fifty branches of the Mafia and the Black Hand Society exist in this country, each of them ready to execute vengeance upon any man who manages to escape from one which threatens him, according to the evidence of Joseph Rizzo, one of the three informers against the thirteen men accused of being leaders of the Black Hand and Mafia Societies and now on trial here on a number of charges.

On the witness stand to-day Rizzo was telling the story of how he had been persecuted, his life threatened and his money taken by the society, when the startling announcement of the wide influence of the society was made. He said that when he was planning to flee from his home at Browntown in an effort to save his money and escape the vengeance of the society, a member told him that it would be useless.

"He said," declared Rizzo, "that wherever I went the society would be able to find me and in this country alone there were over fifty branches of it, each working on the same plan and keeping in touch with each other."

Balked in this manner, Rizzo testified as to how he and his brothers, Salvatore and Charles, had finally determined to defy the society, refuse to any longer pay tribute and to defend themselves as best they could.

Oath Dramatically Described.

Previous to this time they had been taken to several meetings of members of the society and he pointed out among the defendants the men who had been present at these meetings. They had been required to take oath of secrecy which consisted, as he dramatically illustrated, by crossing the wrists in front of the face, closing the hands with the palm downward and repeating the oath.

From time to time he and his brothers had paid tribute, but when they rebelled they were threatened.

Rizzo said he took $500 to one of these places where he had been ordered to place it, but also carried his rifle and waited in vain for some one to appear. None came, but the next day he received notification to leave the money there and not to carry his rifle. He kept the money and prepared to defend himself.

Then the attacks began. The house was first dynamited. Later it was bombarded, some fifty shots being fired through it. Photographs showing the bullete holes were submitted to the grand jury and made a decided impression for the prosecution. Rizzo also testified that letters had been mailed him to terrify him into giving the defendants money.

The Threatening Letters.

The prosecution offered for exhibits the two letters that Rizzo gave to Chief Loftus, claiming that their identity had been sufficiently established. The defense objected on the ground that it had not been proven whether any of the defendants had written the letter. Judge Halsey overruled the objections. One letter demanded $500 to be taken to Shaft No. 4 and the text of the other was:

Browntown, June 13.

Dear Friend—For the last time you are notified that our advice is that we shot last time only to warn you. If you want trouble you will get only trouble. If you don't answer by Wednesday evening we will make our answer by blowing your house to pieces.

Your friend,

(Signed) STRONG ARM.

A postscript with the picture of a hand and stilletto were on the back of the letter. Rizzo also told of threats to cut his flesh to pieces and to eat his liver if he did not leave his gun at home the next time he took money to them. Rizzo testified to giving one of the defendants $20, because he was afraid of him.

District Attorney Salzburg says he has some thirty more witnesses to put on the stand in the present case and has other charges against the accused which he may present at the next sitting of the grand jury.

Obituary.

Mr. William Meredith, Rio, Wis., died last September, the 27th, aged 79 years, 6 months and 25 days.

He was strongly opposed to secret societies and though he was very feeble the last four years of his life, and after he got so he could not read, yet he wanted to subscribe for the Cynosure, for he wanted to help the cause all he could.

From Our Mail.

BENEVOLENCE AND PROTECTION.

One of the principal dailies of Philadelphia, which each day issued a special supplement during the week of that city's recent lavish "welcome" to the Benevolent and Protective Order of Elks, says of the great entertainment and banquet given at Washington Park in honor of the Grand Lodge: "Wine flowed copiously enough to have swelled the tide of the Delaware, if it had not found a more fitting destination." And further, as manifesting the greatness of the local hospitality: "Open house was kept at the Elks' Club, Juniper and Arch streets, where free beer flowed for members of the order all day and night." Alas and alas! where was the Benevolence and where the Protection? Will not a "Grand Exalted Ruler," but not of man's naming, be surely inquired of for this?

J. W. L.

Elgin, Man., Canada.

You may count on my being a life subscriber for the Cynosure, as I think you are on the right track. I have been a member of a number of lodges, but renounced them all when I became a follower of the Lord Jesus Christ. Wishing you success in the work, yours in the light, C. W. MAGUIRE.

Otsego, Mich., Jan. 10, 1907.

Received Cynosure for January today. Am more than pleased with it. It has the tone and spirit which, if followed

by Christian people everywhere, would rid the world of this damnable secretism, with its "holier than thou" airs, its long-nosed busybody prying into honest people's affairs, and its malicious, brutal, cowardly, slanderous persecution of those whose only fault is nonconformity; which of course is a capital crime in their pagan eyes.

Hoping you may continue to receive from on high the needed courage and wisdom to successfully carry on your noble work, I remain, very respectfully,

Frank L. Straight.

Goshen, Ind., May 14, 1907.

I learn that the annual meeting is to be held this year at Wheaton (a good location, I think), and some of the veteran brethren are to be there. I would gladly take a part. I trust to be present in spirit. I need not give any advice or instructions.

It must be a fact apparent to all well instructed Christians, that the truths of divine prophecy must be fulfilled. The time has fully come when no man dare make war on the Beast or his image, Free Masonry. We are almost at the end. We must be plain and uncompromising, and not cease our effort.

(Eld.) Joel H. Austin.

Cleveland, Ohio, May 24, 1907.

I certainly would attend the annual meeting this year if it was among the possibilities. (Rev.) I. R. B. Arnold.

Granville, Ohio, June 10, 1907.

And this is truly lodge charity! You must pay to receive it; cannot have it if you are too young or too old; you cannot buy it if diseased and crippled so that you cannot support yourself; you need not ask charity of the order if God made you a woman or gave you a black skin.

How different is lodge charity (or selfishness) from Christian charity, which gives and works, hoping for nothing in return. Lodge charity and brotherhood are simply barriers erected against the common brotherhood. J. M. Scott.

Dear Christian Cynosure:

The downward trend of the devotees of secretism is noticeable if you consider the standard they have set for their various lodges. Taking account of the characters composing any lodge, one would judge that if the Buffalo, Elk, Eagle, Red Men, etc., could realize that they are being used to represent such characters, they would be very indignant.

There is one animal that so far has escaped the humiliation, and he, being a worthy beast of spotless character, finding himself adopted by, closely related to, and associated with, such men as make up lodges, would resent the brotherhood and withdraw his profaned name. The Independent Order of the Grand and Noble Jackass would be a libel on the Ass.

All animals surreptitiously dragged into lodgery, and imagined as representative lodge members, unable to express indignation, are suffering the criticism their associations involve, without redress. If the Donkey does not escape through lack of franchise, he is not responsible for the degradation of his fair name.

Is it possible that men made in God's image, and intended, by the aspirations of mind, to imitate everything uplifting and ennobling, would willingly seek, accept and fraternize such low and lawless combinations? Many ministers and men *professing* to be Christians go into these lodges in violation of their better nature, for the sole purpose of reaping whatever worldly benefit may accrue from the ungodly compact.

Look out for the new lodge!

Allegheny, Pa. Joseph McKee.

Siloam Springs, Ark., May 29, 1907.

The dear old Cynosure has been a welcome, regular visitor for many long years and I hereby financially invite its continuance. It has been brave and faithful all these years in fighting the battles waged against the powers of darkness. Brave, because of its fidelity manifested at all times and under all circumstances, whether prosperous or adverse, in bearing the banner of reform, especially along the line of secretism, and while much has been done, there seems much more to be done. Secret orders

seem to be on the increase, both in number and variety, new inventions along that line are springing up occasionally, and we sometimes wonder if they will not sooner or later devour one another.

I remember well when our late Civil War broke out, the rank and file of the boys in blue would have stacked arms, had they been informed they were fighting to free the colored race from the bondage of slavery. But God in his wisdom, suddenly brought about the abolition of slavery, and the army was reconciled to the change, believing it to be a good thing for all concerned. So I believe God in his own good time and way will cause the shackles of slavery to secretism to be loosed and the enslaved go free. May the Lord hasten that time.

Dear brother, it would afford me great pleasure to be present at your annual meeting and meet some of the old staunch workers in the cause—but owing to circumstances will have to forego that pleasure.

It is almost thirty years since I met Bros. Stoddard, Blanchard and others in Washington, Iowa.

I sincerely hope you will experience a pleasant and profitable meeting, and that the result of the meeting may be to stimulate to more courage and effort in the work. And may the Lord bless the meeting and direct in all the deliberations, so that the result will be to his glory and the good of mankind, is my prayer. R. M. Stevenson.

We were pleased to receive a few words from our old time friend, Rev. L. G. Almen, Treasurer and Solicitor of the Swedish Lutheran Board of Education:

St. Peter, Minn., June 6, 1907.

Gentlemen—Enclosed please find check for the amount of $2 in payment of one year's subscription for The Christian Cynosure and of my membership fee for next year. I appreciate the Cynosure and the work of the National Christian Association very highly and pray that the Lord may bless and prosper its work hundredfold the coming year and throughout the future.

(Rev.) L. G. Almen.

MORE THAN TWO OR THREE WITNESSES.

"In secret have I said nothing."—Jesus of Nazareth.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Whatever in it is not babyish is dangerous."—Chancellor Howard Crosby.

"We know no government save our own."—Grand Lodge of Missouri.

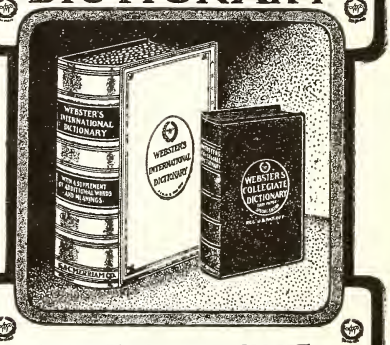
"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook, of Boston.

WEBSTER'S INTERNATIONAL DICTIONARY



NEEDED in every HOME, SCHOOL and OFFICE.

Reliable, Useful, Attractive, Lasting, Up to Date and Authoritative. 2380 Pages, 5000 Illustrations. Recently added 25,000 New Words, New Gazetteer and New Biographical Dictionary. Editor W. T. Harris, Ph.D., LL.D., United States Com. of Ed'n. Highest Awards at St. Louis and Portland.

Webster's Collegiate Dictionary. Largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience. 1116 pages and 1400 illustrations.

Write for "The Story of a Book"—Free.

G. & C. MERRIAM CO., Springfield, Mass.

GET THE BEST.

"Ye Are My Witnesses"

I Thes. 2: 10.

WE BELIEVE THAT

Christians ought never to join Secret Societies:

NAME	POST OFFICE	STATE

SOME REASONS:

BECAUSE Christians are commanded not to have fellowship with works of darkness but to reprove them. Eph. 5: 11.

BECAUSE Jesus said: Every one that doeth evil hateth the light. Jno. 13: 20.

BECAUSE Jesus said: Ye are the light of the world. Matt. 5: 14. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. 3: 21.

BECAUSE Jesus said: "I spake openly to the world * * * and in secret have I said nothing," and "if any man serve me let him follow me."

BECAUSE those who know and love the truth could, by signing the above testify for the right and against evil, and we ought to be witnesses in the world.

Ask others to join with you and a great many who never thought about it before, if asked to sign would begin to think what Jesus would do about these lodges if he were here.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition. **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

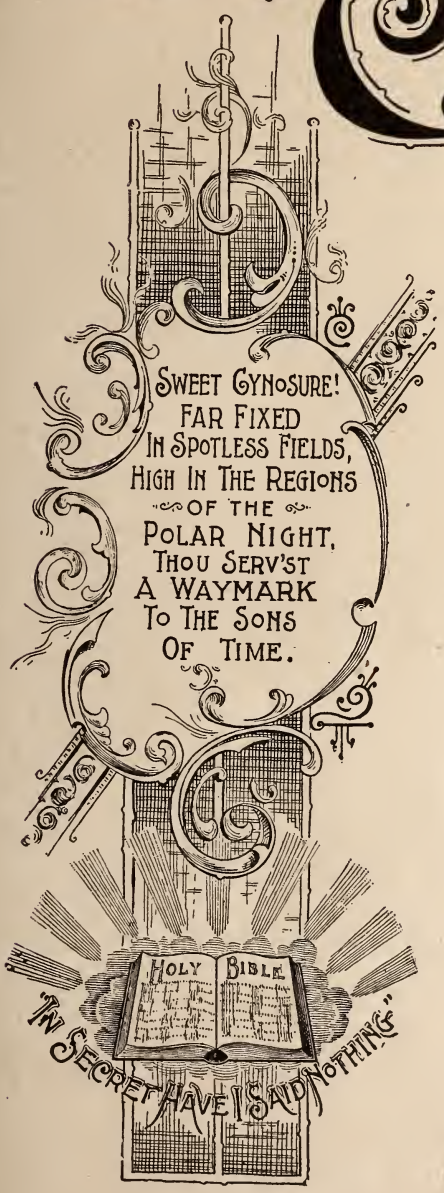
A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, SEPTEMBER, 1907.



ANNIVERSARY OF THE MORGAN MURDER. SEPTEMBER, 1826-1907.

"As the investigations proceeded the evidence increased that Morgan had been *unlawfully* confined in the Canandaigua jail and secretly conveyed to Fort Niagara, where he was confined in the magazine. There was every reason to believe that he was taken from the magazine and drowned in Lake Ontario.

"In the autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question. One of our committee went to Batavia to secure the attendance of Mrs. Morgan and as many others who knew him as would attend. The body had been interred where it was found. The rude coffin was opened in the presence of between forty and fifty persons. When it was reached and before removing the lid I received from Mrs. Morgan and others who knew him well, descriptions of his person. Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round. Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken, indicating the position of the extracted and broken teeth. When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong.

"This second inquest and the examinations of the body proceeded in open day and in the presence of Masons and antimasons, not one of whom dissented from the Coroner's jury, by which the body was unanimously declared to be that of *William Morgan*."—*From "The Facts Stated," by Hon. Thurlow Weed.*

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Michigan State Convention.....129
"When Teddy Rode the Goat".....129
Died in the Almshouse—Oldest Mason..130
Religions of the World.....130
A Commendable Plan—Fourth of July Celebration 130
Sunday Initiation 130
School Abuses 130
"The Initiation of Norma".....131
Edmond Ronayne's Letter.....132
President Blanchard's Letter.....133
Missions and Masonry. By Rev. C. B. Ward, Missionary 137
Babi and Episcopal Union — Funeral Rites 139
Chinese Masonic Lodge—cut.....140
Chinese Masonic Funeral.....140
The National Anniversary—
Devotional Services—Rev. J. P. Stoddard 142
Christian Science. By Rev. A. C. Dixon, D. D.....144
Seceder's Testimony — The Snare is Broken. By Rev. S. F. Proctor.....148
Masons and Oddfellows Worship at Fraternal Homes 150
Judge Loring's Injunction Against Strikers 150
First Black-List Sent Against Union.....150
News of Our Work—Our Needs.....150
Contributions 151
W. B. Stoddard's Letter.....152
Francis James Davidson's Report.....153
From the Michigan Agent.....154
Ohio State Agent.....155
Mrs. Lizzie Woods' Letter.....156
Kind Words from Friends.....157
"The Booze Route"—advertisement.....158

The HERALD OF THE KING
AND MISSIONARY ADVOCATE

Monthly, $1.00 Per Year. Sample Copies Free

REV. JOHN W. WAIT, A. B., EDITOR.

REV. W. A. McELPHATRICK, B. D., Associate Editor.

(With corps of able contributors.)
DETROIT, MICHIGAN

SPECIAL FEATURES.

"The Herald" is devoted to the subjects of Holiness, the Life of Faith, Study of Prophetic Truth, Brief Notice of World-Problems, the S. S. Lessons, and Missionary Information.

Each issue contains a sermon on some phase of Experimental or Expositional Truth.

A series of articles now being published on "The Book of Revelation."

A special department for Ministers on "Ministerial and Homiletical Notes."

TRIAL SUBSCRIPTIONS
3 Months 10c; 6 Months 25c; 1 Year 50c

Send us list of names for sample copies.

Folly, Expense and Danger
OF
Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE
OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, SEPTEMBER, 1907. NUMBER 5.

MICHIGAN STATE CONVENTION will be held in Flint, Monday and Tuesday, September 23d and 24th, in the Free Methodist church. This is in accordance with the vote at the last State meeting. Pray, work and give, that it may be a success. J. GROEN, President.

The Moody Bible Institute of Chicago attains its majority at its forthcoming annual meeting, September 10th, an occasion which will be marked by an address by Professor James Orr, D. D., of Glasgow, and the graduation of thirty-one students, who will have completed the full two years' course; several of whom are going to the foreign field.

The privileges of the Moody Bible Institute are entirely free. Catalogues and other literature can be had by addressing A. P. Fitt, Secretary, 80 Institute place.

A lady in Cedar County, Missouri, writes that she thinks her pastor needs light, and hence she orders tracts for him. This Presbyterian pastor told his congregation that Christ did not come to establish organizations, but principles; and when right principles were established in the heart, then there arose, as a consequence, churches, lodges, and other Christian institutions.

There was much excitement in Clinton, Ill., over the finding of the coroner's jury in the case of the death of Mrs. F. H. Magill. The press stated that:

The members of the coroner's jury were all intimate friends and fellow lodge members of Magill and called at his request.

The husband was a former bank official in Clinton, 45 years old, who married a 19-year-old girl one month after the death of his wife. He has been arrested for poisoning his wife.

ELKS AND "DEERS" DANÇE.

Allegheny, Pa., Lodge of Elks lived up to its reputation for entertaining last evening, May 30, when the clubhouse was turned over to the ladies and their friends, who so ably assisted in making a success of the bazaar a few weeks ago. Several hundred of the "deers" and their escorts took part in the affair.

"WHEN TEDDY RODE THE GOAT."

[From Masonic Voice-Review, February, 1901.]

Colonel Roosevelt was recently made a Freemason; hence this poem:

When Teddy rode the goat last night,
The goin's on, they say,
Beat all the records out of sight
For fun in Oyster Bay.
The mystic boys they all turned out,
Just as they did to vote;
And viewed the sight with wild delight
When Teddy rode the goat.

They tossed him up an' trun him down
An' stood him on his head,
An' ducked him till he almost drowned
An' yanked him out half dead.
They made him jig and sing a song
An' yell like a coyote—
B'gosh, you'd ought to been along
When Teddy rode the goat.

He rode wild horses in the West
An' lassoed crazy steers;
A buckin' bronco was a jest
To h'm in early years:
But e'en the jaunt up San Juan
That famous history wrote,
Was nuthin' to the goin's on
When Teddy rode the goat.

DIED IN THE ALMSHOUSE.

Oldest Mason in World Dead.

Richmond, Va., May 31.—Robert Ambler Bruce, 107 years old, who is said to have been the oldest Mason in the world, died in the city almshouse here to-day. He was born at West Overhall, Accomac County, Va. He was a veteran of several wars and boasted of having seen Napoleon Bonaparte in 1817, claiming that Napoleon presented to him a cross of honor at St. Helena. He had traveled a great deal. But may be he did not die "paid up."

RELIGIONS OF THE WORLD.

The Grand Lodge of Massachusetts asked the Sovereign Grand Lodge of the World for the order of Odd Fellows, a question which was answered in a way to throw light on an order whose members like to think it religious in some way deserving of trust, and try to make others believe it to be "founded on the Bible."

"Question—'Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?'"

"Answer—Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words 'system of faith or sect,' do not have reference to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense, Christianity is a sect: hence it is inexpedient, and, I think, unlawful, to make prominent reference to it in lodge work."

If the Christian religion is consistent with the Bible and Odd Fellowship is "founded on the Bible," how can the latter be said to have "*no* affinity with *any* system of faith?" Is not the very claim that it is founded on the Bible made for the special purpose of recommending it as related to the true religion? Which shall we trust: the law laid down for the lodge, or the apology put up for outside effect?

A COMMENDABLE PLAN.

A Unique Fourth of July Celebration.

The Christian Reformed Church of Leighton, Iowa, had a unique festival on the Fourth of July, in a grove near their church. One thing planned was to do something financially for the National Christian Association. The collection taken resulted in securing for the work $21.58. We do not know of a more patriotic thing to do on such an occasion than to seek the deliverance of our country from its lodge thraldom.

SUNDAY INITIATION.

Secret orders are showing a great interest, of a sort, in Sunday. June 30, the Foresters of an eastern city met in a hall which happened to have been named for the Pagan god Apollo and initiated a large number. The previous Thursday evening they had made the Sunday arrangements at the rooms of the temperance society of the "Sacred Heart." McDermott Court invited the degree team of Gallagher Court to take part in the ceremonies. The committee of McDermott Court consisted of Messrs. Martin, Collins, Quinlivan, Keough and Maguire. The new members may now be faithful to the task of making America resemble Ireland.

SCHOOL ABUSES.

If any further examples of the idiocy of schoolboy "fraternities" had been needed, they should be fully supplied by the case of the Melrose lads who were forced to go to a hospital for treatment of injuries after their "initiation," which may mar them for life. It is hard to see how a school committee can hesitate to act with vigor against this foolish aping of college abuses which the leading colleges have done away with.
—*Boston Herald.*

We master temptation by meeting it and face to face defeating it; not by running from it. The feet of temptation are fleeter than our own and they will soon overtake us. But once temptation is met and mastered we can pursue our way with confidence.

Contributions.

"THE INITIATION OF NORMA."

The story of a high school sorority which appears under the above title in a widely circulated Sunday School paper issued by a denominational society, shows up some features in an effective way, without losing hold of the interest or assent of the young reader.

The motive of the story is really outside, but the secret society furnishes the setting and action. Thus it shares incidentally in the development and gets a few exhibitions of its own.

"They were a group of ten or twelve girls forming a part of the high school sorority, crowded together in Margaret Burton's room. It was an occasion of no ordinary importance. Three girls were to be initiated into the sorority, and the slips so carefully filled out by Martha Newbury, the president, aided by her helpers, were to be distributed this afternoon."

Norma Latham brimming with fun and mimicry was one of the elected three.

"Deal gently with the erring one, my sisters," she pleads; "leave a shred of flesh and a few necessary bones."

"We shall give you no mercy, Norma, child of levity and irreverence," chanted the president solemnly.

Presently Norma grows inquisitive about Leslie Moore. "There was a significant silence."

"She has been proposed but was found ineligible," Celia Monnet announced in her imperious, dominant way.

"What crime has she committed to bar her from the sorority paradise; a midnight theft of cheese and crackers, or, maybe, pickles?"

"Can you ever be serious or stop playing the fool, Norma," Celia demanded crossly. "We can't be too careful about our sorority. We want it to be exclusive, and high toned, and—and—"

"Like our public schools, only for the few, the wealthy and luxurious class," chimed in Norma, glibly.

When the lists were delivered, "the three candidates came forward, took the three envelopes extended to them, and went forth to their doom. For a week they were to have nothing in common with their set of girls, and were to perform the tasks appointed them without demur or resistance."

"Isn't it queer that we're willing to go through it all to join?" Norma asked of another candidate, Harriet Chase, as the two girls hurried to their homes in the early darkness of the fall days.

"Yes, they all say that, and keep on doing it," assented Harriet. "I hope my penance won't be very heavy."

"I know that mine will be," thought Norma, as she left Harriet at her door. "Celia will take this way of getting even, for she never liked me."

Her list, signed by the president and all the members, she found to be as follows, and it must have been singularly satisfactory, not to say gratifying, to a young lady in an advanced educational institution, ambitious to join a society which could not be too carefully kept "exclusive, and high toned, and—" let us say, inexpressible.

1. Take care of Mrs. Flynn's children for three afternoons.

2. Black Celia Monnett's shoes every morning, and mend for her whenever required.

3. Dust and put in perfect order the front room in the west wing of Mrs. Mills' boarding house at your own convenience.

4. Climb the big tree in front of Dr. Miller's to the top in broad daylight.

5. Carry on your head a quart bucket full of water from the spring to the post office, without spilling. If not, make four trials of same before abandoning it.

6. Walk over to Briarwood Lake Saturday morning and find the summons which will be hidden there.

If these tasks are faithfully performed Norma Latham will be admitted to the sorority Saturday week in the evening with a cordial and loving welcome from all the members of said sorority who will hold her in loving and helpful membership as long as she lives.

Whether she would get through that Saturday evening without fainting was what remained to be tested after the half

dozen items of this preliminary list were endured.

"I see the fine hand of Celia," thought Norma.

Norma's married sister was anything but fascinated with the sorority.

As Norma started for the Flynn cottage, the sister observed to their mother, "How foolish all this secrecy is! I don't see how you can allow Norma to go into it. They may injure the child's health before she joins the sorority. I shall put my foot down that my Beatrice shall have nothing to do with such things."

Norma went bravely through such things as helping poor Mrs. Flynn, and mending for Celia by way of attaining a "cordial and loving welcome," and a membership which pretended to be "loving and helpful." She, at least, without membership, was helpful. But "the tree climbing hung over her head like the sword of Damocles. Waring was a college town."

Wearing her gymnastic suit under a long rain coat she reached the tree in front of the doctor's house, then throwing off the coat she swung from branch to branch. As she reached the top, a chorus of voices from below filled her with dismay. There stood several college sophomores and juniors cheering her. She felt that she could not face them. She would stay where she was and conceal her face. As she stood in her uncomfortable and rather dangerous position, she heard one call out, "Oh, I say fellows; it isn't fair. It is probably a wager, or something, and, anyhow, we'd best move on."

She slid down, got into her rain coat and hurried toward home.

"How did you like that?" a taunting voice called after her and turning Norma saw Celia, Grace and Eleanor following her. She ran round the nearest corner. Reaching her room she threw herself down, her cheeks still tingling.

The responsible part of a structure is not in the ornamented arches or the heaven-piercing tower, but in the foundation, where it receives little recognition from the world. The structure of society shares the same fate.

EDMOND RONAYNE'S LETTER.

Harrison, Ark., Aug. 19, 1907.

Editor Cynosure:

Through the courtesy of Mr. A. J. Millard, of Little Rock, this State, I have received a copy of the current number of the Cynosure, and I want to say that while every article in it is worthy of commendation, yet the impromptu address by Rev. H. W. Stough is of itself alone worth many times more than the subscription price of the magazine. Surely he struck the nail on the head when he declared, "I think I had been a minister a long while before I discovered that not all preaching we call preaching the gospel is really and truly gospel preaching." This surely is only too true, what is being preached in a majority of cases today as *the gospel* is not "the gospel of God" at all nor anything like it. How can a minister who is a Mason or Odd Fellow or Knight of Pythias, or who belongs to any other so-called secret order preach the gospel of Christ? He cannot do it; there is no Christ in the religion of the lodge, and the Masonic minister lives up to only one religion, and that the religion of Masonry—a Christless religion, "For I determined not to know anything among you"—declares the great apostle of the Gentiles—"save Jesus Christ and Him crucified." I. Cor. 2: 2. Where is the lodge minister who dares to make such a declaration as that in open lodge, whether Masonic or any other? He dare not do it, they'd expel him so quickly for a violation of the most fundamental law of Masonry that he'd scarcely know what happened to him. What Mr. Stough also said as to "the character of Satan" was very appropriate and to the point. "Do you believe in a Supreme Being?" you are asked as you enter upon the preparatory ceremonies of Masonic initiation, or initiation into any other so-called secret order. "I do," replies the minister. Yes, and so does Satan. Satan can beat any Masonic minister on earth as to his belief in a Supreme Being, but with this added difference: Satan believes what the Supreme Being says, the Masonic minister does not, or if he does really believe all that God says, then he wilfully casts that belief aside, for in a

very few minutes you behold him standing at the open door of the lodge room, semi-nude, blindfolded, and with a rope around his neck, and declaring before the assembled crowd that he has been "a long time in darkness and now seeks to be brought to light." "Thou believest that there is one God"—my dear Masonic minister—"thou doest well: the devils also believe and tremble." Jas. 2: 19. But who ever knew a Masonic minister to tremble at God's unchanging word and still remain a Mason? Were Satan to appear in the United States to-morhow in human form and make application to a Masonic lodge for initiation he would be received with open arms, but only on the same ground as the minister is received, namely, "belief in a Supreme Being." I really believe that the coming antichrist, the man of Sin, the Son of Perdition, will be a Freemason, but whether this be so or not, I am persuaded beyond all doubt, that the religion of antichrist and the religion of Freemasonry and all its foul blood will be identically the same. I would like to see Rev. Stough's address in tract form and scattered by the million copies.

E. Ronayne.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren—The preceding letter from Brother C. B. Ward, who has been for about thirty years a missionary in India, seems to me of the utmost importance. I trust that if you have not read it you will do so. And that I may somewhat aid you to see the desperate character of the lodge movement, and the correspondence of that movement in India with the same movement in our own country, I beg your attention to the following points:

First. Note what he says about the prevalence of Masonry in that heathen land: "This is certainly a lodge-ridden land," etc. Now India is in substance pagan. It is true that Christianity has made some progress; but the old religions still rule most of the people; and the Europeans who are in that country, aside from the missionary forces, are in some respects more pagan than the pagans themselves. Every missionary with whom I speak tells me that the greatest trouble in heathen lands is with the wicked people from Christian countries. Within a few days a lady was in my home who has been for more than twenty-five years a missionary in Africa. She says that twenty-five years ago it looked as if Africa were to become Christian; and that to-day missions cannot hold their ground. And the trouble is with the godless white men who bring their liquor drinking, and their vices to corrupt and destroy the natives.

It is that kind of a country which is lodge ruled. When our own country is lodge ruled, it will be like that one. The religion of a nation determines its morals. No nation can permanently be better than the religion which it practices. Lodgism if pagan in character necessarily harmonizes with other forms of paganism. We cannot see this so well in our own country as we can in India. Let us not forget it.

You will notice also what Mr. Ward says respecting the politicians and political preachers who come to India. As soon as they land, pressure is brought to bear on them to bring them into the lodges. "If a governor or Lord Bishop arrives who chances not to be a Mason, he is soon convinced he must be." This is singular; but it is in exact correspondence with the way things work in our own country. Men of strong character are not lodge men naturally. They depend on themselves and if they secure lofty positions attain them by the favor of God, and their own exertions. Such men are oftentimes kindly in spirit, and are willing to listen to other men, and may be led where they could not be

driven. President Roosevelt, and Vice President Fairbanks are of this type. President Roosevelt was not, I believe, when elected, connected with the Masonic lodge. But fairly inaugurated, the Masons were after him, and finally secured his membership; and then got him to take more degrees.

They probably treated him as a gentleman. There is no reason to suppose that they stripped and haltered and hoodwinked him as they do poor young fellows who cannot be of so large service as stool pigeons. Lodgism, like other forms of paganism, will do anything to get on. They have no abiding principles. As the Bible says of the "strange woman," so it is true of the strange religion, "Her ways are changeable that thou canst not know them."

Governors and Bishops who come out to India free from lodge membership are urged to join, and do join, in order that they may stand well with the people of India. One day last week I went through a Wisconsin town, where there is a Presbyterian church. The man who preached in that church on Sabbath told me that there were seven men connected with that church, and over one hundred women. A friend of mine who is conversant with a neighbor town told me that there are more illegitimate children growing up in that town than in any other place she had ever heard of. In the second town as in the first, lodges are strong, and churches are weak.

You will observe in the third place what Mr. Ward says about efforts to withstand the lodge in India. Persons who do such things are said to be "unwise," to be "stirring up a row," etc., etc. Oh, for one day of Elijah! When Ahab brought this same charge against him, you remember how firmly he answered, "I have not troubled Israel, but thou." In fact, it is not the people who rebuke sin who make the following trouble, it is the people who commit it, who tolerate it, who defend it.

What right have lodge men to bring the pagan ceremonies of their orders into the house of God; to flaunt the emblems of their pagan societies in the faces of God's people; to stand in religious assemblies with the mark of the beast hung upon them for all to see? Yet they do this, and if any one rebukes them they say they are making trouble. It is this way in India; it is so everywhere.

The rebels when they were seeking to destroy our nation said that all they asked was to be let alone. That is all the devil asks, and that is all the devil's people ask. But God will not let them alone, and God's people have no right to let them alone. It is our duty to save them if we can, and if not to make public protest against their paganism, that the ignorant and the unwary may be saved.

Please read Brother Ward's letter again. As you do so, you will observe that a certain person said Masonry was very good in America, but bad in India; so that while they fellowshiped the organization at home, they would not fellowship its brandy suppers and general demoralization abroad. We have here also an exact parallel in our own country. In multitudes of instances men have said to me, "I am a Mason, but am not affiliated with the lodge in this town because of the character of the Masons. In the town where I lived the Masons were a reputable class of people. They were not infidels, nor drunkards nor adulterers. But out here things are different; so I never go, and never say anything about the organization." Masons have said this to me over and again. But

when these friends go to India they tell the Hindus how excellent and virtuous Masonry is in America; and how base and unworthy it is, comparatively, in India.

Of course, Masonry must be affected by the Christian teaching of American civilization. Sixty or seventy thousand churches teaching each week the sin of drunkenness and uncleanness must produce a vast impression upon the public mind. The lodge which wishes to live by the side of these churches—yes, even to supplant them, cannot be as base and ignoble as it can under other circumstances.

But the difference between Christianity and pagan religions is this: Christianity makes bad men and bad communities good. Paganism has no such vitalizing powers. All the good there is in it, it must absorb from its environment. When left to itself it works death. The one who has not the Son of God has not the Father. The prayers which he offers are offered to Satan, and he becomes like the God he worships.

But notice again that Brother Ward says there was a veteran Christian in India who was known to have been a Mason once, but who had no connection whatever with the order there. People wanted to know how this came about, and he told them that he had found Masonry to involve such a lot of tomfoolery that he felt ashamed of himself, and that he never spoke about the matter. From one side of the question this might seem quite right; but from another point of view we must raise a question. Free Masonry is as bad for other young men as it is for him. If he should have been ashamed of it, they should. And how can he justify himself, and how can he keep silent while such an organization is entrapping young men by the thousands every year. I say such an organization—I might as well say such organizations, for as I have so often reminded you, all lodges are alike in their essential character. They are all alike in their influence. Lodges in high school, lodges in colleges, lodges among business men, so far as they are lodges are doing the same desperate work.

A gentleman recently told me that his lodge had not hurt him because he very seldom went to it. Of course, if men will stay away from their lodges, they will avoid their evil reactions. But what can they say of their example. This very man who said his lodge did not hurt him because he did not attend it, used his influence to draw other men into the lodge he did not care to attend.

In the sixth place, you will observe what Brother Ward said of a certain Bishop who was "feted and feasted," in Ceylon, and who when he got to Calcutta was disappointed because the Masons did not make as much fuss over him there as they had in the island. One of the great motives which leads men into lodges is the desire to be "feted and feasted." Anything for prominence—anything to get into the newspapers, to be talked about. Years ago a noted evangelist was conducting a conference in Chicago. He put a prominent Mason on his program to give the welcoming address. I said to him, "Brother, why did you put a man of that type into this position? He is not in sympathy at all with the work you are doing." He replied, "I know that, and I did not want him. But when he heard that we were to have the conference, he wrote to me saying that we should need to have some one deliver the welcoming aldress, and that he would be willing to do it for us." Only a little while ago a lodge man of

another denomination took pains to write letters to the members of his ecclesiastical body, asking that they send him as a delegate to a national meeting. Another prominent lodge man, of still another church, is continually in the public eye—not apparently because of any special power in Christian work, but because he seeks such notoriety. This Bishop wanted to have dinners made for him, and receptions organized, and he rebuked the Free Masons of Calcutta because they did not thus distinguish him. It is a sad thing to hear, and we ought to pray that we may be delivered from such vanity.

But again, this letter says that the writer has known many men who as soon as they are converted left the lodges. This is like the effect of Christian faith in our own country. There are thousands of secret society members who being converted abandon their orders at once. The reverend associate pastor of the Chicago Avenue Church is an example of this large class. When he was a dissolute, reckless man, actually a danger to the lives of people in his town, he was a Mason, an Odd Fellow, and a Knight of Pythias. I do not know but that he held membership in one or two other orders. But as soon as he was converted and received the Holy Spirit, he abandoned the whole list. Unlike some persons who do this, he has been from the beginning a brave and true witness, seeking to save others from the trap into which he, when an ungodly man, had fallen.

I wish also you would note the paragraph in Mr. Ward's letter, where he speaks of the way in which the lodge can be used for selfish purposes. "Masonry is made effective use of in this empire for selfish purposes." "It is much harder for a man not a Mason to get employment, than for one who is a Mason." "An official who is not a Mason is not welcomed in society as he would be if he were a Mason." "Masonry is used to help Masons in official preferment, to the serious and unjust treatment of others not Masons. The facts are so strong that few young men do not feel that success demands that they get into the order as a mere matter of policy." I do not quote the words, but the substance of his paragraph. You can read it again for yourselves. How true this is everywhere. The explanation is simple. Satan is the god of this world. He appeals to worldly motives, and he loves worldly living. But the man who acts from worldly motives, and becomes a man of the world will burn with the world; and as Christian men we have no right to be silent regarding such a fearsome institution.

In the ninth place, please observe what the letter says respecting the change of the sacred book in a given lodge. We have all known that the Masonic lodges use the Bible simply as a piece of furniture. Lodge law teaches that in a Mohammedan lodge the Koran would properly lie on the altar, in a Mormon lodge the book of Mormon, in a Parsee lodge the Zendavesta, and in an Indian lodge one of the Shastras. This is ancient history. But here in India we have the practical result of this teaching wrought out before our eyes. A Christian comes into the lodge, and a Bible lies upon the altar. A Hindu is to be initiated, and the Bible is taken away and a Shastra is in its place. A Parsee comes in for reception, and the Shastra is removed, the Zendavesta replacing it. A Mohammedan is about to be initiated. Put the Zendavesta aside and place the Koran on the altar. Some Mormon has come to that portion of the country and desires

to secure the selfish opportunities which Masonry affords. He is received, but the Book of Mormon lies on the altar when he is obligated. And all these people together with savages who may chance to have been initiated are said to worship the same God. To quote from a lodge poet

"In one immortal throng we view
Christian and Pagan, Greek and Jew.
With all their doubt and darkness o'er
One single God they now adore."

But evidently this is not the God of the Bible. It is not the God and Father of our Lord Jesus Christ. He does not join in any hodge podge religious service of this kind. He is the only living and true God. He made the heavens and the earth, and all things that are therein. He lifts up nations, and casts them down. He requires men to come to Him humbly, confessing their sins, accepting Christ as Lord and Savior, and living according to the Word which He has given.

But the Masonic lodge in India is like the Masonic lodge in the United States, in England, and everywhere else. It does not worship God through Jesus Christ; and therefore it can worship its god any way it chooses. But this God is not the true and loving God, he is the god of this world, that old serpent the devil, who deceives the nations of the earth.

I have but a single word to say in conclusion. You will observe what Brother Ward says respecting the need of literature in that country. By all means send it to him. This writing will fall under the eye of some one man or woman who can easily do it all. But remember that all over our country, East, West, North and South, there are communities which are being reduced to the Hindu standard of religion and morals. Churches are dying, Sabbath schools are dying, ministers are disheartened, saloons are flourishing, clubs are flourishing, gambling dens are flourishing; and behind and under all these evil movements in the towns are the secret societies which have religion enough to satisfy the unregenerate mind, but have not the true religion which makes those alive who have been dead in trespasses and sins.

Sincerely and fraternally yours,

CHARLES A. BLANCHARD.

MISSIONS AND MASONRY.

Telingana-Bastar Mission.

Yellandu, India, Sept. 4, 1906.

Rev. W. I. Phillips, Editor Cynosure:

Dear Bro.—Your kind letter received recently. I am unable to keep up all my correspondence as I should, but I do feel that I must respond to your appeal. I have sometimes thought perhaps my letters did not afford many of your readers much of interest. There is little of reform work on the line you work upon in all this empire. This is certainly *a lodge-ruled land*. So wholly is the country in the grip of secret societies that if a Governor or "Lord Bishop" arrive who chanceth not to be a "Mason" he is soon convinced he must be and is led in the usual way.

Among the missionaries, especially those of the most spiritual stamp, there are a good many who realize the character of secrecy sufficiently to keep out of all such oath-bound societies. But few are the men indeed who feel that there is any great gain in *speaking out* against oath-bound secrecy. Privately, I do not know that many do not fail to give advice to young men to keep out if they would be real Christians. During the last year I have had several calls for anti-secret literature from Parsees. One such order came from Gujerat. Another from far-away Burmah.

The effort to do reform work in India along these lines would be promptly branded as unwise, "stirring up a row." Not many years ago a native brother who sold books on railway platforms

took some anti-Masonic literature along. *Immediately* he was a marked man and many were down on him and he was compelled to desist from selling anti-secret literature or give up the railway platform as a sphere of action.

An American missionary who came to India in recent years, held up the idea that Masonry in America was a virtuous institution, and made bold to mingle with India Masons somewhat, for a time, and told them at a banquet that with their brandy banquets they were miles behind their American brethren. A lady of my acquaintance who knew somewhat of Masonic "turning from labor to refreshments" in America, said: "Bro. ——— does not know American Masonry very long yet."

I am fairly well acquainted with the make-up of the more than one hundred Methodist missionaries in this empire. There are a few of them who were Masons in America. But I do not know one who openly and regularly affiliates with the institution in India. There is living in the North still a venerable Methodist veteran who was noticed to keep rather away from the Masons in India, though he was known to have met with them in America. A good brother, now a Missionary Bishop, asked him one day why he never had anything to say of Masonry and kept out of it out here, though he was a member of the fraternity. He replied, "I'll tell you. I joined in America and when I saw what a lot of tomfoolery it was I felt so ashamed of myself I never speak of the matter." Some years back Bishop Walden was feted and feasted by the Masons of Ceylon. In Calcutta no such honor (?) was accorded him. He told the delinquent friends at a dinner table of the magnificent way he was received as a high Mason among Ceylon's spicy breezes, not forgetting to mention that Calcutta had not risen to its privilege (?) so nobly. An elder brother, once a Mason, after dinner took the Bishop to one side and in great confidence said, "Bishop, if I were you I would not mention that Ceylon affair any more in India." The Bishop inquired why. "Well, they are not a very respectable lot out here in India to associate with."

Men of noblest rank officially are Masons. Masonry overshadows every other society of an oath-bound nature here. In fact we hear of little if anything else in the secret line. Labor organizations have not taken root here much yet. But for bibulous and loose conduct the sacred institution of Masonry has a name wide as the empire. Praying men get out soon, or cease to pray in spirit and truth. I do honestly doubt if a converted man can mingle in Masonic associations here and walk in the sunshine of experimental religion. He may pray and keep up a prayer-book religion. But to enjoy constant communion with Him who "did nothing in secret" he cannot. A score I have known in my 30 years in India who when converted have walked out of Masonry forever.

Masonry is made effective use of in this empire for selfish purposes. I admit it is much harder for a man not a Mason to get employment than for one who is a Mason. I admit that an official who is not a Mason is not welcomed in society as he would be as a Mason. I have seen proof that Masonry is used to help Masons in official preferment to the serious and unjust treatment of others not Masons. The facts are so strong that few young men do not feel that success demands that they get into the order as a matter of sheer policy.

One thing true Christians ought to take note of in this country. Namely, the non-scriptural commingling involved. I know personally Mohammedan Masons, Parsee Masons, Hindu Masons, Infidel Masons, immoral Masons, Christian Masons (?) who are mingling every week in lodge together. At least one of those lodges changed a by-law and swears incomers on "the sacred book of his own religion" as he comes in. A Hindu on his Shaster, a Mohammedan on the Koran, a Parsee on the Zendavesta and a Christian on the Bible. And to one another they are able to say with equal piety "Amen."

And a Masonic lodge in India without brandy I have not heard of in 30 years. I heard an American Mason say he had heard that Masons in India "began *on* the table and ended *under it.*"

It is not pleasant to have to say these severe things. But the truth demands it. I love the faithful loving spirit in which President Blanchard deals with the secret kingdom. It is not *men* we must fight. They are our brothers. But wickedness, into which most men are unwarily led. Once captivated they find it hard to break away. So far as lies in my power I have, as did Wallace J. Gladwin, with whom I worked for many years in the India Watchman Book Depot work, have tried to do all I could to counteract the evil of secrecy and scatter enlightening literature. So may it ever be my lot to do.

Several times in the past Cynosure friends have helped me with literature. I should be glad if some generous friend would donate $100 worth of anti-secret literature for use in India. I am a busy missionary with far more on hand than one man ought to try, yet I cannot withhold my hand in this fray. If the Lord put it into the heart of any friends to send me the literature, I will ask Bro. Phillips to select and forward it, and as is possible I will scatter. Two hundred copies of Woodruff Post's *last blow at secrecy* are being read between the Himalyas and Cape Comerin. The work must be followed up. Prayer must be offered and the holy war prosecuted in the love that inspired the heart of Jesus Christ. His name is rejected by Masons in some "degrees," but we must exalt it ever, and under it do all our doing. Let India be remembered.

Your brother in Christ.

(Rev.) C. B. Ward,
Missionary.

There are heavy crosses to be borne in the midst of the streets of the city, but none amidst the glory of the streets of gold.

What if no prayer ascends for me
In all this world of sin;
God's hand is on the jasper gate—
He bids me enter in.

BABI AND EPISCOPAL UNION.

Mohammedan and Christian Funeral Rites for Chicagoan.

New York, June 4.—A double funeral service was held over the body of the late Dr. Chester I. Thacher, a retired physician of Chicago. The ritual for the dead of the Babi, a Persian sect, was first read, and after that the Protestant Episcopal service for the dead. Dr. Thacher was one of the leaders of the Babi faith in this country, hence the oriental ceremony.

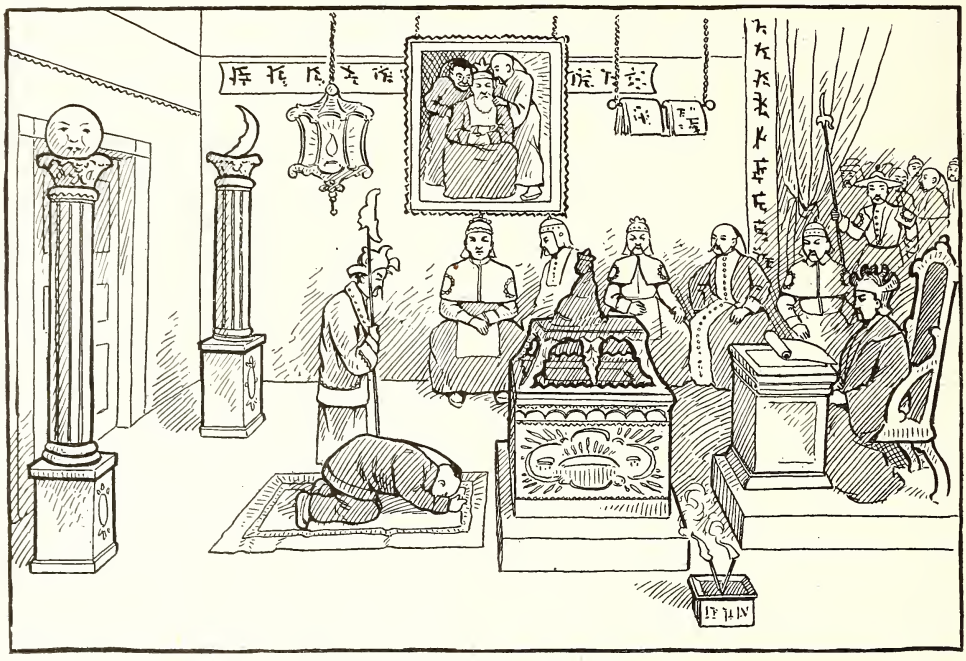
The doctor's son, Dr. Fielding J. Thacher of Chicago, and his sister-in-law, Mrs. J. A. Cozzins of this city, in whose house the funeral took place, are Episcopalians. It was in deference to their wishes that the Episcopalian service was held. Dr. Fielding Thacher and another relative, W. J. Toomey, both of Chicago, reached this city May 15 from a trip around the world. Dr. Chester Thacher came to meet them and died here suddenly Friday evening.

About a dozen adherents of the Babi faith attended the services. Dr. Thacher was buried here. He adopted the Babi faith during the congress of religions at the World's Fair in Chicago in 1893. Seyed Mohammed Ali founded the faith in 1843. It is based on Mohammedanism.

"Come out from among them and be ye separate." 2 Cor. 6: 17.

"Ye cannot be partakers of the Lord's table, and of the table of devils." I. Cor. 10: 21.

Rev. B. F. Delo, of the M. E. Church, now seventy-five years old, is Grand Chaplain of the Grand Lodge of Masons in Pennsylvania. Probably a tract or a word might have saved this man, if he had received it in early manhood. What a wonderful position for good is that of a true minister of Christ! His influence goes out in thousands of ways for saving and benefiting his fellow men. What an awful record will those have who "have fellowship with devils," while posing as ministers of God! What a train of evil consequences will be their reward!



CHINESE MASONIC LODGE.

CHINESE MASONIC FUNERAL.

The elaborate ceremonies arranged for the burial of Wong Chee Chung, the 33d degree member of the Chinese Free Masons of Boston, who was killed in the recent Tong fight in Chinatown, were enhanced yesterday by services in honor of Leong Quen, who died last Monday of heart disease, following exhaustion from the heat while attending the funerals of the first three victims of the feud last Sunday.

Wong Chee Chung was the most advanced Chinese Mason in New England, and Leong Quen was also a member of the lodge.

The rites accorded Wong Chee Chung, whose rank was so honorable that his remains were held over for two weeks in order that they might be interred with appropriate circumstance, were by far the most impressive ever witnessed in Boston. Thousands of white persons watched the ceremony from beyond the police lines, and more than 4,000 Chinese, many of them from outside points, paid their tribute to the dead men. Among the delegations of Chinese Masons was a large body from New York, and practically every Chinese Mason of any rank in New England was present.

Capt. Cain, of station 4, with 50 men, policed the section, but there was no trouble.

Grand Master Officiated.

The services were conducted by Moy Ding Quin, grand master of the Chinese Free Masons in the East. At 12 o'clock the caskets containing the bodies of the dead men were brought from Lewis Jones & Sons' undertaking rooms on La Grange street to the cleared space in front of the Masonic Temple on Harrison avenue. They were placed on stands about three feet apart and about as far from the sidewalk. The flowers were then placed on the caskets. One of the tributes was a large set piece, a gift from the lodge, on the top of which was a dove. In the center, surrounded by flowers, was a photograph of Wong Shee Chung. Between the two caskets stood a Chinaman holding aloft a large canopy of the Masonic lodge. On each side of the caskets were stationed two officers of the lodge, in yellow gowns who held lurid banners. On both sides of the street officers and members of the lodge, in fancy costumes, were gathered. The wardens and deacons were dressed in

purple, the junior officers in yellow and the senior officers in purple and white. The grand master wore a gown of white and red.

About seven feet from the caskets an altar was erected with candles and symbolic ornaments, and in front of this was a table containing offerings of food to serve the spirits of the dead until they reached the land beyond. Among the offerings on this table were roast pig, roast fowls, birds' nests, sliced chicken and ham and a large variety of fancy Chinese dishes.

Prayed on Mats in Street.

Beyond the altar three mats were placed upon the street about three feet apart, on which the three assistants of the grand master knelt and prayed during the services. These mats represented the three hells which the spirits of the dead men pass through. A musician dressed in ordinary Chinese clothes stood near these mats and played the "diddo."

At a given signal the forward covers of the caskets were removed and the dead men's faces were revealed. The musician started the weird music and then the grand master began to chant. He was assisted in the ceremony by Moi Ni Wong and Chin Jai Eng, two members of the lodge. The strange ceremony took almost an hour and it was watched by the hundreds of spectators in perfect silence. The ceremony consisted of prayers on the three mats and the many offerings to the gods. Innumerable joss sticks were burned to charm away evil spirits.

After the ceremony had been performed a funeral march was played by an American band. It was the first appearance of an American band at a Chinese funeral in Boston.

The casket containing the body of Leong Quen was then placed in its hearse and carried to Beach street to await the conclusion of the grand ceremonies in honor of Wong Chee Chung. A large number of Chinese dressed in gowns of different colors assisted at the ceremony.

After this was finished the procession to Mt. Hope cemetery, where the bodies were buried, began.

Band Led Procession.

The procession was headed by a band, followed by Moy Ham Sect on a white horse. He wore a georgeous uniform and carried two banners. The hearse containing the body of Wong Chee Chung followed. Then came two men who carried two banners on which were inscribed the records of the two men. Two hacks containing the Chinese musicians and a procession of about 70 hacks containing the relatives and "cousins" of the dead man followed. Alongside of the musicians marched a number of the members of the lodge, dressed in gorgeous colors.

The procession marched around to Beach street, where the hearse containing the body of Leong Quen joined in behind the other hearse, and then moved up Kingston street to Essex and down through Harrison avenue again. Thousands lined the streets as the long cortege left for the cemetery.

All along the road little slips of paper were thrown out on which were foolish sayings. The Chinese believe that the evil spirits which follow the body stop to read the messages, and, waiting to puzzle them out, allow the departed souls to escape them.

Beside the Graves.

At the cemetery thousands gathered to witness the burial. Nearing the cemetery the American band played the dead march in "Saul" and played until the graves were reached.

The ceremony at the graves was not elaborate. The caskets were placed near the graves and the lids removed. Hundreds gathered around and took their farewell glimpse of the dead men before the lids were replaced.

The roasted pig and fowl, together with a lot of other food, were placed in a kiln built for the purpose, and burned.

The grand master gave the signal and the caskets were lowered into the grave. As the first earth fell food and papers were thrown in to rest the souls.

The procession then started homeward and arrived in Boston about 5 p. m. All evening there was much feasting around Chinatown in honor of the dead men.

--Boston Herald, August 19, 1907.

THE NATIONAL ANNIVERSARY

Thursday and Friday, June 13th and 14th, 1907.

(Contiuued from July and August Numbers.)

DEVOTIONAL SERVICES.

REV. J. P. STODDARD: We are to have this evening's messages from the throne of God preached by the servants of God, men who are accustomed to prevail with God in prayer, men who know the voice of the Spirit because they have heard it; but the most distinguished person we are to have to speak to us tonight has put His message in the chapter a portion of which I will read to you; and beloved, do not think of Him as away beyond the blue, think of Him as here, think of Him as real, more real than Brother Day, who is to speak to us. I believe that God is in this place, and I propose to read some of His words in the opening of this service, that we may have a direct and personal message from the Son of God; and let us bear in mind that they are spoken to us, and that He is here speaking them! I am simply taking the words that He has left, and have sought wisdom from Him to present to you His Message out of His book. We read in the 10th chapter of Matthew, beginning with the 16th verse: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

Some of us can remember when we had to go forth in defense of—to free a portion of the people of America. The "underground railroad" before the war ran through Wheaton; it had a station up here at Stacey's Corners. We had to go forth as sheep in the midst of wolves, trust in God. Brother Deveneau was speaking the other night in our meeting in Boston. His subject was "Out of Romanism into Infidelity, and Out of Infidelity to Christ." He was born of Roman Catholic parents, was educated in that fold, and was as zealous, if possible, as Saul was in the persecution of saints; but he found nothing to satisfy the cravings of his immortal spirit. Then he turned to infidelity; and later, being brought by the providence of God into contact with Spirit-filled Christians, he gave up his infidelity and gave his heart to Christ. He then felt he had to tell the glad tidings. He felt that he had not only to present Christ, but to testify against the enemies of Christ. He said he met with a great deal of persecution when he came out of the Roman Catholic church; and when the Lord laid upon him to testify against the Lodge, as he did in Wheaton a few years ago, it cost him a good deal of sacrifice and trouble. When the Lord laid it upon him to testify against the secret lodges, it caused opposition, and brought out persecution which he said far surpassed anything that he had ever received from the Catholic church when he left that. He said, "The lodge is doing more to undermine me in my evangelistic work, more to hinder the progress of the gospel in this New England city, it is doing more to cripple me in every way than Romanism, a hundredfold."

We shall be in the midst of salvation, though our enemy is all about us. He is not visible to us, however. I said to a lady recently, who said she believed in God but did not believe in the devil—I said to her: "I used to hunt coons, and when I saw a coon track I knew there had been a coon around. I knew it was not a sheep or a wolf, it was a coon. Sometimes I would follow the coon track until I found the coon, but whether I followed it or not, I knew the coon was around. And I have seen plenty of tracks of the devil down here in Cincinnati." So with this institution that we are opposing and which we are specially met here to consider in this convention. The devil is around us; there are plenty of indications of his presence; and we are not out as deep in the midst of salvation as we might be. "Be ye therefore wise as serpents and harmless as doves." Who sends us? The Lord Jesus Christ. Are you, brother or sis-

ter, afraid to go forth with any message that He has sent you to deliver? Are you afraid to stand in any position where He places you? Are you afraid to fight any foe which He calls you to encounter when He says, "Lo, I am with you?" Do you remember his precious words in the 10th chapter of John's Gospel, the 4th verse, that "When He putteth forth His own sheep He goeth before them?" Are you afraid to follow such a Leader as that? You know when Grant, the Napoleon of America, had an army on the battlefield, they had confidence in their general and they would follow him to the bloody angle. They would follow him wherever he led, and would obey his orders, because they had confidence in him. Have you any confidence in the Lord Jesus Christ, Who is commanding this company here? Can you call yourselves Christians? Have you shrunk from any duty that He has laid upon you, or refused to obey any command, when He says, "I go before you?" "When He putteth forth his own sheep, he goeth before them." "Behold, I send you forth as sheep in the midst of wolves." But He goes before us. Let us think of all these things when we meet in the conflict. "When He putteth forth His own sheep, He goeth before them."

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents." Wisdom comes from God. "Every good gift and every perfect gift is from above." No man or woman needs wisdom more, or a greater enjoyment of divine grace, or a greater infilling of the Holy Ghost, than the man or woman who makes war against the popular sins of the day; and no man or woman can make headway against them unless strengthened by Him in the inner man, with the power that is from above. Be wise. That wisdom which overcomes is the wisdom that God gives.

Thirty-five years ago, when I was a novice in this work, I used to think of what the soldier boys said when they wrote home, after they had enlisted and had been marching around for a time, and had not had a real engagement. They would write, "We are just spilin' for a fight"—an expression that was quite common. That described my condition sometimes in the early part of my work in the anti-secret cause; nothing pleased me better than to get a live Mason on his feet in the audience and get him to answer questions; but I found by experience that to provoke an encounter was to weaken my position, and it was really an effort to see who could gain the mastery, and not what was the truth, and where right was. I learned that it is a better way—that there is more wisdom in approaching men in mild methods and saying, "Come, let us reason together," than there was in just doubling up your fists and attempting to carry the thing through by brute force. "A soft answer turneth away wrath."

One night, at a place in Indiana, a man of the name of Stoner, a robust, dangerous-looking man, was present at a meeting where I had been speaking, and I had not given a message that was in accordance with the views of some persons in the place. When I came down from the pulpit, that man, at the head of about a dozen men, I should think, came up to me with his coat off and his sleeves rolled up, and he seemed to be in for business. He shook his fist in my face and he used plain English. He said, "You are a liar!" In those days I felt a little more vigorous than I do now, and I should not have hesitated to grapple with that man, but God gave me wisdom, and I looked at him and said, "If what you state is true, it will be very hard for me, for the good book says (and I believe every word of it, and I hope you do), 'all liars shall have their part in the lake that burneth with fire and brimstone.' If you ever pray, won't you pray for me?" It seemed to take the man aback so that he did not know what to say. Finally, I said to him, "I am going to speak here in this pulpit, if I am alive, to-morrow night, and if I have said anything that is not true and you can show me that it is not true, I will be glad to retract it." I have found that a soft answer turneth away wrath, and it is much better, in speaking to people to use hard arguments and soft words.

CHRISTIAN SCIENCE.

BY REV. A. C. DIXON, D. D.

When I speak of Christian Science, I usually do what I greatly dislike to do—I use a manuscript. I like to keep cool, and a manuscript can keep you cooler than anything I know of. It is one of the best non-conductors in the world. And then I like to be accurate, and to be able to repeat afterwards exactly what was said.

General Movement of Occultism.

A glance at the general movement of occultism during the past seventy years would not be unprofitable.

Madam Helene P. Blavatsky was born in 1820, in Russia; went into India as a Russian spy, learned there what was called Philosophy, the wisdom religion, the pantheistic belief that everything is God and God is everything; she learned also to believe in the transmigration of souls. But she claims that she went into Thibet and discovered there a wonderful cavern, in which mysterious beings lived, called Mahatmas, who could travel through the air without an airship and go anywhere they pleased. She came to this country and associated with her Colonel Olcutt and Annie Besant. She and Colonel Olcutt could sit in a warm room on a warm summer evening and welcome the Mahatmas as they came in at the windows in the shape of beautiful butterflies. They came in and flew around, and sometimes they wove their initials on corners of beautiful handkerchiefs, and gave the handkerchiefs to them. One of these Colonel Olcutt himself received. Madam Blavatska was at a picnic with six others, and there was lacking one cup; she went into the woods and called to the Mahatmas, and discovered in the root of a tree a cup which corresponded exactly in design with the six she had; so there was no difficulty even in meeting this test. Madam Blavatska was easy of manner and morals; she was a cigarette-smoker; and that is the index to a great deal. The break in her character—and it was fearful—was the cause of the disintegration of the movement which she started.

Colonel Olcutt, I believe, is now living in India, and here and there are remnants of philosophies that try to hold on to the old cult.

In 1848, in the town of Hydesville, New York, there lived a family of the name of Fox. In that family were two children, Margaret and Katherine, rollicking girls; and in their room at night mysterious noises were heard. The mother took them into her room, and the noises followed. These noises answered questions, yes and no, and it was very interesting. Anna Leah, an older sister, some twenty-three years older than the eldest of these girls, living in Rochester, heard of the wonders and came home, and she took the little children to Rochester and exhibited them in the halls and parlors of that city. They were in communication with the spirit world; they could learn things that no one else knew. A committee of physicians was appointed to examine into the claims, and they reported that they had carefully examined them and found there was nothing especially mysterious except in the skill with which these girls made noises with their knee joints. That is a fact of record; but from it arose that religion, Spiritualism, which went over this country like wild-fire. Anna Leah, the older sister, became a medium; these young girls were mediums; and within five years there were thirty thousand mediums in America. The spiritualistic movement spread much more rapidly than Christian Science.

One of these girls, Margaret, married Dr. Kane, the Arctic explorer. She confessed to him before the marriage that she was a fraud; that she made the noises with the bones of her feet, not with the knee joint, as the doctors claimed; and that she and her sister Katherine did it in fun, until they found out it was a serious matter, and then a very remunerative matter, and they kept up the deception. In the year 1888 Margaret and Katherine Fox made a written confession of the fraudulency of their claims. That confession was published in the New York Herald.

After her marriage to Dr. Kane, Margaret reformed, and became a decent, respectable woman. After his sudden death she went back to her old ways of

deception, and, poor thing, died a drunkard. But during her last years she reaffirmed the first confession, that all their claims were fraudulent.

Mr. Sabert, of Philadelphia, a spiritualist himself, left a legacy of fifty thousand dollars to examine scientifically into the claims of spiritualism. I have in my library at home now, books containing the report of the committee, headed by Dr. Furness, of New York—a committee of scientists—who swore that they were willing to receive any testimony, spiritual or material; they knew they had no prejudice against any new discovery; they had examined every prominent spiritualist in the world—certainly in the great cities—from London, New York, Paris, Chicago, Philadelphia, Boston—and the report of that committee, unanimously adopted, was that the claims of Spiritualism were fraudulent through and through; that not a thing was done in the way of tipping tables, writing on slates, making noises, the appearance of spirits—not a thing was done that could not be reproduced by a sleight-of-hand performer, and everything that was done by the Spiritualists had been done in the presence of the committee by sleight-of-hand performers and had been explained by them. Nevertheless I think there is something in Spiritualism. I am quite sure the Lord Jesus Christ is not in it. I have never met a Spiritualist who would acknowledge Him as Lord, and I have looked for such a one for twenty-five years. That is the test; the spirit that confesses that Jesus Christ came in the flesh is of God, and the spirit that denies that fact is not of God. I believe there is something in spiritualism, but it is something on the side of darkness and not of light. George C. Needham said in an address once that the Lord told the devils never to confess Him, and they have not done it since; and that Spiritualism is some sort of demoniac possession or demoniac agency. Certainly it is not on the side of Jesus Christ and the Word of God.

Mrs. Eddy's Interest in Occultism.

In 1848, the year previously referred to, a young woman was living in Concord, New Hampshire, of the name of Mary Baker. She was twenty-eight years of age when Spiritualism was born, just entering upon her vigorous womanhood. She became interested in it; she was a medium; she went into trances; she heard voices, as Joan of Arc did; she was popular along that line among a certain circle of friends. You only have to read McClure's Magazine, beginning with the January, 1907, number, to have all these facts authenticated by living witnesses, who have made their affidavits, and these affidavits are published. This young woman was peculiar; she was nervous, went into tantrums, lost her temper, sometimes would fall in a convulsion of nervousness; and her father would get into as great a swirl as herself, calling at the top of his voice that his Mary was dying; and when Dr. Ladd came, his diagnosis was "temper and hysterics." The poor child could not finish her education after sixteen years of age because of that peculiar temperament. She married so many times it is a little difficult to keep count. Her first husband was Doctor Patterson, I believe, or Doctor Glover, and then she married a Mr. Eddy. After Eddy was killed by arsenic poisoning, she adopted a Dr. C. J. Foster as her own son; they had a quarrel and he disappeared from sight, and he has not come out until a few weeks ago, during this recent litigation. He bears testimony that he has been in hiding because he knew he would be assassinated if found. If you will trace, in McClure's Magazine, the history of this rather wonderful mortal, Mrs. Eddy, you will discover something of the genius known as Christian Science.

I am going to look at the subject of Christian Science from three points of view: first, in its relation to philosophy; second, in relation to the Bible; and then in relation to science and ethics.

Christian Science in Relation to Philosophy.

Christian Science declares that two things cannot occupy the same place at the same time; and as God fills all space, there can be therefore nothing but God; and as God is good, there can be nothing but good. You will see by a moment's

thought that this philosophy is false, for it is not true that two things cannot occupy the same space at the same time. In this room at this moment are three things—air, light, and heat—occupying the same space at the same time. Everybody is possessed of warmth, vitality, and matter, occupying the same space at the same time.

The philosophy of Christian Science can be defined, however, I think; and if you can go with me through the line of proof, I think you will agree that it is the fine art of making sane people think and feel as if they were insane, while enough sense remains to keep them from acting out their delusions. I think that is a fair definition.

When a man really believes that matter is non-existent, he tries to go through a brick wall, and he must be placed in a padded cell for his own protection. When a man really believes that sickness is non-existent, he refuses to quarantine himself when he has the smallpox; and the city, for its protection, must *compel* him to remain indoors. When a man really believes that sin has no reality, and that therefore there is no guilt, he asserts the liberty to steal, or commit any other crime to which he may feel inclined; and society is compelled to protect itself against him. When a man really believes that death is non-existent, he refuses to bury his dead, and would keep the decaying corpse in the home of the living; and the health officers are compelled to take it in hand. I have had to deal with some such.

Christian Science in Relation to the Bible.

Some have told me that Christian Science has made the Bible a new book to them; and we can believe it, for the Bible they have is not the old book which has stood through the ages, but a mutilated and garbled record, as different from the real Bible as San Francisco after the earthquake was different before the earthquake. I have in my room a book which is the Bible of Christian Science. I have studied it with great care—the first edition, that of 1888, and the edition of 1902. I shall quote from the later edition. The book is written in a stilted, artificial style, with the writing of unreality in every page. What it quotes from and says about the Bible may be classed under two heads: first, contradictions; second, wrestings.

The author of this book goes through the first chapters of Genesis, vaporizing and devitalizing their meaning, until she comes to the second chapter and seventh verse, which reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Her comment on this is as follows: "Is this addition to His creation real or untrue? Is it true, or is it a lie concerning God and man? It must be untrue; that is, it must be a lie, for God personally cursed the ground."

Here the lie is given to a direct statement of Scripture, that God formed man of the dust of the ground. There is no avoiding it. There is the flat denial of its truthfulness. Worse than that, we have in this same quotation the blasphemy of the assertion that the Lord Jehovah of this text is a great idol; that Jehovah, the covenant-keeping God of Israel, is an idol. That is the teaching of Mrs. Eddy.

Let us be more specific. In Genesis 1: 1 we read: "In the beginning God created the heaven and the earth." On page 335 of the Christian Science text-book it is stated: "God never created matter."

Here is a flat contradiction, which no genius can reconcile. Both statements cannot be true. If the Bible speaks the truth, Christian Science has spoken falsely. If Christian Science speaks the truth, the Bible is false.

In Genesis 1: 27 we read: "God created man in His own image, in the image of God created He him; male and female created He them." On page 266 of the Christian Science text-book: "Man coexists with God and the universe."

Another flat contradiction, that no genius can reconcile; two directly opposite and irreconcilable statements.

In Hebrews 9: 27: "It is appointed unto men once to die, but after this the judgment." On page 291 Christian Science has another flat contradiction: "No final judgment awaits mortals."

In Romans 12: 9 I read: "Abhor that which is evil." Page 311, Christian Science: "In reality there is no evil." There is nothing to abhor. It is impossible to accept as true both of these statements. Either the Bible or Christian Science is mistaken.

In Matthew 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" On page 311 of the text book: "It is the sense of sin, and not the sinful soul, which must be lost."

I can think of no more pernicious and soul-destroying error than this. If one succeeds in destroying his sense of sin, he has reached the condition of one whose conscience has been seared as with a hot iron, and he can continue to sin with the feeling that sin is a virtue. This is the opiate that puts the soul to sleep.

Ezekiel 18:4: "The soul that sinneth, it shall die." Put over against this the word of Christian Science on page 468: "Because soul is immortal, soul cannot sin." A flat contradiction.

In John 2:23 the Bible says: "Now when he was in Jerusalem at the passover, in the feast day, many believed in His name, when they saw the miracles which He did." Christian Science, page 83: "Miracles are impossible in science."

In Matthew 7:11 Jesus said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" On page 2 of the text book there is a denial of this precious truth, that God answers prayers. It says: "The habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed —an error that impedes spiritual growth." A still more flat denial: "It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering and triumph, that we shall reach his harmony and reward." In that is a flat denial that if we ask God for something, and expect in the name of Jesus, it shall be granted.

John 14:13 is the precious promise: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." On page 7 of the text book are the words: "God is not influenced by man." Of course the god of Christian Science is not, because it is an impersonal something; everything is god, and god is everything: a god without a heart and without an ear.

More horrible still is the denial of the atonement based upon the death and resurrection of Jesus Christ. In Hebrews 9:26 we have a record of the great fact of the incarnation and its meaning: "How once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." On page 23 of the text book: "One sacrifice, however great, is insufficient to pay the debt of sin." Here is a decree that pierces the very heart of the gospel of Jesus Christ.

In Romans 5:1 we read the words which have given joy to many a soul: "Being justified by faith, we have peace with God through our Lord Jesus Christ." On page 23 of Mrs. Eddy's book is the contradiction: "The atonement requires constant self-immolation on the sinner's part." These two statements cannot be reconciled: one directly contradicts the other. The words of Scripture offer a full salvation; the words of Christian Science turn us to self-immolation as the atonement for sin, if they mean anything at all.

In Romans 14:9 is the statement which has filled the world with joy: "Christ both died and rose." On page 45 of the text book is the contradiction of this: "Jesus' students, not sufficiently advanced to understand their Master's triumph did not perform any wonderful works until they saw Him after His crucifixion, and learned that He had not died"—a denial of the fact of the death of Jesus Christ, and afterwards of his resurrection.

The contradictions of the Bible by Christian Science are equalled only by its wrestling and mutilation of the Divine Word.

On page 19 of the Christian Science text book we have the words: "Jesus urged the commandment 'Thou shalt

have no other gods before Me,' which may be rendered, 'Thou shalt have no belief of life in matter.'" Every intelligent person knows that those words have no such meaning, and it looks like an attempt to get rid of the sin of idolatry.

On page 338 of the text book is the following, and I beg your attention to it: "The word Adam is from the Hebrew 'adamah,' signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. Here 'a dam' is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin, would impose between man and his Creator."

Mark Twain at his best never beat that as a specimen of horse-play talking, never in his life; while here it is seriously given as a part of a religious system, a revelation from God that is to take the place of this old Book, His eternal Word. Much of the "Glossary" in "Science and Health," this text book, would really be suitable for the pages of a comic paper, and yet Christian Scientists commit it to memory as if it were valuable. Doctor Hudson is quoted as saying that they really lack a healthy, protective sense of humor. In the "Glossary" let us see a few definitions. *Hiddekel* (river) is "divine science, understood and acknowledged;" that is the definition of *Hiddekel*. *Holy Ghost* is the next word after *Hiddekel*, and is also defined as "divine science." The Holy Spirit is Christian Science—"the developments of eternal Life"—so that, according to the geometrical axiom, "things which are equal to the same thing are equal to each other," the river Hiddekel is the same as the Holy Ghost.

Mother is defined as "God" in this glossary—which is very significant, in view of the fact that Mrs. Eddy has demanded of her followers that she, and she alone, shall be called "Mother" in all the Christian Science world. *Purse* is defined as "laying up treasures in matter; error." According to this definition Mrs. Eddy has quite a large amount of error in the shape of treasures laid up in matter. Her weekly bank deposits, I learn, are enormous.

(To be continued.)

Seceders' Testimonies.

THE SNARE IS BROKEN.

We know what it is to be bound, and we know what it is to be free.

The heaviest yoke I ever was under was the yoke of Masonry. After I had been under Masonic bondage for more than thirteen years, a converted Jew called my attention to the fact that a prayer offered in Christ's name was un-Masonic. I soon found out that he was correct, so I soon renounced and denounced Free Masonry as being an anti-Christ religion.

I soon found that they had practiced a fraud upon me in charging me $25 for what they called secrets, when I could go to a book store and buy the very same in print for 25 cents. How could a man be a Christian and be under an obligation that he would have to tell lies to cover up what had been uncovered years ago. Jesus said in Luke 12:2-3: "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets (even at low breath) shall be proclaimed upon the housetops."

"Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped."—Psalms 124:7.

After listening to an earnest exhortation to the unsaved a short time ago at a funeral from a minister wearing his square and compass, the Lord gave me the above Scriptures and, oh, how I did praise the Lord for sweet deliverance! Then my soul became burdened, "To proclaim liberty to the captives and the opening of the prison to them that are bound" (Isaiah 61:1). Of course these ministers know that they are bound and yoked up with unbelievers. We are com-

manded, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" (II. Corinthians 6:14-18). Jesus, in his Sermon on the Mount (Matthew 5:34-37): "But I say unto you, swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

In taking the three first degrees in Masonry you have to swear twenty-five times. This may seem strange, but every sentence begins with, "I furthermore promise and swear." Masons don't stop at swearing by the head, but propose to mutilate the whole body. Should you find a man with his skull smitten off, his brains exposed to the scorching rays of the meridian sun, you would think that there must be wild Indians in the country. Now, many of our bishops and on down to the lay members have agreed to have that done should they reveal their so-called secrets of a Royal Arch Mason.

Nathaniel Colver said a man was not bound to keep a sinful oath, but to repent of it. The Lord gave us the remedy. See Leviticus 5:4-5: "Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath and be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these that he shall confess that he hath sinned in that thing."

Before taking the oath in each degree in Masonry, each candidate is assured that it shall not conflict with his duty to his God, his fellowman or his country. When I began shifting this yoke of bondage off, I soon learned that they did not care how much it conflicted with a man's religious belief, but expected him to keep his oath.

After I renounced Free Masonry and quit attending the lodge, they suspended me for non-attendance and non-payment of dues; then they watched me closely for eight years to get a plea against me to expel me, and during this time there were several copies of William Morgan's and Edmond Ronayne's expositions of Free Masonry bought and read by my neighbors, and they, knowing that I had quit the lodge, came to me to know if this was really Masonry exposed. I, knowing that these books make the secret workings of the lodge as plain as our alphabet makes our language, my only chance to keep right with God was to tell the truth. Some men in the lodge, whom I had looked upon as being good Christians, denied that these books exposed the secrets of Masonry. They charged me with violating my obligation by divulging the secrets of the order. I attended the trial. My own evidence was sufficient for them to expel me. I asserted that I would face any lodge in the State and assert that these books did expose Masonry as it was taught me in the lodge; they only proved that I had only exposed it by acknowledging that these books exposed it.

In conclusion let me admonish every honest Christian who is bound under this yoke of bondage to come out from among them and, "Be ye separate, saith the Lord, and I will receive you."

(Rev.) S. F. Proctor.

Pilot Point, Texas.

To lay the treasures of one's education at the feet of humanity, is like the offering of the Magi when they came to Bethlehem and brought their gifts to the shrine of humanity's Lord.

While we are eating bread to the full on the mountain top let us not forget the manna in the desert places.

The star-led heart that knows the chart,
Will reach the land afar;
And soon or late the harbor gate,
Will swing for him ajar.

Better be poor and honest than rich with a cloud on your name.

WORSHIP AT FRATERNAL HOMES.

Large Congregations at Odd Fellows' and Masonic Institutions.

Olivet Lodge, No. 607, had charge of the services at the Masonic Home yesterday afternoon, when a large congregation was present. The sermon was preached by the Rev. Linn Bowman, pastor of Park Avenue Methodist Episcopal Church.

At the Odd Fellows' Home the services were under the auspices of Philadelphia Lodge, No. 18. The chapel was too small to accommodate the large congregation, which partly filled the dining room and library. The sermon was preached by the Rev. Dr. Edward Heyl Delk, pastor of St. Matthew's Lutheran Church.—*Philadelphia Ledger,* June 10, 1907.

JUDGE LORING'S INJUNCTION.

[From the Boston Record.]

The injunction against the teaming strikers granted by Justice Loring, in the Supreme Court, is of value in two directions. It should end disorder permanently, and it will strengthen the contest for an open shop made by the master teamsters. The injunction, as issued, restrains the officers and members of Teamsters' Union 25 from inciting to assault on the strike breakers, cutting harness or ropes on the teams of the master teamsters and taunting persons on the streets, from using its own funds, or any others, to pay the fares of nonunion men out of the city, or to spend money for any further promotion of the strike. It is the establishment of the principle that is important, and the issuance applies to all interests and purposes to the 10,000 involved.

FIRST BLACK-LIST SUIT.

A resident of Newton, Mass., was employed in that city until he went out on strike, after which he alleged inability to obtain employment at his trade because he was blacklisted by the Boston Millmen's Club, which appears to have entertained ideas of its own as to what constituted a scab. He struck May 1 and his strike so rebounded that up to the middle of July the effect lasted, keeping him still away from such work as he at first chose to leave.

He asked a court injunction to restrain members of the Boston Millmen's Club from using illegal means to prevent him from obtaining work, from using the blacklist, and from threatening injury to members of their club if they employed certain men.

It would thus appear that the labor doctor does not like his own medicine. Virtually to blacklist scabs, prevent their obtaining work, and not only threaten but also inflict outrageous injury where they are employed, is the pattern set by the striking unions, but working by that pattern on the employers' side does not appear a virtue to secret society strikers. Hence this first blacklist suit in the State of Massachusetts.

News of Our Work.

OUR NEEDS.

We ought to have a thousand dollars for the distribution of the Cynosure among those unacquainted with it or with our work. The postal laws permit us to send out a thousand dollars' worth of sample copies each year for such purposes.

The tract work is growing in importance, but a tithe of its value is not realized by the friends of this movement. Socialists are said to spend an hour each day distributing their literature, before going to work; and this is done, not by a few, but by a very large number. In this way the Socialist movement is becoming known in every large and small city. We ask for a thousand dollars for the free tract work, though that does not begin to be the amount that could be profitably used.

There are now in the field, Rev. F. J. Davidson, Rev. G. A. Pegram, Rev. W. B. Stoddard, and Mr. H. R. Smith, Jr. At least two thousand dollars ought to be contributed for the field work.

For office and convention expenses at least another thousand ought to be raised.

Following this item you will notice the gifts which have been received so far since our financial year began. We are

very grateful to those who have contributed, and urge every one to give, if possible, more liberally this year than ever before. Read President Blanchard's appeal on page 107 of the last Cynosure, "We Pray Less and Pay Less Than We Ought."

CONTRIBUTIONS

From May to September, 1907.

T. P. K., $5; J. B. B., $3; I. C., $2; Mrs. C. E. M., $4; A. S., 50 cents; E. B., $5; J. B. W., $1; South Olive Ref. Ch., $5; R. M. S., $4; Mrs. H. W., $1; Mrs. N. S. C., $4.37; Rev. J. H., $2; Mrs. M. E. McK., $5; J. B., $5; Rev. L. G. A., $1; F. D. E., $2.50; Mrs. C. H., $5; Mrs. D. C. G., $5; J. P., $2; Wheaton Coll. Ch., $18.16; J. P. S., $5; H. A. D., $5; F. A. N., $7.75; Rev. J. W. B., $1; Mrs. E. W., $5; Rev. G. A. P., $5; Miss E. D., $1; W. I. P., $5.50; Mrs. A. R., $2; Rev. J. W. B., $5; A. W. P., $1; Mrs. M. W. T., $5; Prof T. H. P., $2; Miss G. N., $2; C. L. G., $1; W G. H., $1; Rev. F. T. S., $1; Mrs. J. S., $5; Mr. and Mrs. J. H. D., $1; R. A. C., $10; J. K. B., $1; Leighton, Ia., Christian Ref. Ch., $21.58; Rev. W. H., $1; F. A. W., $5; Mrs. L. G. B. H., $5; Rev. J. N., $1; Mrs. M. M. McC., $1; Mrs. M. M. B., $1.

It will well repay one to read Rev. C. B. Ward's letter herein and President Blanchard's comment. The following is in part the platform on which this veteran missionary began to labor in India some twenty-five years ago. It is still his platform and one that has been justified by results:

"We must find a line that will preclude any native from gathering that conversion from heathenism to God consists in changing names, clothes, eating with knives and forks, sitting on chairs or getting lots of money.

"Inasmuch as the heathen must be convicted of sin by the Holy Ghost and led by Him to Christ, and not by means of education, teaching, etc., we must preach Christ as the apostles did, and that only, looking for definite and direct results, from 'raw heathenism.'

"That we must go where the masses are if we ever expect them to be converted, i. e., we must open and maintain in the open bazaar and most public permissable localities the preaching of Christ's Gospel in the open air.

"That our line of work shall be, to 'testify the Gospel,' not to reason about it nor allow for one moment any mere ground for argument, we being sent not to plead for, but declare Christ as the world's Redeemer."

Mr. A. J. Millard, of Little Rock, Ark., writes of an interesting meeting with the little Baptist church of which he is a member and of the testimony which he was able to give. We thank God for such Christian men. How much it would mean if every church had even one.

William H. Henderson, evangelist, writes from Bakersfield, California, for himself and wife: "We want to tell you that we heartily endorse the work of the Cynosure, and we are doing all we can to expose the errors of Secret Societies in our city, where they seem to have their deadly stamp upon very many people. As long as we are here, we shall lift up our voice like a trumpet and show the people of God the sin and wickedness of the Lodge. God bless you and help you in all your work of faith and labor of love for Him and precious souls."

The advertisement, on another page, of "The Booze Route" book, receives this unsolicited notice, because, so far as we have examined it, we are pleased with it and are thankful for its publication. Mr. Main, the author of the book, seems to be a Spirit-taught man. We wish the book had a title which would more clearly describe its contents. The teaching of the book is good and is very much needed to-day. We advise our readers to purchase this book.

C. G. L. writes from Spokane County, Washington: "The new pastor of the M. E. Church and the presiding elder are Masons. They are trying to harmonize Christ's religion with Masonry. My circulation of the National Christian

Association's tracts, and of the Cynosure, has crippled their work, and I am suffering in consequence attacks on my character and business."

CAMP-MEETINGS.

Testimony and warning against the lodges as Satan's churches has characterized camp-meetings in many places this summer, and it seems to us more than has been usual in the past. Rev. E. R. Dodd writes from Pennsylvania: "At our camp meeting the landslide came. Reverend Fero was very pronounced against the Lodge, as he was against all sin, and we had a great meeting."

Rev. H. A. Day gave an address before the young people at the Wesleyan camp-meeting in Michigan, and considerable anti-secrecy literature was distributed there. Agent H. R. Smith, Jr., found an open door at Boylston, in New York State, and later at Greersville, Ohio.

W. B. STODDARD'S LETTER.

New York and Ohio Work.

On West Shore R. R., en route for East Northfield, Mass.

August 17, 1907.

Dear Cynosure—Our train has just passed the Morgan monument. There it stands in the old Batavia, New York cemetery, just as we left it twenty-five years ago. This monument, erected to one whose voice was hushed in death by a diabolical organization which has never given evidence of repentance for its red-handed murder, still speaks to the passerby of this awful institutional crime.

Probably very few if any are now alive who remember the excitement caused by the Masonic murder of Capt. Wm. Morgan in 1826, and but few to-day know that out of the fifty thousand Masons then in this country forty-five thousand left the lodge. Then the old Keystone State elected her anti-Masonic governor, Joseph Ritner, and Rhode Island passed her extra judicial oath laws. Oh, that we had more such governors, and the enforcement of such righteous laws!

When I wrote you the 17th of last month I was in Delaware County, New York—a grand county to be in during the summer time—a fine class of farmers reside there. They are too busy milking the cows to give much time to lodge dances. A fine crop of hay was being gathered as your agent was securing the dollars for the Cynosure cause. Of the eighty-five new subscriptions which I took on this New York trip, about seventy go to Delaware County. Meetings were held as follows: One each in the Methodist Episcopal, Reformed Presbyterian and United Presbyterian churches, of Bovina Center; one each in the Reformed Presbyterian church, and the Mission in Walton, and two in the De Lancey United Presbyterian church. Some were more largely attended than others, but we believe all contributed to the honor of Christ, and the enlightenment of men. For personal favors the writer is indebted to several, but to none so much as my good friend and former schoolmate, Rev. A. M. Milligan, of De Lancey. Both he and his excellent wife made my stay of a few days at their home very pleasant. Many expressions indicated that he lives on the "sunny side." Before I spoke in opposition to the lodge he announced: "We will now lift the collection, for fear you will not give so much when the doctor is through." The smile and collection indicated that the people were not strangers to their pastor or his expressions.

The Bovina Center pastor of the Methodist Episcopal church told of his deliverance from the lodges. His support was much appreciated, as was also the support of the Covenanter and United Presbyterian pastors, who helped much and invited me to return. The Covenanter, United Presbyterian, Free Methodist and Baptist pastors of Walton were among those who contributed to my support. May the Lord bless them all and make their lights very bright, for there are darkened hearts and minds in Walton as elsewhere. The Free Methodist camp meeting at Norwich, New York, was a season of refreshing. Our good friend and brother, Crockett, whom I had not met for many years, is the elder of this district. My messages were well received and my presentation of the character

of the lodge was sanctioned by the elder and others.

For ten days my work has been centered in north central Ohio. At Cleveland and Canton I have addressed synods of the Missouri and Ohio Lutheran churches, and at Kent a conference of the Free Methodist church. On Sabbath last I found a few "Pilgrims" out at Rocky River, to whom I preached the word and gave information regarding the lodge evil. Some gave me the compliment of asking if I would not become their pastor. The land around Rocky River is said to be worth $1,000 per acre. The pastor, however, need not expect to feed in pastures of greenbacks until he should get some of the mossback sinners converted. Friends treated me better than I deserved, and the memory of the Rocky River meetings is pleasant.

My lecture last Monday evening was in the East Side Christian Reformed church, Cleveland, Ohio. The coming of Domine Brink to shepherd this flock has been to them a Godsend. They are building upon Christian, anti-Masonic principles. On Tuesday evening a goodly number gathered to hear my message in Concordia Lutheran church, Akron. Pastor Yount is at work to get people to Christ and out of the lodges. A loving wife and a dear little babe contribute to his happiness and cheer him in the conflict. There were other calls for lectures in Akron, which I was compelled to pass for the present.

Over one hundred Cynosure subscriptions were secured, largely at the Synod and Conference addressed. Of these the Missouri Synod of the Central District gave more than half. Thanks, friends. It is my hope that you may feel you receive your money's worth, and that you will continue in your support of the National Christian Association, which God has evidently raised up to help stem the tide of lodge idolatry that is sweeping over the land, engulfing not alone individual souls, but churches, armies of men, women and children.

Surely in view of what God has done for us we should be thankful and move on to greater victories.

W. B. Stoddard.

FRANCIS JAMES DAVIDSON'S REPORT.

Jackson, Tenn., August 17, 1907.

Dear Cynosure—I find this a beautiful city of about 20,000 inhabitants, a large portion of whom are negroes, some of them owning very valuable property and in prosperous circumstances. The races here seem to live friendly and prosper together.

My train being late brought me here at 8:15 p. m. I had expected to preach for Rev. H. B. Brown's church, as per prearrangement, but on my arrival I found his church five or six miles out in the country. No person here to meet me. So being a stranger, I made the best of it I could. I inquired for the city pastors, but was unable to meet a single one of them. I secured a few subscribers, distributed a few tracts and held a few personal conferences on the evils of secretism.

At Fulton, Ky.

I met another disappointment here, but received a cordial welcome to return with promise of opportunity to lay our work before the church and people.

At Holly Springs, Miss.

I met a hearty welcome from the brethren of the Holly Springs District Baptist Association, which was holding the Annual Meeting at the Baptist Normal and Theological Institute of North Mississippi. This is a new school, having been organized after Gov. J. K. Vardaman disrupted the State Normal School here for negroes. This building is 200 feet by 65 feet, two and a half stories, brick. It is not finished, but the brethren are struggling heroically to have it complete by October 1st, the beginning of their session. I preached and lectured to the Holly Springs Association and received $2.60 contribution and a number of subscriptions and distributed tracts. I met Rev. R. A. Jackson, missionary from Africa, who has labored there in the employ of the Foreign Mission Board of the National Baptist convention since 1896. Rev. Jackson's description of English and Belgian cruelties to the African natives is thrilling and heart-rending.

At Oxford, Miss.

I delivered an address here under the auspices of the Women's Home Mission

Society. I received a donation of $2 and a few new subscriptions, distributed tracts and departed.

At Taylor, Miss.

I lectured at North Hope Baptist Church and received $1.15 and a number of subscriptions and distributed tracts. Several ardent secretists became very indignant during my lecture and left the building, but the masses sat quiet and endorsed all I said and bade me Godspeed.

At Hallidayboro, Ill.

I received a hearty welcome and introduction to the East Mount Olive Baptist Association. I preached one sermon, distributed tracts, secured a number of Cynosure readers and succeeded in getting a strong anti-secret resolution through the association, which reads as follows:

"Resolved, That we believe the rapid multiplication of oath-bound secret societies a spiritual hindrance to the cause of Christ, an extravagant nuisance and a hindrance to republican government; therefore we advise our people to separate themselves from secret societies and pray, work and fight against them."

Secret societies are unusually strong here.

At Cairo, Ill.

I am very glad to be at home again with Mrs. Davidson until the great meeting of the National Baptist convention next month in Washington, D. C. I am very glad to say a change from Greenville, Miss., seems to be a great benefit physically to Mrs. Davidson.

The Cynosure is doing a silent but effective work here. A very intelligent lady said to me a few days ago, "I did not know there was such an organization as the National Christian Association. They have certainly opened my eyes. I am done with all secret societies. I am convinced they are frauds." This is the conviction of thousands who have been deceived into the lodge, but who are not courageous enough to step down and out. Pray for the glorious triumph of truth here in this rum-ridden, lodge-stricken city. Yours sincerely,

F. J. Davidson.

FROM THE MICHIGAN AGENT.

Grand Ledge, Mich., August 19, 1907.

Dear Cynosure—I continued at Elkton a few days after my last letter. On July 21st I preached to an interested audience at Wakefield. Here I distributed a number of tracts. On July 23d I went to Sebewaing to look after N. C. A. interests. On that day the Lutherans began a kind of Sabbath School convention of Saginaw Valley. They kindly gave me a few minutes to present our reform work. They are in sympathy with the cause of Anti-secrecy and are loyal to its principles.

I next went to Flint. Here I met a number of our Cynosure patrons and distributed tracts. On July 24th I went to the Free Methodist camp meeting at Ortonville. They kindly invited me to preach. Free Methodists always seem to appreciate straight sermons. For this reason I enjoy preaching to them.

The next day found me at Shepardsville, at the State camp meeting of the Apostolic Holiness Union. Here I both heard and delivered straight gospel sermons. I had the privilege of preaching four times. From the number and manner of comments I heard, the truth went home. I sowed the whole camp with several hundred tracts, which almost immediately bore fruit; for thereafter nearly every sermon and many testimonies gave good evidence of the seed sown. The Holiness people are true to anti-secrecy principles. Both the Cynosure and lodge rituals found patrons here.

I found an excellent field of labor at the Wesleyan Methodist camp meeting at Hastings. I met several old friends and made more new ones. Here I had the privilege of presenting the claims of Jesus Christ in a gospel sermon and also presented the claims of our cause. The Wesleyans are in deep sympathy with Anti-secrecy. I found here quite a number of readers of the Cynosure, and secured the subscriptions of many more. Bro. H. A. Day delivered an excellent address on Lodgism and also recommended the National Christian Association work, literature and agent.

On August 18th I had the pleasant privilege of preaching twice to the Free

Methodists of Grand Ledge; once on Lodgism. I distributed tracts here at both church and depot, and also while waiting for train at Woodbury. The cause of Anti-secrecy seems to be gaining ground in Michigan, and seems more hopeful than ever. Yours for righteousness. G. A. Pegram.

"Pointed Bible Readings" is a booklet of 160 pages, 6x4 inches, by E. E. Shelhamer, publisher, Atlanta, Ga. It is divided into *four parts*: "On Awakening of the Impenitent," "Heart Searching for Professed Christians," "On Holiness," and "Miscellaneous."

Under part fourth Sabbath Desecration, Secret Societies, What the Mormons Teach and many other subjects are helpfully handled. Write to the publisher for it. Price 50 cents.

OHIO STATE AGENT.

Leonardsburg, Ohio, Aug. 16, 1907.

Dear Cynosure—The past month has been full of experiences tending to stamp my mind with an indelible mark of anti-secret conviction. I realize, more than ever before, the magnitude of the lodge evil, and the need of united and tireless opposition to it.

An aged business man in Syracuse, N. Y., advanced the idea that we should simply preach Christ and speak of evil only in a general way, never specifying particular forms of sin.

Weeds do not usually die out of themselves. Men must be convicted before they can get converted.

As Brother W. B. Stoddard and I were approaching Norwich, N. Y., on the train, a drunken man sat down in the seat ahead of us. After a time he turned and asked me if I were a Mason. I noticed his Masonic pin and replied that I knew something of Masonry and had heard of the three ruffians, Jubela, Jubelo and Jubelum. He then began to ply his test questions. I knew what the questions were, but in my short experience I had not fully prepared myself for such emergencies, so I referred him to Brother Stoddard, who readily gave him the proper answers to his questions. Brother Stoddard asked the man if they ever hurt any one in his lodge when they tossed them up in the blanket. He replied, "No, but we had an awful fight once." When we were ready to leave the train our drunken Masonic friend gave us the strong grip of a Master Mason, and I handed him some anti-secret tracts.

A Baptist minister said in my hearing that he went into several lodges, hoping to gain influence for Christ. He utterly failed to realize his hopes, and being convinced that these lodges were a great harm to the church, he left them all.

In Syracuse, N. Y., I found good friends among the Reformed Presbyterians. Among the Free Methodists I met an enthusiast in the person of Rev. Almiron Smith, who, though totally blind, has served as an evangelist, has written books and published many anti-secret tracts. Friends at the Wesleyan Methodist Publishing House gave me a royal welcome and helped me in every way possible. The hospitality of Rev. J. B. Knappenberger, of the Wesleyan church, was greatly enjoyed. I attended Sabbath service and distributed literature at the Eastwood Wesleyan church, where Rev. J. S. Willett is pastor. Nowhere did I receive more encouragement for the work than at the home of Rev. Mrs. Annis A. Rathbun, widow of a noted seceding Mason, anti-secret lecturer and preacher, who figured prominently in the field a number of years ago, and who suffered mob violence for his aggressive opposition to lodges and probably died prematurely because of injuries thus received.

At the Free Methodist camp meeting at Fulton, N. Y., I was given an opportunity to address the people. I gave out considerable literature, and did personal work, but failed to interest many in the Cynosure. I felt honored in being permitted to tent with Rev. Mr. Sims, of Toronto, Canada. My thanks go out to that splendid man of God, Rev. D. C. Stanton, of Utica, N. Y., for his sympathy and kind words of encouragement.

At Boylston, N. Y., I spent a whole week in a camp meeting, where a most nourishing spiritual feast was spread. Here, too, I was fortunate in getting good men to tent with—Rev. A. T. Jen-

nings, editor of the Wesleyan Methodist, and Rev. E. W. Bruce, professor in theology at Houghton Seminary. For the kind hospitality of Brother and Sister Haven and others I am greatly indebted. I spoke to an attentive audience, distributed literature and took eleven subscriptions for the Cynosure.

On my return to Ohio, August 13, I found some kind letters awaiting me from friends, who are ready to shoulder their share of the burden of the coming fight against the Christless empire of darkness in our own State.

H. R. Smith, Jr.

BUNYAN'S PILGRIM'S PROGRESS.

The Pilgrim's Progress from this world to that which is to come. By John Bunyan. In paper cover 10 cents, in cloth 25 cents. Address E. E. Shelhamer, publisher, Atlanta, Ga.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., Aug. 14, 1907.

Editor Christian Cynosure:

I am still battling for the Lord against the Lodge religion.

I met with a church in the country not far from Wabbaseka; I had sent my appointment a month ahead and went accordingly for the Sunday service. One brother came to me and said, "Sister Woods, I am glad you are here, but you will find some opposition." I said, "Oh, yes, I am looking for that." Then the pastor said, "I hope you will put the mission work forcibly before us here. They are not doing anything for missions. These fraternity people—I would advise you not to say much on that." I replied, I would say what the Holy Spirit gave me to speak; what that would be God knew, I did not. In a few moments one of the deacons came up to me and asked me to go with him outside, to the back of the church, and then said, "They tell me you are preaching against Secret Lodges." "I beg your pardon, I am not a preacher, I am a teacher," I said. "Well," he said, "what do you teach?" I answered, "The Bible." "Well, what do you teach against?" I said, "Sin." He asked, "Is the Lodge a sin?" I answered, "Is it a sin to swear to have your throat cut from ear to ear?"

About this time two more men walked up; they got so mad you could see it in their eyes; they said, "We know the Lodges are not altogether right, but we cannot let you tell our secrets here to-day. You cannot speak here to-day." "All right," I said, "I will dust my feet."

I went back into the church and got my grip and started away, but the pastor called me back and said, "Sister Woods, do not leave here. You must talk here to-day. I cannot let you leave here for telling the truth." The pastor said to the committee: "If Sister Woods cannot talk here to-day I will leave here myself." They said, "Well, if you are bound to let her lecture, we will have to take it."

When I began to speak I told them to "gird up now thy loins like a man; for I will demand of thee, and answer thou me." (Job. 38: 3.) "For God is going to talk to you through His servant."

I took the verse, Matthew 5: 33, and discussed their oaths up to the Mark Master's Degree.

When I got through talking their answer was like Job's, "What shall I answer thee? I will lay mine hand upon my mouth."

I am going to meet another Association next month if nothing evil happens to me. The preachers in the District are coming out of the orders. We are going to take this country for Christ.

I lectured last Sunday night at Humphrey. The Masons filled the house and stood all around. They threatened to have me arrested; and said if I stayed until Monday they would put me in jail. Well, I stayed till Tuesday, and they did not put me in jail. They told the pastor not to let me speak, but he did not listen to them. He knew that the District Association sent me to the churches. He was afraid and said just before I got up, "We have a sister missionary with us to-night; she will not, I know, talk about the Lodges to-night." I got up and said, "I am very sorry for the Masons to-night if they think they have put it on the pastor to tell me what to talk about. I am going to talk about sin to-night. The Holy Spirit does not leave out sin and He is my Teacher;" so I began on the

Lodge question. When I sat down part of them were for me and the other part were against me. Three of the preachers, lodge men, said, "The Bible is right and we are going to quit the Lodge."

(Mrs.) Lizzie Woods.

From Our Mail.

KIND WORDS FROM FRIENDS.

Indianola, Miss.

It is with much love and thanks to my heavenly Father that I write to you. I have a copy of the Christian Cynosure which I received from a friend who subscribed from your agent, Brother F. J. Davidson, and it is a Godsend to me as a gospel minister and pastor of two small churches, and seeing the evils of Secret Societies, I prayed to my Father to send me light and to help break the power of the Beast. I believe that it came in answer to my prayer. Now I want to become a subscriber for your magazine; also I want to co-operate with you in the work. Please send me copies of your magazine and a package of your Christian Workers' Tracts, for which find payment enclosed. Yours truly,

(Rev.) D. J. Washington.

Spring Arbor, Mich.

I am glad to get the Cynosure to read, and to learn that it is getting a good hold on the schools and some Methodist preachers. So I bid it Godspeed. Yours truly,

Jasper J. Tucker.

Laurel, Neb.

We are trying to do what we can in this vicinity. God bless you in your work, is my prayer. Wife and I like the Cynosure very much. Yours truly,

E. E. Lundquist.

Rossmoyne, Hamilton Co., Ohio.

I am much pleased with the Cynosure and do not want to be without it.

(Rev.) James Stickel.

Sheridanville, Pa.

The Cynosure is a welcome visitor to our home, and after it is carefully read it is sent on to others, that its teachings on Secret Societies may have a wider influence. Our prayer is that God may bless your efforts in shedding forth light on the hidden things of darkness. Respectfully yours,

James Shaw.

Downieville, Sierra Co., Cal.

I like the Cynosure and only wish you might succeed; but I fear the lodge craze is too strong to be overcome. I have no use for lodges. I have seen homes broken up on account of them. The Masonic lodge has imbittered my whole married life, as it has been always first to my husband and I second, while I wanted to be first. In this town the lodges have a large membership, and they all turn out to the lodge meetings; nothing keeps them home from their lodges, while I have been to church when we have had only one man with us, and there are very seldom more than five men at church. Yet they all go to lodge meetings. They just had a big meeting which lasted two days, and one night they had a big banquet and invited their wives to the banquet. The Worthy Grand Master of the State of California was there, Edward H. Hart, of Berkeley. With him was William H. Edwards, Grand Lecturer. Lodge members came from all the towns around us, and our little town was alive with Masons. This Worthy Grand Master made a speech, and of course, praised the ladies very highly and flattered them so they seemed to think him very nice. Then he said that all the good men in every town were Masons—the judges, lawyers, doctors, teachers, all the good men, belonged to the Masonic lodge. He wanted all young men to join and be with them. He said the Masonic fraternity ranked before the churches; that there were no Christian denominations which showed such brotherly love as the Masons, and did so many noble things; everything they taught in their lodge was ennobling.

Mrs. ————.

A tear has floated many a wayward soul into the haven of eternal peace.

SNAKES HOLD REVELRY.

The following report contained in the Daily Crescent-News, published in Defiance, O., August 7, 1907, needs no comment, it speaks for itself. If any reader of the Cynosure knows of a secret order whose ceremonies come nearer to *Satan worship* than the ceremonies of the "Military Order of the Serpent," we would like to hear from him. Compare with the report the following passages from the Bible:

Gen. 3:1: "Now the *serpent* was more subtle than any beast of the field which the Lord God had made."

II. Cor. 11:3: "But I fear, lest by any means, as the *serpent* beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him."

Revel. 20:2, 3: "And he laid hold on the dragon, that *old serpent, which is the devil, and Satan,* and bound him a thousand years and cast him into the bottomless pit." K.

Office of the Gospel Messenger, Williamston, Martin Co., N. C., Aug. 15, 1907.

Dear Sir: Your favor of Aug. 13th, with the two sets of tracts, is just at hand. Accept my thanks. It is a great pleasure to me to advertise and circulate your valuable literature against the works of darkness. Yours very truly,

Sylvester Hassell, Editor.

Little Rock, Ark., August 15, 1907.

Editor Cynosure, Chicago:

In looking over a back volume of the Cynosure I found an article about "Taking Up the Collection," which took my thoughts back to two months ago, at the time of the last session of the Annual Meeting.

Dr. Blanchard says that we pray less and pay less than we ought, and I am quite sure he is right. I believe that this subject rests upon the amount of *faith* that we have on hand. Let all take an inventory of our faith—of what we believe we can accomplish and that will enable us to give, or rather pay, accordingly.

I suppose that some of the delegates and visitors at this annual meeting were agreeably surprised at the way that the General Secretary and President took up that collection at the Annual Meeting. Should we not call it our annual offering? It certainly is the Lord's work and if it is he will tell us how much we owe him. A. J. Millard.

Oakwood, Wis.

Enclosed find one dollar for renewal of my subscription for the Christian Cynosure for one year more. I am certain that this dollar is well spent. My only wish is that every person would read the Cynosure; it would be a blessing to every one of them. Yours truly,

Rev. Dr. J. B. Bernthal.

Boone, Iowa.

Enclosed find renewal of my subscription for your valued publication. I feel it to be my duty to support the noble work you are carrying on. Respectfully yours,

Rev. Otto Erbe.

"The Booze Route"

A NEW, RADICAL 200-PAGE BOOK

Takes up many evils of the present age. Tells the author's experience, who went the route. The first forty-two pages are on lodges and "mixing with the wise guys." This book treats of lodges, saloons, cigarettes, churches, crime, Midway races, fly cops, prisons, asylums, politicians, infidelity, gambling, hoboes, disappointment in love, traffic in girls, the dance, the skating rink, libertines and seducers, capital and labor, isms and schisms, and sports, all in one volume. It stands for the Bible truth on holiness.

The Booze Route Publishing Company's leaders are:

"The Booze Route," "Life of Carrie A. Nation," "Queen of the Red Lights," "The Devil's Church" (Expose on Secret Orders), "Hot Shot on Holiness," "Traffic in Girls," "Soundings of Hell," "Ball-Room to Hell." Any one of these books mailed postpaid for 30 cents.

Stock in this company, $1.00 per share.

ADDRESS:

JOHN E. MAIN,
Alhambra,
Los Angeles Co., California.

"Ye Are My Witnesses"

I Thes. 2: 10.

WE BELIEVE THAT

Christians ought never to join Secret Societies:

NAME	POST OFFICE	STATE

SOME REASONS:

BECAUSE Christians are commanded not to have fellowship with works of darkness but to reprove them. Eph. 5: 11.

BECAUSE Jesus said: Every one that doeth evil hateth the light. Jno. 13: 20.

BECAUSE Jesus said: Ye are the light of the world. Matt. 5: 14. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. 3: 21.

BECAUSE Jesus said: "I spake openly to the world * * * and in secret have I said nothing," and "if any man serve me let him follow me."

BECAUSE those who know and love the truth could, by signing the above testify for the right and against evil, and we ought to be witnesses in the world.

Ask others to join with you and a great many who never thought about it before, if asked to sign would begin to think what Jesus would do about these lodges if he were here.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA
CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree: with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid. 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, OCTOBER, 1907.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HON. JOSEPH RITNER,

Elected Governor of Pennsylvania by the Antimasonic Party.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Hon. Joseph Ritner—Portrait and Sketch.162
Night or Morning. By Rev. A. Thomson.162
Christian Science. By Rev. A. C. Dixon, D. D. 163
Sues Black Hand 170
Some Typical Highbinders—Portraits....171
Hep Sing Tong and Freemasons.....171
The Heathen Chinee 172
Chinese Triads 172
How the Lodge Dominates the Local Church. By Rev. G. A. Pegram.....173
A Valuable Gift—Masonic History—Action Associate Synod of Scotland, 1745-1757 177
Masonic Cornerstone Laying—Pilgrims' Monument 178
Trade Union Against Civic Union.....178
Ministers' Union Cast Out by Unionists..179
American Society of Equity.....179
Dynamite in His Wheat.....180
"Reformed Hunchakist Society" 180
News of Our Work.....181
Elder, Git Off'r Dat Goat. By S. S. Buttler 185
From Our Exchanges 187
Oddfellows Not to Exclude Liquor Men..187
Drinking in Lodge 187
A Personal Experience with Saloon and Lodge. By Rev. H. P. Gray.....188
Jesuits Regaining Power in Italy.....189
Mrs. Carry Nation to Masons.....189
How Can Two Walk Together?—Ministers' and Brewers' Unions.....189
High School Fraternities. (From *Review of Reviews*) 190
From Our Mail 191

The HERALD OF THE KING

AND MISSIONARY ADVOCATE

Monthly, $1.00 Per Year. Sample Copies Free

REV. JOHN W. WAIT, A. B., EDITOR.

REV. W. A. McELPHATRICK, B. D., Associate Editor.

(With corps of able contributors.)

DETROIT, MICHIGAN

SPECIAL FEATURES.

"The Herald" is devoted to the subjects of Holiness, the Life of Faith, Study of Prophetic Truth, Brief Notice of World-Problems, the S. S. Lessons, and Missionary Information.

Each issue contains a sermon on some phase of Experimental or Expositional Truth.

A series of articles now being published on "The Book of Revelation."

A special department for Ministers on "Ministerial and Homiletical Notes."

TRIAL SUBSCRIPTIONS

3 Months 10c; 6 Months 25c; 1 Year 50c

Send us list of names for sample copies.

Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE

NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago

Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, OCTOBER, 1907. NUMBER 6.

HON. JOSEPH RITNER, OF PENNSYLVANIA.

The sixteenth day of October is the anniversary of the death of Hon. Joseph Ritner; who, after serving twice as speaker of the Pennsylvania house of representatives, became governor in 1835, and held the chair until 1839. He was also director of the Mint in Philadelphia during part of the year 1849.

He was born in Pennsylvania March 25, 1789, of German parents; and owed much of his culture to a good library of German books, to which he had access while yet a young man working on a farm. This library largely supplied the place of school, which he attended in youth only six months. He, however, became one of the fathers of the Pennsylvania school system, which had been established so recently as 1834, during the administration of his predecessor, Gov. Wolf. Continuing the noble and wise policy of his predecessor, Gov. Ritner spared no effort to diffuse through the entire commonwealth the benefit of the school system. It was thus brought into wide operation; before his administration ended the number of public schools in Pennsylvania increased from 762 to 5,200, the appropriation, also, rising from 75,000 to 400,000 dollars.

During his administration, the Constitution of Pennsylvania was amended: all life offices were abolished; the gubernatorial office was almost wholly separated from patronage; the right of suffrage was extended, and State and county offices became elective.

In 1838 a legislature was chosen, with the duty devolving upon it of electing a United States Senator. Both the Whigs and the Democrats claimed control of the House, carrying matters so far as to elect two speakers, each representing one of the contending factions. Violent partisans of both collected in the lobby, and when the legislature adjourned, took possession of the legislative chambers. The State militia was then called out by Gov. Ritner, who also asked for Federal troops, which were refused by President Van Buren, who objected that the disturbance was due to local politics.

The State militia met at Harrisburg, the State capital; and, without authority, the keeper of federal supplies turned over to the State a large quantity of balls and buckshot cartridges. This led to the remark that the mob would soon feel the effect of "powder and buckshot;" and gave the bloodless affair the title, "Buckshot War." After several days of fierce excitement, the Senate, which had an anti-Masonic majority, recognized the Democratic speaker of the House, William Hopkins.

Governor Ritner himself was elected as the candidate of the anti-Masonic party, which had lately come into political prominence, on the murder of William Morgan, and the open exposure and abandonment of Freemasonry. January 24, 1837, the speaker of the house presented a memorial from three citizens of Union County, complaining that Governor Ritner had made unwarrantable use of President Washington's words, when sending his own annual address to the legislature; and requesting the appointment of a committee to wait on the governor, 'and solicit from him the source of information, from which he derived his authority" for his representation con-

cerning Washington as an opponent of Freemasonry.

The response, made by Governor Ritner to this committee, was dated at the "Executive Chamber, Harrisburg, March 8th, 1837." While it may be open to revision, in some particulars, it still remains a valuable reference document, full of important information.

Make to-day your best day and to-morrow will be better.

NIGHT OR MORNING.

BY REV. A. THOMSON.

Martha—

Good evening, Brother Mann. Look where the West
Is like the sea of the Apocalypse.
And fleecy cloudlets floating on its tide
Are like the islands of the Mirza Dream.

Mr. Mann.

Oh, Sister Martha, I am glad to know
You see the glory of the coming time.
A glory that defies the poet's dreams.
I only wish that you had power to see
The glory of the morning breaking now
In radiant splendor o'er a waking world.
The glorious, cloudless morning that was seen
By David in his vision. All the isles
Are lightened with its splendor, and the night,
The long, dark night, has passed away forever.

Martha—

Amen, my brother, if the thing be true.
Said not King Saul, "I have obeyed His voice,
Have gone His way, and Amalek is no more"?
What was the answer of the prophet then?
"What mean the lowing herds and bleating flocks?
Why then preserved?" The Lord had said destroy.
Is this the cloudless morning of a day
To be all cloudless? Then what means the roar
Of hungry Mammon and the bitter cry
Of those who are his victims? Hear you not
The hiss of that great serpent of the still,
And the cry of those who march, with angry hearts,
Beneath the fiery banner that proclaims
Their hot impatience and their stern resolve
To charge your cloudless morning with the chill
Of desolation?
Why, when some God-sent messenger appears,
And moves a church or city with the power
Of our old gospel, till like fluttering doves
The souls fly to our Zion, and we say,
"Great is the gracious harvest of the Lord"—
Why six months hence, when we look for the fruit,
Find we but here and there a golden sheaf?

Why is the ball-room dearer than the church?
The card-club better than the home of prayer?
Why the great body of our men content
With but a deist's more than doubtful faith—
The fatherhood of God and man his brother?
Do men believe in God? Aye. That is well;
So do the demons. But is that our faith?

Mr. Mann.

Well, sister, you're a pessimist indeed;
And where the fire burns brightly, there you stand
With your wet blanket to extinguish it.

Martha—

No, brother, I am not. The soul cannot be
Whose faith is fixed in the Almighty God:
His way must prosper, and His throne shall stand.
Small is my devil, but my God is great:
And every knee before Him yet shall bow,
And every tongue acknowledge Him as King:
But this is not the day. I'm sure there is
A subtle poison in our social life.
An unseen power reaches from the dark
A big "Black Hand," that strangles in its grip
The hopes of thousands: in our fields of wheat
Sows the rank tares: and at our altars stands
And offers his strange fire before the Lord.
This palsies our best efforts and makes bare
Of all but leaves the fig-tree of our God
In many places. This the chilling frost
That nips the tender shoots and spreads its blight
Upon what else would be a smiling world.
Until this deadly power is found and broken,
I see no cloudless morning's happy token.

Two Rivers, Wis.

A blank cartridge may make as much noise as a loaded one; but it brings no game to the marksman.

Riotous prodigality has but one terminal.

A. C. DIXON.

CHRISTIAN SCIENCE.

BY REV. A. C. DIXON, D. D.

(Concluded from September Number.)

The Religion of Christian Science.

Christian Science is a prayerless religion. It uses the word prayer, but the fact of prayer, in the Christian sense of asking the living God for something, is absent. This text-book calls prayer only "divine meditation and right living"; and it says the Lord's prayer with a mental reservation. Do you know how it begins? "Our Father who art in heaven and mother all harmonious." That is the way the Lord's prayer begins in the Christian Science text-book. Mrs. Eddy defines God as femininity; she says that femininity is superior to masculinity, therefore the divine must be feminine. I heard an intelligent young woman say—I could hardly believe the statement if it had not come from real intelligence—that she was present at a small meeting of Christian Scientists, in the city of Boston, when they used the Lord's prayer, beginning, "Our Father in heaven and mother, Mrs. Eddy."

I am glad to believe that there are Christian Scientists who still pray; but if they do, it is because of religious teaching of former years which they have not yet unlearned; for the fact of praying, in the sense of asking God for something, is utterly denied by the Christian Science cult.

Christian Science is a religion without a personal God; it asserts that Love is God; Truth is God; everything is God, because God is said to be of and in all; but it denies that all things put together can make a personality.

Christian Science is a religion without confession of sin, and therefore without forgiveness. It does the very opposite of confessing sin, by contending that sin has no existence. Look at that in the light of common sense. When you have accepted the doctrine that sin has no reality, of course it has no guilt, and there can be no condemnation; and where there is no guilt there is perfect liberty. The basic principle is that everything in this world is good, and what seems to be sin is not sin; there is no element of sin in the world; no absolution, no punishment, no death, no hell. You see what a liberty it gives to sin.

But the saddest feature of all is that Christian Science is a religion without a Savior. It does not shrink from the blasphemy that Christ Himself is Christian Science (page 231). On page 242 of "Science and Health" it says: "There is but one way to heaven and harmony, and Christ, Divine Science, shows us this way."

Mrs. Eddy claims that Christian Science is the Holy Spirit, and all the Holy Spirit you have is Christian Science. On page 55 she says: "This Comforter I understand to be Divine Science"—referring to the Holy Spirit.

It also asserts that the blessed hope of our Lord's second coming is Christian Science. On page 66 of her "Autobiography" Mrs. Eddy says: "The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science."

The whole system is Unitarian in theology; it claims that Jesus was a great man; that his dust lingers in the soil of Palestine, and that what we know as the resurrection, and all we know of it, is Christian Science.

"Christian Science" in Relation to Science.

Now as to science. We have something in the Word of God about "science falsely so called, which some professing have erred concerning the faith." What is science? It is defined as "knowledge gained and verified by exact observation and correct thinking;" that is, science is the knowledge of facts and the laws which govern these facts. God has given us five senses by which we may gain this knowledge and verify it. Christian Science denies the reality of the five senses, and says (page 293, "Science and Health") that "the five physical senses are the avenues and instruments of human error." To Christian Science matter has no reality. Christian Science is thus seen to be not only unscientific, but anti-scientific, in that it denies the trustworthiness of knowledge gained and verified through the five senses. Anatomy and physiology are things which have to do with the structure and functions of the human body; the science of surgery, which has been of such blessing to the human race, is based on the science of physical being.

The development of the sciences of sanitation and hygiene has marked the growth of modern civilization. By applying the laws of sanitation, the great plagues of the cities of Europe have been prevented, and Havana has been made about as healthful as Chicago. Christian Science, if its principles were really accepted and acted out, would destroy all sanitation and bring back disease and the devouring plague. It recognizes no board of health; no system of sewerage, except as a concession to public sentiment. On page 175 of "Science and Health" are the words: "When there are fewer doctors and less thought is given to sanitary subjects there will be better constitutions and less disease." On the same page the motto is quoted with approval: "Where ignorance is bliss, it is folly to be wise." So you see that while science seeks knowledge, Christian Science seeks ignorance. While science would turn on the light, "Christian Science" (so called) would leave the world in darkness as to the laws of health.

Water is the most important element in producing cleanliness; I think you will agree to that proposition; and yet, strange to say, Mrs. Eddy is opposed to the use of water; and if Christian Scientists follow strictly her teaching, they cannot consistently take a bath in water, or wash their face and hands. "Bathing and rubbing," she says in this text-book, "to alter the secretions or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing." Again she says: "We need a clean body and a clean mind; a body rendered pure by mind, not by matter. One says, 'I take good care of my body.' No doubt he attends to it with as much care as he would the grooming of his horse * * * but the Scientist takes the best care of his body when he leaves it most out of his thought." She goes further and says: "The daily ablutions of an infant are no more natural or necessary than it would be to take a fish out of water once a day and cover it with dirt, in order to make it thrive more vigorously thereafter in its native element."

That is in the Bible of Christian Science, quoted literally. They are willing to make imagination a God; to have bathing in "mind" take the place of washing their bodies. If Christian Scientists practice daily ablutions, they do it because they reasonably reject the teaching that such things are unnecessary in Christian Science.

Dentistry is a science which Mrs. Eddy and her followers patronize, though under protest. When she has a toothache she goes to a dentist, as any sensible woman ought to; and I have the affidavit to that effect of a dentist in Concord. He says in his affidavit that she was the most sensitive patient to pain that he had ever treated, and one day as he was showing her out, after a treatment which seemed to give her great agony, he could not help saying, "Mrs. Eddy, this is a trifle inconsistent with the teaching of Christian Science." She changed her dentist, and never came back any more. He lost her trade. This of course is very inconsistent; but the pain, which they declare has no reality, compels them to sit down in a dentist's chair, which has no reality;

open their physical mouths, which have no reality; and allow the dentist, whose body has no reality, to use his tool, which has no reality, upon their teeth, which have no reality—and yet they do it!

All this goes to confirm the saying of Dr. Hudson, that our Christian Science friends are lacking in a healthy, protective sense of humor. We ought to pray God to develop in them a good, healthy sense of humor.

I attended a great Christian Science testimony-meeting in Boston, and I tried to behave; I did the best I could, I kept my face as straight as I could. One sister rose—there were eight women who spoke, and one man—she said that her boy had stuck a nail in his foot, and she said, "Now God is everything, everything is God, God has no nail in his foot, therefore there is no hole in my boy's foot; I denied the whole thing, and as a result I kept him on his bicycle." I have known a boy to have a nail in his foot, and have it taken out, and play baseball next day, without any Christian Science treatment; and yet that story was told with a solemn, serious face, and among the hearers there was a solemnity that was unbrokenly preserved. One woman said she saw a man run over by a trolley car, and carried bruised and bleeding into a drug store. She went into the drug store and found him lying senseless. She went up to him and said, "There is nothing the matter with you," whereupon he opened his eyes and they carried him off home. Then she went up to the policeman and said, "I want you to understand, sir, that man would have died if it had not been for my Christian Science treatment."

Nobody smiled—solemn as a graveyard.

They did not say anything about what I heard took place in Boston. A man, lame, very lame, limped out of his house day after day, and a Christian Science woman, not knowing him, decided to give him absent treatment; and one day she saw that he was getting better, he did not limp at all. She said, "I must let him know that I have cured him," and she went over to pay him a call, and told him she had been giving him absent treatment for so long, and she wanted him to recognize the fact that she had cured him. "Well," he said, "I changed my wooden leg for a cork leg." She did not smile—took it all in—she believed that Christian Science treatment changed the wooden leg to a cork leg and cured it; of course it could do that as well as it could do anything else!

The Ethics of "Christian Science."

Now as to the ethics of Christian Science. I hesitate to approach that. Let us look at it squarely for a few minutes. What is the Christian Science standard of ethics? It cannot be the will of God, for God has no will, according to Christian Science; only a personality can have a will. It is hardly possible for the ten commandments to be the standard of Christian Science, for it denies the existence of the very things the ten commandments forbid. It denies the very existence of any such thing as adultery, or lying, or stealing. God is everything. You can take their treatments and prove that God is evil just as easily as you can prove that God is good. God is everything, and everything is God; therefore God is evil. One conclusion is just as logical as the other; both are illogical, because based on a false premise.

As far as I can see, the only standard of ethics which Christian Science exalts is the will of Mrs. Eddy, as expressed in her book and personal orders. In March, 1897, Mrs. Eddy sent out to all the Christian Scientists of the United States and Canada an order commanding them to sell her books, and saying that if a member of the First Church in Boston failed to observe this injunction it would render him liable to lose his membership in this church; and so she turned the whole Christian Science church into a book agency, and would not let the members practice for one year—the book was to take the place of the practitioner for one year. Mrs. Eddy's will has been law, as far as I can see. She has her agents to go all over the country as lecturers; you never heard a Christian Science lecturer who did not name her and her book and her as the author; she must be praised; she retains a man to look after such things, just as you would retain a

lawyer. That is the reason you have so many judges and great lawyers who are Christian Science lecturers.

The Christian Science organization, with millions of dollars back of it, and her millions at its disposal, can employ lawyers and retain them and pay them; they retain them to stand by their cause just as they would by the cause of a client. When a preacher comes out in a paper with something against Christian Science, in a small town of from ten to fifteen thousand people, the biggest lawyer in the place is apt to come out the next day with a two or three column article with his name to it, and all his weight is thrown on the side of Christian Science. He does not care a fig for it, except that he is employed to advocate it; and when he is once committed to it, he must stand by it. The Christian Science church has its press agents all over the country, and salaried. One of them is here to-night, I will warrant you; I would like to meet him when I get through. Every town of any importance at all has a press agent, whose business it is to attend such meetings as this. It is a great thing to be near the scene of action. The trust sends out its tentacles all over the country and the world. The Scientist organization does the same. The investigation that is going on now, I think, will reveal some interesting facts.

If it be true that the will of Mrs. Eddy has been, and is, the standard of ethics of Christian Science, Mrs. Eddy should be an ideal woman. Christianity exalts the will of Jesus as its standard. If it could be shown that Jesus Christ ever told a falsehood, Christianity would lose its right to live. Do the facts warrant us in believing that Mrs. Eddy has been ideal in character? It pains me to have to say what loyalty to Christ and the truth demands; I shrink from it in every fiber of my being; and yet I am obliged now to say it, because the truth of God demands that we shall be faithful to the lessons of the Bible, and lest any should be lured into this soul-destroying error by the claim that its founder is and has been an ideal character. If you will read McClure's Magazine, beginning with January, 1907, you will find some of the facts which go to establish what I am going to say—an awful thing. I learned all these facts while I was in Boston, by personal investigation, though I did not take the sworn affidavits, as McClure's has. I spent until four o'clock Sunday morning one night in prayer to God, asking His guidance as to whether I should not dump the whole vile business out on the Boston Commons in a sermon next morning. I decided to let the lawyers fight it out along that line, and let them investigate, and that I would just hold up the Christ; but I have had to tell the truth, and everybody ought to know it, however much we may shrink from it. I say the facts prove, and they can be established in court, that Mrs. Eddy has, from her early womanhood, been degenerate in character. Now that is an awful thing to say about anybody, but the facts prove it, and you cannot deny the facts. There are two kinds of degeneracy—the degeneracy of insanity and the degeneracy of wickedness. Insane people are degenerate, but must not be held accountable; wicked people are held accountable, they are responsible for their wickedness. You may explain Mrs. Eddy's degeneracy as of either kind—that is, wickedness or insanity—but the degeneracy has been there since her very early womanhood. Only an insane or wicked woman would forsake her son at eight years of age and not see him again for twenty years; and then claim, contrary to the facts, that her relatives kept him from her. Only an insane or wicked woman would claim that she received the matter of the book that she has written as a direct revelation from God, whereas many witnesses testify under oath that she read them its contents from the manuscript of Doctor P. P. Quimby, of Portland, Maine, and told them that it was from that manuscript. Only an insane or wicked woman would be for years a spiritualistic medium, holding seances with her friends, and then deny that she was a spiritualist. Only an insane or wicked woman would go into the home of friends and strive to separate husband and wife. Only an insane or wicked woman would in an angry fit cut the matting, rip the curtains and

throw a shovel of hot coals in a closet upon papers for the purpose of burning up a sick man in the house, who had offended her. You can read in McClure's Magazine the sworn affidavits of the man who saw this; and the explanations of her being expelled from home after home will come out after a while, if the truth is told. It is painful to say this, but you have to do it if you would be a prophet of God. It is the truth in regard to the one who sets herself up above Jesus Christ, and the Holy Spirit, and the Bible, which is the anchor of our hope.

Cures by "Christian Science."

Now the practical question which remains is this: How can we explain "cures" which have been wrought by Christian Science? In three or four ways. First, many people who have been "cured" were never sick. Mrs. Eddy herself has been a hysteric all her life; everybody knows that who has come in touch with her. The fact showed itself in conversations, and it produced a temper which frightened her poor old father many a time, as I have said; which deprived her of the advantages of a good education; which has made her the bane of many a home—from which, in self-defense, the family has had to expel her sometimes. A hysteric woman of that kind can get sick and be cured three times a week without any trouble at all. You can find record after record, in medical books, of cases of that kind. And how was Mrs. Eddy cured? She says in the Bible of Christian Science that on the first day of February, 1866, she fell on the ice in the city of Lynn, and was hurt severely—incurable. Dr. A. M. Cushing was called in to attend her. The third day after her fall she was wonderfully healed, so that Doctor Cushing himself could not understand the marvel of it. Doctor Cushing is still living in the town of Springfield. He sometimes comes to Chicago. I think I will get him to come to Chicago sometime and give his experience. He makes his sworn affidavit, published in McClure's Magazine, that on the first day of February, 1866, he was called in to see Mrs. Patterson, who had fallen on the ice. He treated her thirteen days, under morphine, and carried her upstairs. She was free from pain when under the influence of morphine; she did not recognize him. On the thirteenth day she thanked him for the good treatment he had given her and the splendid cure he had made, and there was never a word about incurableness, and nothing about a miracle. You have the sworn affidavit of the man whose name she uses in her book, that the claim was absolutely false, and that he administered morphine. I do not know how you would explain it, but some people become so imaginative that the sense of reality and imagination blend, and they do not know what happens—especially hysteric creatures.

In the second place, many Christian Scientists who claim to have been healed are still sick. I think I can prove that to a demonstration. They begin the process of treatment by insisting they are well; that is the first step. No matter how sick they are, they are well. If Mrs. Eddy were dying, therefore, she would have to say she was well, or give up her cult.

A practitioner was called in to see a young woman in Massachusetts who was dying of consumption. The first thing she said to the patient was: "You are all right; there is nothing the matter with you." The patient said, "Why in the world do you think I sent for you, if there is nothing the matter with me?" and because the patient would not consent to a falsehood, the practitioner could not do her any good, so she said; but nevertheless she sent in a bill for ten dollars.

The Christian Scientist patients in the smallpox hospital in Boston steadfastly declared that there was nothing the matter with them, though they were all broken out with smallpox; every one of them said that they were well, with smallpox all over them; and for them to deny that they were well would be to give up their cult, for there is no such thing in the world as sickness—it has no reality.

I repeat it, by the ordinary standard of Christian ethics, the Christian Scientist cannot be trusted when he says he is well; for the principles of his cult re-

quire him to say while he is sick, that he is perfectly well. So I think it is established that a large number who claim to be well are still sick. Thousands of sick people are to-day declaring that they are well, hoping by such a declaration to become well. But you can see how, on the strength of this, a universal proclamation is made that there have been many cures, when there have been few or none.

In the third place, some diseases, especially nervous diseases, can be removed by mental process. The patient needs to be cheered, and the false assumption that there is nothing the matter with him causes him to be cheered. If a patient has a little imagination, the same result is often produced by bread pills. Mrs. Eddy tells us that she healed a man of typhoid fever by means of a little water with a slight solution of salt; and she healed another with unmedicated pills. If she had kept on with the salt and unmedicated pills she would have done less harm.

I could give you instances of people who were sick and were cured quickly. A young woman was engaged to a young man—a bright, beautiful woman; the young man jilted her and married another woman; that nervous girl collapsed and went to bed, and stayed there for six years. I visited her as a pastor. A footfall on the floor would throw her into convulsions; her friends would have to run and hold her down. She was sick for six years. You need not smile unless you want to—I am just giving you facts—that young man's wife died, and I saw the sick girl riding out in a buggy within a week. She has been well ever since. Now you can explain that just as you please. The young man did not marry her; he went off and married another woman. I suppose she got so angry then that she made herself sick. But I know that she was so sick for six years, and just a change of mental attitude made her well.

Sir Humphrey Davy tells us that he went to see a patient, and to test the fever he put his thermometer under his tongue. After it had stayed there a minute the patient said, "I feel better." He left the thermometer in his mouth and the sick man got well; cured by a thermometer! And there are nervous, hysterical people who can be cured in just such ways.

Everything, from a patent medicine to a religion, depends upon healing for its establishment; and it is the easiest thing in the world. There is more humbuggery about healing than everything else put together. There are mental processes that can cure diseases which have their origin in mental worries.

You will find among Christian Scientists a great many wealthy, intelligent society people, who have not much to do except to think of their aches and pains, and all these little things. They think they are very sick; somebody comes and tells them there is nothing the matter with them, and they believe it and get well, and give a hundred thousand dollars. It is just that way in numerous cases. There are many Christian Scientists who think they are well when they are still sick, and you can explain the healing of a great many; but, friends, will you join with me in calling a mass-meeting of all whose friends have been killed, in good faith, by Christian Science? The biggest auditorium in Chicago would not suffice to hold the families and friends whose loved ones have been killed by Christian Science, killed for lack of sensible treatment—little children, some of them, who could not protect themselves. I could stand here until midnight, I believe, and give you instances of men, women and children, who have been killed by the so-called Christian Science treatment.

An explanation of the healing can be found in Mark 13:22: "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." If anybody is healed by the Christian Science process, it is a healing produced by false statements. You have to begin with a lie, by saying there is nothing the matter with you; and have to accept the biggest falsehood in this universe, that there is no evil, or sickness, or death; and if the healing is done, it is done by a process of falsehood. So the process is a

process of falsehood from beginning to end.

A Christian Scientist said to a friend of mine: "A man came to me the other day with a bad case of inflammation of the eyes, saying that the doctor thought he might lose his sight. I told him never again to admit that he had inflammation of the eyes, for there is really no such thing. I advised him to keep on denying it, and he would get well." My friend replied, "You evidently advised that man to tell a lie, for you have just admitted to me that he had a bad case of inflammation of the eyes; and if he is helped by your process, it will be by a process of lies, according to your admission, and according to the admission of the doctor that you say he went to."

Now this certainly leads us to II. Thessalonians 2:9: "Whose coming is after the working of Satan with all power and signs and lying wonders."

It is certain that Satan can impose evil, for the woman in the gospel was bound of Satan many years (Luke 13:16). If he can cause a disease, he certainly can remove it; and if a person will yield himself to Satan, Satan will do all he can for him in the way of removing diseases that he can impose. When I say that, I am not saying that all people who profess Christian Science are wicked people, for Satan himself is transformed as a messenger of light. I do not agree with Sir Robert Anderson that he never attempts the baser kind of wickedness any more; I do agree that the devil of the Christian Science church is not the real devil. What he wants is ministers transformed as ministers of righteousness. He makes great claims, and his great mission is to lead men to accept a sort of light, scientific light—just a little ray of light—provided they will be satisfied with the light; and if he can satisfy you with scientific history, with its tributes to the man, Jesus, he is perfectly satisfied. And when you yield to any sort of substitute for the atonement of Jesus, you have yielded yourself to Satan. He wants to give light that will displace the light that saves a soul from death.

"Christian Science" Healing Vs. Divine Healing.

The God of the Bible has promised to heal in answer to prayer. I believe it. I know it. I have seen Him do it. He can heal with instrumentalities or without them, just as He sees fit; and when you get sick, you consult God first, send for Christ first and ask Him what he wants you to do. If it will be for His glory for you to be healed without remedies, He can do it; if he wants you to use an instrumentality, use it. If He makes it clear that you should go to a hospital and receive the benefit of surgical aid, go, and He will bless the surgical aid; He is the author of it; the author of everything that heals is God. You can also depend upon Him to heal in answer to prayer. Sometimes the instrumentality is better than the miracle, immensely better. I know God heals without remedies; there is often healing in answer to prayer; but that is not Christian Science. Never confuse Christian Science with divine healing, with the God who answers the cry of His children. That is Christianity. Asking God for something and getting it is the teaching of Jesus Christ; the God of Christianity loves His people, and helps them because He is willing and powerful; but He will do it in the way that He pleases. When I get into a malarial district, where people are afflicted with chills, I usually take quinine, because I believe that quinine is God's remedy for chills, and I thank God for it. When I get sick I ask God what He wants me to do; does He intend to heal me without medicine? If He makes it plain He does not. I send for the best physician I can find, and I trust God to do the healing through the medical skill and the medicine, and I give God all the glory; it is His right.

One of the dearest friends I have on earth was afflicted year after year with an incurable disease. She prayed for healing, and I joined with her. The family physician said one day, "It is the hospital and the operating table, or death." Well, she shrunk from that; she still cried to God to heal her. She had a notion it was a terrible experience to go there, but by and by her heart became quiet and restful, and she was certain that Christ would have her go and suffer the surgical operation. After six

weeks' of suffering and darkness she came out of the hospital, weaker than when she went in and feeling that perhaps the operation was a failure, but still crying to God. Within twelve months she was well, and has been well ever since. She would be dead but for that operation. I asked her, "Which would you prefer—that God should have helped you miraculously, or that you should have gone into the hospital and suffered in the way you did?" She replied, "If God had helped me miraculously, I would have missed the best blessing of my life. I learned Jesus in that hospital the best I ever knew Him. I was so filled with glory I felt I would like to go through the pains again just to catch the gleams of glory and to feel the touch of His sympathetic hand." In healing her through means of the surgical operation God had blessed her soul more than if He had done it by a miracle.

Jesus Christ answers prayer, but let me say this—it is prayer to a real God, to be healed from a real disease; to be forgiven and saved from real sin, through Jesus Christ our Lord; to be saved from real guilt and real pollution, and a real hell. Men are saved by the sufferings of a real Savior, and the resurrection of a real Christ, and the regeneration of a real Holy Spirit; our real Father is always within speaking distance of every one of His children, and if I speak to one who has been swept away by this black current of error, Christian Science, I beg of you to come back to the God that lives, and loves and helps in answer to prayer. Come back under the blood that cleanses and justifies, and walk in the light of the glory from that empty sepulchre whence the Lord has risen—in the light of the living Christ in your heart and your life.

MR. BLANCHARD: It is the work of the National Christian Association to seek to turn the minds of men to Jesus Christ as the remedy for all human ills, and especially for this great and crowning one—sin. We believe that all systems of error are a unit in this one thing, that they reject Jesus Christ as a real remedy for sin; and it is the work of this Association to seek to influence those who are drifting away from the fold of Jesus Christ.

I have been very glad myself to hear Dr. Dixon; I am sure you all have. There are two opinions, very likely, in this room just now; but there is only one truth as regards this matter; and if we be true Christians, if we are to believe the Word of God, if we are to accept the testimony of the best witnesses, then it will appear that the truth has been told here to-night. God has not made us the victims of our sins; He has made us to profit by them. We are in a real world, we are real people, we have real bodies, we have real spirits, we really suffer; we admit we sometimes really sin, we need a real Savior and we have one, and anyone may avail himself of this remedy which God has provided, has offered, for the time present and for the time to come.

I trust that you will remember to pray for the great work which our Association is engaged in.

Benediction by Dr. Evans.

SUES BLACK HAND.

First Suit of the Kind in the United States.

(Special Dispatch to the Boston Herald.)

Pittsburg, Pa., Aug. 18, 1907.—A remarkable suit has just been commenced at Newcastle by Dominick Tuteno, an Italian, by his attorney, William J. Moffatt, against Fred Searce, in which Tuteno seeks to recover $1,600 which he declares was extorted from him by Searce, who is declared to be a Black Hand leader.

Some time ago Tuteno, who is a wealthy business man of Newcastle, received a letter from Searce in which he declared that unless he gave $1,600 he would forfeit his life to the Black Hand. Tuteno paid no attention at first, but when he received other letters, more threatening than the first, he finally sent Searce the money.

A demand was then made for more, which he refused to give and finally placed the matter in the hands of his attorney, who brought the suit. It is believed to be the first suit of the kind ever brought in this country.

SOME TYPICAL HIGHBINDERS.

It may be interesting to glance at some typical Highbinders and leaders in the various Chinese societies. The faces present an interesting physiological study. Their histories may be briefly told in the following, taken, by the courtesy of Chief Crowley, of San Francisco, from the records of his department:

No. 1. Leong Yuen Gun, blackmailer and fighter, belonged to the Wah Ting Shan Fung Society. He is serving a ten years' service in the State prison, for shooting Jare Hoy, on Dupont street.

No. 2. Wong Fun Kim, member of the Che Kung Tong, a murderer and kidnaper. He was sent to the State prison from Humboldt County for manslaughter, and from this city for stealing a Chinese woman.

No. 3. Lee Sam, was arrested and charged with throwing vitrol into the eyes of Fong Lin, an inmate of a house on Sulivan Alley. He is a prominent member of the Che Kung Tong Society, and is known to the police as a very desperate character.

—*Californian Illustrated Magazine.*

HEP SING TONG AND FREE MASONS.

In the course of its report of the shooting of Chinamen in Boston, by a secret society, The Globe gave this interesting interview with a Chinese Freemason:

"Lon Sang at 8 Oxford place, who managed to escape injury, although fired at several times, smoked his long pipe contentedly as he looked at the broken door, the shattered glass and a small tea kettle, which had been plugged by one of the heavy rapid-firing revolvers.

"Velly bad men in that crowd," he said. "I was sitting with two friends in street smoking and talking business. All of a sudden many men came rushing down through Oxford place firing revolvers.

"They didn't seem to care who they hit. We are all Freemasons, and they belonged to the Hep Sing Tong. My friends were hit by the bullets, and when I saw that they were hurt I jumped out of my chair and rushed into the house.

"One of the leaders with a big black gun saw me break away and came in after me. I banged the door, but he kicked it open. Into my little store I dashed quickly and closed it just as the outer door was smashed in.

"I thought I was a dead man sure, as the bolt on the door would not work at

first. Finally it slid into place and I ducked my head at the same time. I was very fortunate as a bullet came crashing through the glass door where I had been standing and it struck the tea kettle on the small stove.

"I was scared then and threw myself on the floor. I managed to crawl under the little counter, where I hid until the police came looking for me. The bullet glanced off the tea kettle and lodged in the floor, going through to the cellar."

THE HEATHEN CHINEE.

The pagan custom of belonging to secret societies gave a good manifestation of its natural character in the Chinese quarter of Boston, when bad blood brought bloodshed in the open street. There was bitter feeling between the Hep Sing Tong and the On Leong Tong, of which the police knew at the beginning of the year, but it was the evening of Aug. 2, when the murderous outbreak suddenly occurred. The gang of murderers started down a street, each armed with a 44-caliber revolver and shooting as they went. The police said they must all have been expert revolver shots.

There was also a Chinese secret society war in Boston in 1903, when the police got hold of 258 persons, 113 of whom were deported. For lodges that are dark and for societies that do not exist in vain, the heathen Chinese can hardly be called peculiar, but he is notable. Chinese secret society members are found as follows:

MASONS. Some of those murdered were buried as Free Masons. A cut of the interior of a Chinese lodge was in the Cynosure of September. In such a lodge a Joss had been said to be placed: and this may often occur, making the Masonic Temple, a pagan temple more obviously.

HEP SING TONG. Said to protect gamblers, and to use power to promote blackmail of Chinese laundrymen and merchants. Also said to employ murderers, "killers" or "hatchet men." The Chinese are said to hold the Hep Sing Tong as the off-scouring of China, unscrupulous robbers of decent Chinamen. The Hep Sing Tong is accounted most powerful of all Chinese Secret Societies, and a tyrant to the Chinese everywhere in the United States. This order of reputed blackmailers and assassins, was the one credited with causing the shooting up of Chinatown in Boston.

ON LEONG TONG. Formed to checkmate the Hep Sing Tong. The Chinese "Good Government Association," to prevent blackmail of well-to-do Chinese, and to do away with assassinations. Americanized Chinese and the better class of colonists are found in this society, which is constantly in antagonism toward the Hep Sings, who charge them with being as bad as any.

HIGHBINDERS. Reckoned professional murderers, who slay any one, without discrimination, for pay. These are the "killers" or "hatchet men" said to be employed by the Hep Sing Tong order, and the recent Boston assassins had, besides revolvers, silver-plated hatchets. Their headquarters in this country are supposed to be in San Francisco; but constituent branches are believed to be in other large cities. It is believed that they tyrannize over every Chinese colony in the United States, and that they are the actual perpetrators of murders in any city's Chinatown, though they may be hired to do what they do not originate. They are the oldest secret society of China.

CHINESE TRIADS.

BY HENRY V. NOYES, D. D., CANTON, CHINA.

The proposed purpose for which the society (Triads) was organized—viz., the regaining from the Manchus the government of the Chinese Empire by the Chinese themselves—was not an unworthy purpose. Had that been the honest purpose and steadily adhered to and sought by justifiable means, the society would have had much sympathy, and probably could long ago have effected its design. But like many things Chinese, the professed purpose is not the real purpose. The real purpose is power and plunder. The members of this society are bound by oath, under penalty of death, to help one another not only in things lawful, but in all manner of rascality. It is, wherever established, whether in China, Hong Kong, Singa-

pore, in other colonial possessions, or in the United States, an "Imperium in imperio." In China it has a central government, as Mr. Dyer Ball tells us, of five grand masters of the five Grand Lodges of Fukien, Kwangtung, Yunnan, Hunan and Chikiang.

This governing body then has some sort of control over millions of Chinese, not only in China itself, but throughout the world. One writer speaks of this organization as an irresponsible tribunal, the foulest, the bloodiest, the most oppressive of which there is record, on such a scale. Another says: "They engage to defend each other's crimes, to assist detected members in making their escape from justice." I know personally that in the United States the society answers to the above description. When I was in Sacramento in 1877, I knew where their headquarters were, and that at one time a sudden surprise by the police had been the means of obtaining the minutes of their meeting just being held, and that a part of the business was to arrange to pay, I heard it was $800, for the murder of some one whom it was thought desirable to get out of the way. I was told by those whom I believed that it was generally known by the Chinese that when any one wished to injure or kill an enemy he had only to pay a sufficient amount to this society and it would do the disgraceful business for him.

In British colonies its iniquities have been equally manifest. As long ago as 1845 the Hong Kong government found it necessary to enact that "Any Chinese living in that colony who was ascertained to belong to the Triad Society should be declared guilty of felony, be imprisoned for three years, and after branding, expelled from the colony." In 1887, by another enactment the "Triad Society" is declared "to be unlawful, and the manager and office bearers are liable to a fine of a thousand dollars and imprisonment for one year." Mr. Dyer Ball tells us that some of the prominent members have been deported by the Hong Kong government, when necessity arose for it, for unfortunately in this colony they have degenerated into nests of thieves and bands of robbers.

Drastic measures to suppress this society have also been found necessary in Singapore and Penang and other places where it has been established. There are those who think the troubles of the past two or three years in Kwangsi are traceable to this society. One thing is certain, it is quite capable of doing all that has been done there without a sigh of regret. We can hardly look to this society to overthrow the present government and set up a righteous one instead. When we consider that Triads abound in Lien-chou, and for the last year or two have had the officials so under their thumb that they could carry on their wicked work without let or hindrance, it is not very difficult to account for the Lien-chou tragedy.

—New York Observer.

HOW THE LODGE DOMINATES THE LOCAL CHURCH.

BY REV. G. A. PEGRAM.

In my last article (June, 1907, Cynosure, page 35) I endeavored to show how the Lodge manipulates the ministers' appointments so as to secure to its members all the good positions. In this I desire to show how the Lodge System manipulates the administration of the affairs of the local church.

Wherever the secret society is found it is the same old institution of political chicanery. Whatever the pretenses or professed principles of secret societies, every one of them forms a political ring in any community where it is found. The professed principles of the Lodge merely constitutes a good cloak for its cardinal practices. For every observing man knows that the practices of most lodges are utterly at variance with the principles so pompously and persistently paraded in public. Most members, in apologizing for the Lodge, usually say: "The rules of the lodge are all right, if the members would only live up to them." This plainly implies that it is a fact, recognized even by lodge men, that most lodge members do not practice what the lodge teaches. But pretenses amount to nothing when facts are present and plenty. I do not appeal to isolated cases, but common practices.

How Pastors Use Their Lodge "Pull."

In the first place I desire to speak of how pastors who are lodge men make use of the lodge in church affairs.

People carry their temper and training, whatever they are, into their work. This is very true of lodge training. Men and women trained in lodges are continually manifesting the training of the lodge, as well as the self-seeking disposition which carried them into the lodge.

Both ministers and church members are constantly urged to join the lodge because it will help them in their work, business or profession. If they join for the help or "pull" it offers, they will surely avail themselves of the help or "pull" it gives. Observation shows that ministers use their lodge ties to further their own interests, as well as those of their churches.

On several charges which I served as pastor, I succeeded ministers who were lodgemen. The church records showed that most of the members which my predecessors had taken in the church were members of the same lodge as the pastor. Do lodgemen deny this? More than once I have been told that if I would join lodges I could get into closer touch with lodgemen, and could get them to the church, and into the church. Of course, if ministers are persuaded by this plea to join a lodge, they will make use of the lodge to gain their object. And if lodgemen advocate this plea in order to secure members, of course they will work to make good their claims. If both lodge ministers and lay members work for the same end, their success, if they have any, will be along the line of their endeavors.

Then, again, a preacher's "converts" usually come from the crowds or kind of people he associates with. If he associates with the lodge people, his particular friends, and converts, too, will be lodge people.

Sometimes we see the lodge folks trying to "boost" their lodge preacher by boosting his church, or his work. Some one says, "Is this not a good thing?" I answer emphatically, "No," for several reasons:

First—The same spirit which will boost one minister because he is a lodge man will try to hinder and injure a minister who is not a lodgeman. Nearly all the trouble I have had as a minister has been with lodgemen.

Second—People who are won to a church by a minister simply because he is a lodgeman, will usually need a lodge minister to hold them in the church. Such people can scarcely tolerate any man as pastor, no matter how good or able, unless he belongs to the lodge. They are the very kind of people who "raise the devil" against the minister who is not a lodgeman.

Third—Using worldly means to build up a church makes a worldly church, and makes a minister who employs such means worldly, if he is not so already. It only brings the world into the church, and does not convert the world to the church or to God either. Christ is the attractive power of the Christian religion. Lodges eliminate Christ from the churches which they control, as well as from their own rituals. No church absolutely forbidding secret societies ever objects to the preaching of the cross or the blood of Christ.

Fourth—A woe is pronounced upon those who "go down to Egypt for help" (Isaiah 31:1). For they are those who daub with untempered mortar. Both the wall and those who build it shall fall (Ezek. 13:10-16). *Christian* work abides.

Lodge Sentiment in the Local Church.

On my last charge there were in the neighborhood quite a number of persons who professed Holiness. As is always the case with true Holiness people, they were opposed to all forms of intemperance, secret societies, and all mere worldy amusements. I was anxious to get them into the church. Several had already promised to join. I spoke about the matter to one of the officers of the church. He was bitterly opposed to Holiness, and belonged to several secret societies. He immediately declared he did not want them in the church, and said it would be better to get those like them out.

If they had been opposed to Holiness and in favor of secret societies, they would have met with hearty welcome.

On the same charge, I asked a lady who was an official member for the names

of a number of people for whose salvation and union with the church I might work. She very promptly gave me the names of several persons who were members of her lodge.

This sentiment is also very evident in another way. I have been acquainted with quite a number of both ministers and laymen who have been persecuted out of the Methodist church; and every one of them which I now recall was opposed to secret societies.

I have noticed further that the most persecuted people *in* the church are those who were opposed to the Lodge System. This persecution has become so frequent that I could no longer invite an anti-lodge man or woman to join the Methodist church, because it means either compromise or persecution for them, sure. Even while a pastor, and people were speaking of joining my own church, I have had to advise them not to join for the sake of their peace of mind.

Furthermore, I want to advise every earnest Christian who is opposed to secret societies, for the sake of his peace of mind and spiritual prosperity, never to join any church of any denomination which is controlled by secret societies. For I have never yet seen one church of that kind which would do the fair thing by an anti-lodge man, no matter how good, fair, kind or reasonable he might be.

Church Offices Filled by Lodge Members.

Another way in which lodges control churches is by getting all its offices filled by lodge members.

In the days of Captain Wm. Morgan, the Freemasons boasted that all the prominent offices of the country were held by men of the fraternity. In churches which tolerate secret societies, lodge men might boast that most of the offices of such churches are in their hands.

In looking over my old pastor's diary, I find that approximately three-fourths of all the church offices of the charges which I served were filled by lodge members. One of the best old men I had on one charge told me that when my predecessor learned that he was opposed to secret societies, he removed him from office. Another man, a seceder from three lodges, told me that when he was converted his pastor rushed him into the church, and as soon as his probation was ended took him into full membership. Then he immediately nominated him as steward. As soon as he was elected, the pastor said to him, "Brother Blank, we Oddfellows are pledged to help one another. Now you rush my salary."

This gives an insight into the way pastors rush fellow lodgemen into church offices until nearly all are held by lodge men. I have heard of pastors who packed their Quarterly Conferences in that way. Then they could practically run the church to suit themselves, and woe be unto any man, either in the church or out, who dared to raise his voice against such high-handed tyranny.

On my last charge I found that the families of Odd Fellows held twenty-one out of thirty-five offices of one class. At a Sunday school election they voted out four of the best members of the church, and put in two members of those families and two other persons who were under lodge influence. In another class, one Mason held three offices, and his brother-in-law, an Oddfellow, held two. Another Mason held three offices and his son-in-law two. The latter was not a lodgeman, but he was led by his father-in-law, and probably would not have had an office had he not been related to a lodgeman. Not another one of the thirty-five members held a church office, though a few held offices in the Sunday-school.

At one place I was told that the pastor, who was an Oddfellow, when he left town would always seek a fellow lodgeman to look after the affairs of the church till he returned. *That man was neither a church-member nor a professing Christian.* That church had over fifty members, and some of them were excellent Christians and intelligent. But a lodge minister preferred an ungodly fellow lodgeman to any of them.

The Spirit of Organized Secrecy.

One is not so much astonished, after all, to see lodge ministers pack their Quarterly Conferences with lodgemen, when he knows the spirit of organized secrecy. The people on the outside do not always see what the matter is, and

some presiding elders do not, or dare not mention it. Still everybody realizes that something is wrong.

Where lodgeism is strong, both ministers and members will try to make the church subservient to the lodge. I have known ministers to refuse to let their churches be used for a Temperance sermon, or a W. C. T. U. convention, yet would preach sermons for the Lodge, and would let the Lodge use their churches for any of its services.

Lodge Ministers' Procedure and the Results.

Lodge ministers usually try to win over the lodge element the first thing.

At the close of conference the appointments were read. One minister, a twenty-second degree Mason, was told that he would have to be careful on his new charge, as the people there were divided on the subject of secret societies. He told his informant, "One of the first things I will do will be to give a lecture on Masonry." This he did. He had great apparent success the first year, and what seemed to be a great revival. The next year everything seemed to become dead, and the whole thing was seen to be a colossal failure. He built on the sand, and the building fell.

I have heard of evangelists using their lodge connections for a "pull." I once employed an evangelist, who was a thirty-second degree Mason. I noticed that he attracted the attention of but few outside the regular congregation except some lodge men. There were but three seekers after salvation, and they were all lodge members. I wondered at first. Then I noticed him holding people by the hand, giving them the Masonic grip. One *lady* told me he gave her the Masonic grip. When he learned that I was opposed to secret societies he gave me a tirade of abuse in private, and abused me in public, too. He declared that the Masonic ritual was just as good as the Methodist Discipline, and that if I had the love of God in my heart I would not oppose lodges. I gave him a tract by Col. George R. Clarke. He declared that Clarke was turned out of the lodge for not paying his debts. This contradicts Clarke's own statements. He said he was present at the time.

I told him he would have to loosen his hold on Masonry or lose his hold on God. This conversation was after the revival meeting at a camp meeting. He preached the following afternoon. It was the deadest sermon during the meeting. He told the people it was because they were not praying. I thought it was because he had been lying. He had been very successful before. I never heard of him having another successful meeting. A minister cannot lie, or defend a system or an institution of lies, and receive the blessing of God. In about a year and a half he had backslidden, became a drunkard, and left his wife. Another Mason told me he had some years before posed as a reformed drunkard and an evangelist here in Michigan, under another name.

I heard of another evangelist who took for his text: "For I determined to know nothing among you save Jesus Christ, and Him crucified." Another man was pleading with a young man to come to Christ, and quoted from the evangelist's sermon. The young man, who was a Mason, said the evangelist was a hypocrite. The other rebuked him. But the young man said the evangelist took that text, and then stepped from behind the pulpit and gave the Masonic sign before he began his sermon, and that was acting a hypocrite.

How many others do the same thing, but are not recognized, or are not given away.

Another evangelist saw he was not carrying the people with him. He opened his coat, pointed to the square and compass, and said: "Brethren, that is what I work on."

No wonder conversions are spurious under such work and preaching.

Under date of September 16th Brother A. J. Millard, of Little Rock, Ark., writes of preaching at a colored Baptist church, in September, on the Lodge Question, and that one of the direct results of his service was that the following Monday night the church had a meeting at which five of the seven deacons publicly renounced their lodge membership.

Editorial.

The crusade against high school fraternities marches right along. The superintendent of the Chicago schools announces the determination of the Board of Education to enforce strictly its regulation against the high school "frat." Every member of a secret society is to be barred from all public recognition. The Chicago *Tribune* of August 30th says editorially: "It is intolerable that a few boys and girls should set at defiance the authority which ought to control."

We wish to call attention in this number to the second article by Rev. G. A. Pegram, Michigan State Agent, "How the Lodge Dominates the Local Church." There was a demand for his former article to be printed in tract form. Doubtless this one will be of equal interest to our readers.

Our Michigan friends are not fully awake to the opportunity that is before them of engaging a man of the versatility and ability of their present State Agent. We hear that his Bible Readings, as well as his addresses on Secretism, are not only very much appreciated but very helpful. His August report is before us, which shows that during the month he gave eight sermons, three Bible Readings, and held ten meetings in the interests of the anti-secrecy work. There ought to be a more generous financial support. Will not every Cynosure reader in Michigan sit down at once, and send a contribution for your State Agent to Rev. H. A. Day, Treasurer, 35 Crosby street, Grand Rapids, Mich.

A VALUABLE GIFT.

The National Christian Association has received from Rev. R. T. Cross, a Congregational pastor at Denver, Colorado, a very old and interesting Masonic publication. We think that every reader of the Cynosure will appreciate Rev. Dr. Cross' generosity in putting into our library a Masonic history some one hundred and fifty years old, and that they will be especially interested in the account of the action of the Associate Synod of Scotland concerning the Masonic oath, which action was the result of several overtures, the first one made about twenty-eight years after the birth of Freemasonry, namely, on the 7th of March, 1745, and which action was published in the Scots Magazine for August, 1757, and answered by the Freemasons in the Edinburgh Magazine of October of the same year. In this number we quote from this Masonic history but the concluding paragraphs from the action of the Associate Synod.

"And the synod further appoint, that when persons are found to be involved in the Mason-oath, according to their confessions in giving plain and particular answers to the foregoing questions and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition—with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

"And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

"And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly."

—*Action of the Associate Synod of Scotland, August 25, 1757.*

MASONIC CORNERSTONE LAYING.

The principles of the Pilgrims required obedience to whatever is plainly taught or clearly implied in the Word of God.

It is conceded that to the Pilgrims the greatest credit is due for the exalted position to which this nation has arisen. Their coming here three hundred years ago *"shaped the destinies of this continent, and therefore profoundly affected the destiny of the whole world."*

There was a national movement in 1870 to honor their memory, at the two hundred and fiftieth anniversary of their landing at Plymouth. A thousand delegates gathered in convention at that time. And now, in 1907, by the erection of a monument, under the auspices of the Cape Cod Pilgrim Association, new honors are offered the Pilgrim fathers, who rejected ritualism, vestments and pompous titles, and were persecuted, imprisoned, and put to death for loyalty to the Word of God.

As in 1870, so now the Masonic order shamelessly intrudes itself into the ceremonies. What is their excuse? They have none. The *Most Worshipful Grand Master* of Masons, John T. Heard, declared in his address in 1870, that "It is not known that any of the passengers of the 'Mayflower' were Free Masons. Certainly no record of the fact has been discovered." Of course they were not; every principle held by them was opposed to Masonry. Ex-President John Quincy Adams, after a thorough investigation of Masonry, said: "I am prepared to complete the demonstrations before God and man, that the Masonic oath, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land." The government of Free Masonry is despotism, not democracy. Dr. Nathanial Colver, ex-president of the Chicago University, said of Free Masonry that it is "Satan's masterpiece for the destruction of the souls of men."

Dr. Edward Beecher declared that "By it Christ is dethroned and Satan exalted." These are true indictments. It is a far cry from such principles to those of the Pilgrims.

Masons are anxious to lay cornerstones, and build monuments to the Pilgrims, but wherever there are true descendants of the Pilgrims they will rise in protest against this dishonor of their principles.

TRADE UNION AGAINST CIVIC UNION.

It is said that trade unionists commonly hold that strikes are proper in government occupations as elsewhere, so that clerks of a government department, for instance, or at least laborers on government works may engage in organized striking like laborers employed by corporations. What it is to hold up the public with "Your money or your life," was shown when the strike of employes of the public in the street cleaning department of New York menaced the metropolitan population with the peril of fatal epidemic.

Any other department has the same rights as this one, and if one of these rights is a union hold up, then the police can strike in a period of threatened riot and leave the city to be looted by thugs; the fire department can be called off by a walking delegate at the moment when a fire threatens, if neglected, to spread into a conflagration; the hospital force can be forbidden to work when a life hangs in the balance, the walking delegate instead of the surgeon can decide the question of a capital operation.

It is safer to trust the population as a whole than to trust a limited self-interested clique, or else the theory of popular government is wrong. A trade union attempts to be an oligarchy, but as a nation we long ago decided against oligarchical government. The case cited shows how it actually works when a cabal can threaten the lives of the children of a city or of a great section like a tenement district.

The New York World used the strike of the drivers in the street cleaning department to show what it held to be a danger of municipal ownership in case such things were to happen, saying:

"A very pretty object lesson in municipal ownership, is it not? Suppose the city of New York, in addition to sweeping its own streets and removing its own garbage, also owned and operated

its own street cars, its own gas plants and its own telephone system. Suppose all these public employes were organized —as they would be—after the manner of the drivers, and suppose these organizations were affiliated—as they would be. What would be the situation? New York would be the abject slave of its hired servants. They could stop every car wheel as the drivers stopped every cart wheel. They could leave the city in darkness at night and in terror by day. They could make it all but impossible for one part of New York to communicate its needs and its calamities to another part. They could tie up the business, the industry, the activity of the metropolis, and hold the city government in a state of siege."

After all, there are two sides to the government ownership question as affected by strikes. A union which can tie up the cars of a street railroad corporation, might find itself running against different conditions, when it tried to stop cars owned by the public and run purely in public interest, with little or no profit to any one except the employes so far as money is concerned. It is one thing to strike for a larger share in the financial proceeds of a corporation, and another to suspend public utilities in order to compel the people to pay larger car fares or water rates, or submit to raising a tax rate. The public will endure a great deal of inconvenience while the attack is also on the private owner's pocket: but the limit of patience is closer at hand when the attack is both on public convenience and the public pocket.

A strike on a naval vessel would be mutiny. As individuals men have certain rights as to ceasing work, and those rights can be obtained in an orderly manner, but the organized hold up, applied to government service, is a bandit's attack on the whole public, and intolerable. The people are the government, and to prostrate their appointed institutions even temporarily, is revolt and rebellion.

The things we have conquered will give us no trouble. The things we run from will meet us another day.

SERVED THEM RIGHT.

Ministers' Union Cast Out of the Trades and Labor Assembly.

The trades unions, as at present organized, are contrary to the Declaration of Independence and to the Word of God (Ephesians 6: 5-9).

The ministers of La Crosse, Wis., organized as a union, and were admitted into the supreme labor body. The Brewers' Union brought charges against their brothers, the Ministers' Union, that the latter were injuring the Brewery Workers' Union by agitating against the saloons. The Labor Assembly, after hearing the complaints, decided that the ministers were injuring their fellow unionists, and officially cast them out.

AMERICAN SOCIETY OF EQUITY.

A pastor in Montana writes for information about the American Society of Equity. It was incorporated in Indiana in 1899. Its great object is said to be "to obtain profitable prices for all products of the farm, garden and orchard." Its membership fee is two dollars per year. One section of the By-Laws reads: "In case it should be considered desirable to hold an executive session, a doorkeeper may be appointed, whose duty will be to admit no one except members, without the president's permission." Members are expected to extend fraternal care to one another in sickness. Partisan and sectarian discussions in the meetings of the unions are prohibited.

AMERICAN SOCIETY OF EQUITY.

Secret Order Methods to the Surface.

The Planters Association of Kentucky is seeking to force unwilling farmers to join it under no less penalty than being forbidden to grow and harvest wheat. To enforce its despotic demands no visitation of injury seems too low. Grain stacks and bins of threshed grain are burned by night fiends. Threshing machines not owned by association men are in grave danger by the dastards. Last Thursday near Hopkinsville, Kentucky, such a machine was destroyed by dynamite that had been concealed in the wheat on the farm of a Dr. Wood. Mr. Fields, the owner of the machine, had

been warned to join the association. In Trigg County a farmer, Nathan Hester, had deserted the association, and was taken from his home in the night by twenty-five masked men and nearly killed by a merciless flogging with a rawhide. Unions of such proclivities, or orders of any sort which would force accessions or retentions by threats of similar penalties are barbarous and cowardly, and no man of honor should abet their ignoble existence.

—*Christian Conservator.*

DYNAMITE IN HIS WHEAT.

Hopkinsville, Ky., July 18.—A threshing machine owned by John Fields, who is not a member of the Farmers' Association, American Society of Equity, was destroyed this morning at Oak Grove by dynamite concealed in the wheat. Two laborers, John Garrett and James Brown, were injured. Fields had been warned to join the association before attempting to thresh his wheat.

Twenty-five masked men took Nathan Hester, a farmer, aged fifty, from his home at midnight and at the point of a shotgun flogged him with a rawhide and kicked him.

His wife, who has heart disease, fainted when she saw her husband dragged away and is in a critical condition. Hester was a former member of the Farmers' Association, but deserted.

"REFORMED HUNCHAKIST SOCIETY."

Recently a copy of the constitution of the "Reformed Hunchakist Society" was found and turned over to the authorities. This society was recently introduced into this country from Europe. This has revealed many things of a truly astonishing nature. The fundamentals of the Hunchakist laws is based upon a complete contempt for the laws of the United States. One section of the document provides for the assassination or "execution" of whoever chances to awaken the disapproval of the society. The men in power have the privilege of condemning to death anyone. They are supreme, their followers recognizing no higher authority.

There is not much choice between alien assassins and home-grown ones. It was the Masonic organization of our own land that murdered Morgan, Noah Smith, Ariel Murdock, Job Hunt, David Brounlee and others. How much better than the Reformed Hunchakist lodge is the one under Cornelius Shea, which murdered many during the late teamsters' strike here in this city? We ought to have learned by this time that Dr. James McCosh, late president of Princeton, told the simple truth when he said: "Those who have been trained in secret societies have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes."

POLICE NOW HAVE FULL DETAILS.

New York, Aug. 7, 1907.—Arthur Woods, fourth deputy police commissioner, has been in communication with Chief Watts of the Boston police, and has received considerable information regarding Shahinian, the reputed head of the Boston branch of the Hunchakists.

According to the advices he received from Boston, the man's real name is not M. Shahinian, but Vagharsh Keoleyian He was a teacher in Varne, Bulgaria, prior to coming to this country six months ago as the representative of the Hunchakist party.

It appears that his authority was questioned, and even that of the central committee which sent him here. There was a split in the Boston party, and the developments culminated in a fight for the possession of the Tzain Haireniatz, the semi-official Hunchakist organ.

Shahinian reorganized affairs in Boston. His system was termed a military one. The members were formed into companies of ten men each, the leader being called a "dasnabed." The latter for an assistant had a lieutenant, who transmitted the dasnabed's orders.

A list of dasnabeds and their lieutenants was sent to Deputy Woods by Chief Watts of Boston.

Boston seems likely to get its fill of the benefits of secret orders.

To play all the time is infinitely worse than to work all the time.

News of Our Work.

IMPORTANT.

Grand Rapids, Mich., Sept. 24, 1907.

Please let me, through the Cynosure, request all who will to write a short letter expressing their views on Lodgery, as to its effect on church-life, home-life, business-life, or personal experience, and send it to me to be read at our next State Convention to be held in Flint some time in October. Send the letters as soon as possible to H. A. Day, 35 Crosby street, Grand Rapids, Mich.

We received notice on the 11th of September that it was thought best for various reasons to postpone the Michigan State Convention to "the middle of October or later." No definite information had been received, up to the time of going to press, as to the date decided upon.

Preparations for conventions are under way in Illinois, Indiana, Michigan and Iowa. There are "good hopes for a big convention at Des Moines, Iowa," writes President J. S. McGaw. The plans and programs are not far enough advanced to enable us to give more than the above general notice.

The Board of Directors of the National Christian Association had an important meeting on the 18th of September. It is interesting to look round the table and note the strong men who represent the Association in the interim between the Annual Meetings. The denominations represented on the Board are the Lutheran, Methodist Episcopal, United Presbyterian, Congregational, Reformed Presbyterian, Evangelical, Free Methodist and Christian Reformed. Secretary J. M. Hitchcock also represents the Chicago Avenue (Moody) church (Independent). Plans for widening the work as well as continuing it were wisely undertaken.

To sell one's birthright for a mess of pottage is bad; to sell one's soul for a glass of beer is worse.

REV. G. A. PEGRAM'S REPORT.

Grand Ledge, Mich., Sept. 19, 1907.

Dear Cynosure: August 20th found me at Lake Odessa, Mich., assisting in a tent meeting held by Rev. W. S. Dean. Here I gave three Bible readings on the Difficulties of the Christian Life, which quite a number testified to be very helpful to them in their Christian experience. Brother Dean and his co-workers are loyal to principles of righteousness, and have no sympathy or fellowship with the Secret Empire. Brother G. G. Johnson assisted me in scattering tracts all over the town. He is a brother who is faithful to convictions.

On the 25th I preached twice at Grand Ledge; once on Secrecy, which was well received. The Free Methodists are universally loyal to anti-secret principles. Some denominations make concessions to lodges, but they never do.

My next battle-ground was near Romeo, Mich. Brother R. R. Haight, a long-time friend, gave me right of way. He did more; he said "Amen." He is another loyal soldier of free speech and fair play.

I gave four lectures here. The attendance was small, but the interest among those who did attend was great. Some loyal lodge people came. But our lecture was all they heard. I suppose the glare of Bible light dazzled the eyes accustomed to the dark teachings of Secretism. Yet I heard of no opposition. I remained over Sabbath, and preached twice to hungry listeners. Everywhere I find a few who are hungry for the whole gospel. One brother who had backslidden because of Lodgeism promised to return to the Lord, and live for Him.

September 3d I went to Flint, Mich., to attend the Free Methodist Conference. They kindly gave me a few minutes to present the cause of the National Christian Association. Nearly every man, woman and child was furnished an anti-lodge tract. I found here a number of ardent readers of the Cynosure, and made many more. Some of them were members of several lodges. A few lodgemen are willing to receive light.

On Septemper 4th I preached to a crowded house of people who seemed to

be hungry for the truth. When the invitation was given, three or four seekers came forward, for the full assurance of faith, and left seemingly satisfied. Other brethren preached, too, and straight gospel sermons which won seekers and converts.

After returning to Elkton, I went to Detroit to attend the Annual Conference of the M. E. church. Among the ministers here I found a few loyal, faithful souls, struggling to clear their consciences and yet avoid opposition. I took a few subscriptions for the Cynosure. Most of them, however, will read neither books nor papers on lodges.

Yours for truth, G. A. Pegram.

AGENT DAVIDSON'S REPORT.

Cairo, Ill., Sept. 17, 1907.

Dear Cynosure: I have been sick for the past two weeks, and Mrs. Davidson for three weeks, but we are both greatly improved.

I was unable to go to Washington, D. C., to the National Baptist Convention, although I had made every arrangement.

I attended the Annual Conference of the Freewill Baptists at the Fifteenth street church, Cairo. Although I did not get opportunity to deliver an address I distributed a number of tracts and had private conversations with a number of pastors and laymen. I also attended the Forty-seventh Annual Session of the Old West Olive Missionary Baptist Association at Mt. Moriah Baptist church, Cairo, Rev. J. H. Knowles, pastor. I was introduced and gave a short address. I also secured a few subscriptions and distributed tracts. The Lodge has a strong hold on practically all the ministers and delegates to these two associations.

The Secret Lodge System, with the Saloon, dominate all things else here. We can hardly get out more than four or five to prayer-meetings or week-day services. The lodges call some of the people out every week-night, and also on Sunday.

I shall be compelled, within the next sixty days, to resign the active agency of the N. C. A., as the pastoral labors of the Nineteenth street Baptist church will fall heavily upon my shoulders. I would be very glad to see another agent appointed for Southern Illinois, Kentucky and Tennessee. In my opinion Mrs. Alice E. Randle, a seceder, of Hammond, La., would make an excellent and worthy agent for Louisiana and Mississippi, and Mrs. Lena P. Bates, of Cairo, Ill., would be an energetic agent for Tennessee, Kentucky and Southern Illinois. Mrs. J. C. Adams, of Union City, Tenn., is another wide-awake and intelligent anti-secretist. I shall continue quietly to do anti-secrecy reform work. The fields are truly white to harvest, but laborers are few. Let us pray the Master for more laborers.

At Union City Tenn.

I was cordially invited here by that big, open-hearted Christian gentleman, Rev. Jesse P. Price, pastor of Beautiful Zion M. E. church, to deliver an address on "The Perplexing Problems of the Day." After the conclusion of my address I distributed tracts and received a number of subscriptions for the Cynosure. Dr. Price endorsed all I said, and admonished his people to be loyal to Christ and let the world take care of its own affairs.

Union City is a town of 7,000 inhabitants, quite one-half negroes. Secret societies here are legion. Dr. Price informed me that he and all the city pastors find it a difficult task to get even a few out to week-day church services. Rev. Wells, pastor of the Free Baptist church, and his wife, very kindly entertained me at their beautiful home.

I hope soon to make a tour through Mississippi and Northern Louisiana, before I resign the N. C. A. work, and arouse the people, and discharge a few more gospel dynamite bombs (the Christian Cynosure) among the churches.

Francis James Davidson.

TWO EXPERIENCES.

A man, who seemed an earnest Christian, came to his pastor and said: "For eight years you have witnessed against the lodge. For eight years I have struggled against my conscience, which all the time said: 'The pastor is right.' But now I can stand it no longer, I surrender to God."

Coming on the train from Wheaton, June 13, 1907, I sat in the car opposite lodge members returning from annual meeting. Their drunken rowdyism and coarse jest annoyed me, but imagine my surprise to see next day in the dailies the picture of the roughest man in the crowd as one of the highest officers of the lodge, just elected. Reflect!

Chicago. B. E. B.

IN THE DISTRICT OF COLUMBIA.

Secretary Stoddard Works Around Home.

3118 14th St., N. W., Washington, D. C., Sept. 17, '07.

Dear Cynosure—I have heard of the person who was so much engaged in looking after his neighbors' affairs that he had no time for his own. For some years my time has been so occupied in the States as to leave little for the district. My efforts during the past few weeks have been at home. Secret societies are numerous and popular here as elsewhere, and their baneful effects are the same. Just now over several of the saloons may be seen, "Yea—Welcome, Eagles—Yea." The saloon people evidently know their own. Whether the "Yea" is the cry made by the "Eagle" when drunk, or some other cry, may be one of the mysteries.

When I last wrote I was en route for Northfield, Mass. At "The Wheaton" I found many friends, and the usual efforts were in progress to enlighten those coming from the four quarters of the globe. In addition to the chart-talks and the general distribution of tracts, the "free-tract box," by the road, was kept supplied. Those driving past, as well as those on foot, would stop to secure tracts, sometimes leaving them further down the road. Many conversations showed "The Wheaton" to be a marked cottage and the New England agent a noted man.

It was my privilege to get some of the closing blessings of the great conference, and to attend a meeting of the United Presbyterian presbytery of New York. Dr. James Parker, of Jersey City, gave the report on reforms. Those who anticipated an able report were not disappointed. The Lodge Evil was not omitted, as it often is by those less courageous, but was pointed out as one of the great hindrances to the spread of the gospel.

En route to this city I visited several towns north of Philadelphia that were easily reached by the ever-enlarging trolley system. I missed no one more than Rev. William Anders, for years the first pastor of the Schwenkfelders. In his home and in his church your agent has always been welcome. He had a large heart, and a kind expression that always cheered. His call to the eternal home came suddenly. The church did not begin to hold the large circle of friends bereaved by his departure.

Friends were cheerful in renewing their subscriptions for the Cynosure and new names were added to our list.

In Washington for two Sabbaths I have supplied the pulpit of the Brethren church. Much personal work has been done in this and other congregations here. I am glad to note the absence of emblems from the persons of some who formerly wore them, and to see the growing evidence that the truth is having its effect in their lives. On last fifth and first days I worshiped with the Friends, formerly called "Quakers." These meetings were helpful. The N. C. A. truth is needed among this people. But few have followed the lodge ways of darkness here, but there is constant danger. The great title and the gaudy display is not always avoided for the plain path of duty.

During the past week there has been a very large gathering of colored Baptists. It was estimated that there were at least 5,000 present to hear the address of Booker T. Washington. Our old friend, Rev. R. N. Countee, introduced me to some of the leaders, whom he said were somewhat in sympathy with the N. C. A. Some tracts were given out. My supply did not allow a large distribution. These people are making great advances and are to be commended for their zeal.

I am expecting to address a district synod of the Ohio Lutheran friends gathering here to-morrow. Both in Baltimore and Washington church doors are open for our work. I expect to report

new victories later. I was glad to find our enthusiastic friend, Carry A. Nation, with her hatchet sharp for an attack on the lodge. W. B. Stoddard.

FROM ARKANSAS.

Mrs. Lizzie Woods' Letter.

Humphrey, Ark., Sept. 16, 1907.

This is to let you know I am still fighting the lodge "billy goat." One of the big preachers said in the Sunday School convention week before last, that "the missionary we have on this field is an old secret order woman, and she is going around showing up our secrets." When I heard what he said I was at Pastoria, Ark. I had an appointment there on the eighth of this month. In making my talk on missions and woman's work the Holy Spirit brought up the lodge. I took out all my books and laid them on the table, and then asked the lodge brethren whether they ever took a woman into their lodges. They said "No." I said I did not think any woman in the world would let a lot of preachers, and deacons, and class-leaders, and presiding elders, and gamblers, and drunkards, divest her of her clothing and put a seagrass rope around her neck and a hoodwink over her eyes, and lead her up to a man and bow her on her knee, and have her swear to have her throat cut from ear to ear. The brothers laughed and said: "No, Sister Woods, we never make a woman a Mason." I said: "I know who made me; God made me. And He did not put a hoodwink on me, either."

After I showed those books at Pastoria, Ark., the Noble Grand went around trying to get men to join for two dollars and a half. A sinner Oddfellow told me that he did not want any of those secret order men to pray for him. He said: "We all drink together. They rented our hall for a saloon, and the women all met over that saloon, while the men were downstairs drinking. These lodges are ruining our women. Some of the lodge-members are women that don't care for themselves, and they are all mixed up with our best women. Most of the men say they are Christians, but they will pray upstairs in the lodge and come down and drink all the whiskey they can get."

I will tell you about an experience I had at Brinkley, Ark., some time ago:

A young doctor came to see my books. He looked at all I had and then said: "Madam, I would advise you to quit handling this literature. The men who are writing up these secrets are in Chicago; the lodgemen can't get to them to kill them; but if you handle their books you will be killed. Some one will shoot you down on the streets of Brinkley, and neither the white people nor the black people will say a word against it, for we all are secret order men."

When that doctor went out my sister took me in her arms and cried until she made me cry, but I could not go back on Jesus. I said: "Jesus, you died for me, now I will die for your cause. I am not afraid to die."

After the doctor had gone, came a Royal Arch Mason to see my books. He looked them over and said that they (meaning his lodge brethren) had written to headquarters to see what could be done about my selling these books. I said, "What did your Grand Master say?" He started to show me the letter, then he put it back in his pocket and said, "Your sister and I are good friends. I hate to tell you what the Master says in this letter. We don't want to hurt you." I said, "He must have told you to kill me." He said, "Well, yes, something like that. You know Masons rule this government, and when they say anything they must be heard." I said, "Jesus Christ is against your order, and you say you are a Christian. Why do you want to kill me?" He said, "We are like the Anarchists; what we are told to do, whether we like it or not, we must obey orders." I said, "The more you tell me, the more determined I am to let the people know what these secret orders are."

Well, I am at Humphrey to-day. They said if I came back here they would lynch me. I lectured to them last night, and thank God, I am not dead, but writing to you this morning.

Yours for the service,

(Mrs.) Lizzie Woods.

ELDER, GIT OFF'R DAT GOAT.

BY S. S. BUTTLER, EDWARDS, MISS.

Hole on dar, Elder, you got dat thing wrong,
You can't cram dat kin'er stuff down my throat;
Dars no place in de Bible dat justifies
A preacher ridin' a goat.

You dun almost quit preachin' de gospel for good,
An' leff de ole Bible to moat,
An' am got your heart an' head bofe fixed
On a stinkin' ole "Lodge Billy Goat."

Fum North to South, fum East to West,
De same cussed thing is afloat;
De preacher is pinchin' an' squeezin' folkes han's,
To see ef deys ben ridin' de goat.

You can't find a town in de ole Bayou State,
Nur a village dats uv any note,
Whar de preacher ain't loudes' in preachin' to men
Salvation thru de "Lodge Billy Goat."

You ain't got time to fool wid de lodge,
De gospel is all you kin toat,
An' ef you gwinter preach it lack Jesus sed do,
Ye'll hafter git off'r dat goat.

Paul nebber said ur thing 'bout a lodge
In none ob de letters he rote,
Neither did Peter nur James nur John—
Dey all got 'long 'dout de goat.

Now look'r here, bud, dis thing is too plain,
You preachers is in de wrong boat,
An' 'stead uv your cargo being made up uv sheep,
Bless Gaud, you're invaded wid goat.

You're takin' enbody in your lodge nower-days,
Fum gambler to de ole whiskey bloat,
An' you're mixed up together so bad in de lodge,
Till you can't tell de sheep fum de goat.

You're gallantin' eroun' fum piller to post,
Wid a leetle ole pin stuck in your coat;
An' 'stid ur lecturin' fur Christ an' de church,
You're out fur de "Lodge an' de Goat."

You're tellin' de fokes dat the church is ded broke,
While de lodge is as fat as a shoat,
An' dat de safes' place to 'vess money now,
Is in keer uv de "Lodge an' de Goat."

You say de reason dat you jined the lodge,
Kase de church didn't give you s'pote,
But you furgit you taught de fokes to rob God,
An' feed all de dough to de goat.

Well huccum de lodge kin cut sich a dash,
Wharever its banner do float,
An' buckin' de church to pay off her debts,
While you gib all de cash to de goat?

Huccum you won't change your tactics er-while,
An' your time to de gospel devote,
An' see ef you don't git as much wool off de ram,
As you do off de "Lodge Billy Goat."

You done got so bole wid your debblish lodge wuck,
Tel you's tryin' to control de church vote,
And when dars a 'lection you hope to win out
Thru de grip an' de sign uv de goat.

Now, bud, lemme tel ye, ye better call a hault,
Kase dis matter is no eneedote,
An' ef you stay in dat lodge tel Jesus comes back,
Ye'll wish ye had ur got off dat goat.

—*The Baptist Vanguard.*

OHIO AGENT'S REPORT.

Leonardsburg, Ohio, Sept. 17, 1907.

Dear Cynosure: This month's work opened with a five days' stay at Greersville, Ohio, where the Central Ohio Wesleyan Methodist Conference was in session. Here I found no lack of anti-secret sentiment. Nearly every elder, and many of the lay members, subscribed for the Cynosure. Anti-secret resolutions were passed, and a very interesting and profitable open discussion of the lodge question was held. If these ministers carry home to their various charges the anti-secret zeal manifested in the Conference, we may hope to see a great work done.

From Greersville I went to Mansfield, which is indeed well styled "a great secret-order city." Masonic pastors are not uncommon, and the hand of the rioter has not always been kept off preachers who dared to denounce the Christless secret empire.

However, God has established and protected at least one great bulwark for His

Cause. In the person of Rev. S. P. Long, pastor of the First English Lutheran church, the largest society in the city, we have a splendid example of the true moral courage in the face of a powerful enemy. I have before me a printed copy of an anti-secret sermon which he preached some time ago to about 1,800 people, under such circumstances as to make Mr. Long stand in my estimation as a real hero. I wish every one might read this sermon.

The encouraging part of this incident is that this faithful pastor did not lose his pastorate for his faithful teaching, as a prominent daily paper predicted he would. If we all would trust God and march straight into the promised land, we would save years of fatal wandering. God is not dead.

During my stay in Mansfield I did not lack entertainment. Among Wesleyan friends and others I received most royal treatment. I placed the Cynosure in a number of homes, and I hope the seed sown may bear fruit in time to come.

At the Dunkirk camp-meeting I found most of the workers quite anti-secret in sentiment, but the neighborhood is well represented in lodge circles. Just previous to my arrival on the grounds Evangelist F. DeWeard, of Troy, Ohio, threw an anti-secret bomb into the midst of an audience largely made up of Masons and other lodge men. Certain ones told me that they had never heard such a handling of the subject before. One of the townsmen related that he had overheard one lodge man saying to another: "You had better been coon hunting than listening to that man preach on secret societies." He added: "Some one will get him some day."

Owing to the fact that the lodge question had been so ably discussed, and that the camp-meeting was just at the climax in its soul-saving efforts, I was unable to get an opportuunity to speak. However, I did considerable personal work, and received many "God bless you's," but not much of that material encouragement which is so essential to the carrying on of any work.

While walking about the grounds I met an old veteran of the Civil War, who related an experience, in substance something like this: "I with my own hands once helped catch the captain of a bushwhacker band, which had been trying to shoot us all. We brought him to the officer of our regiment, who was a Mason. The bushwhacker gave the Masonic sign of distress. The officer responded by deliberately setting free this deadly enemy."

The emotion in this honest old veteran's voice showed that he realized the magnitude of such an offense against the best interests of our country. A little careful investigation of Masonry and its offspring today would probably reveal offenses against society quite as contemptible and dangerous as the one related of Civil War days.

My work for several days past has been mostly in the rural districts centering around my home. Recently, while passing through the Alum Creek Quaker settlement, I was given an opportunity to give a short talk before those assembled at the regular Thursday meeting. I enjoyed the kind hospitality of their minister, Isaac Stratton, arranged for a lecture, and secured subscriptions for the Cynosure from several of the people.

A day's canvass among friends on the Fargo Wesleyan charge resulted in five subscriptions for the Cynosure and a pleasant visit through a neighborhood, where I spent five years of my early childhood. H. R. Smith, Jr.

FROM WOODBURN, ORE.

Mr. S. E. Roth writes: "I remember your request to let you know of the Lodge work and the work against the Lodge in this community. Years ago I felt like opposing the Lodge Evil, and did so in words and by a few small tracts which I then possessed, but I did not know of the Christian Cynosure. My efforts were not altogether fruitless, yet I did not accomplish great things. I remember talking with a gentleman, a member of the M. E. Church, who was a lodgeman, but is said to have left the Lodge since. I also reasoned with a neighbor, since removed to another locality, who was a lodgeman. I met him not long ago, and he said, 'God bless

your work.' I had been sending him some of our N. C. A. tracts. Now these things are encouraging, though but trifles. My means have been so limited that I could not do but little. I will close, wishing the Cynosure and our mission God's blessing."

A GREAT WORK.

Pikeville, Ky.

Greetings in the name of Jesus.

Well, glory to God for victory through His dear and precious name. We had street meeting last Thursday evening, July 18, 1907. About 300 to 400 people were present, and the lodge question was agitated very much. Several of the saints were out, and God had right of way, and the fire fell and put several lodge people under conviction, who wept aloud and said that they belong to several secret societies. I never experienced such a meeting in all my life. The whole town is in an uproar and the devil is stirred. God is opening the eyes of several, and the saints are looking up, trusting and expecting great victory. It pays to mind God and stick to the truth, regardless of men or devils.

The lodge people have tried to have us arrested, or said that we ought to be arrested; that we were disturbing the people. The police judge came in where I am working and said that the lodge people had been talking like they were being disturbed, but said he, "When they come to me for a warrant they will hear from me." He is not a lodge man.

Well, glory to God, He is getting hold of people in our town and lodge people are coming to me and saying they are not going to have any more to do with the lodge. Yours respectfully,

A. D. Cline.

Brockwayville, Pa.

Find one dollar for a continuation of my subscription. I am 81 years old and must have the Cynosure for the rest of my life. I am trusting in God for the triumph of truth and the overthrow of lodges; and am looking for the coming of the Kingdom of the Lord Jesus. My faith looks up to Him, who rules the world, to overthrow the kingdom of Satan. Very truly yours.

(Rev.) Charles E. Temple.

From Our Exchanges.

"I challenge any one to point to a single lodge in Illinois or anywhere that has as a lodge taken action in a fight against the saloon in local option or prohibition campaign. The churches have to press that work. Your lodges, as such, are of no force on the temperance question. I never saw, or heard of a lodge entering into a fight in a campaign against saloons."

—From editorial in *Uncle Sam*, Marissa, Ill.

NOT TO EXCLUDE LIQUOR MEN.

Odd Fellows Vote Down Constitutional Amendment.

St. Paul, Sept. 17.—The Sovereign Grand Lodge of Odd Fellows at its first business session overwhelmingly defeated the constitutional amendment excluding wholesale liquor dealers from membership in the order. Retail liquor dealers have been barred from membership for ten years.

The proposal to reduce the age of eligibility to membership from 21 to 18 years was also defeated.

Denver, Col., was selected as the place of meeting next year. Gen. Manley A. Raney, of Iowa, was re-elected Commanding General of the Patriarchs Militant, and he is the first officer of that rank to wear the new insignia of his office, voted by the Grand Lodge. This jewel will consist of a bar and medallion of solid gold studded with eight diamonds, and valued at $500.

At a meeting of the Grand Secretaries' Association, J. W. Wilkerson, of Missouri, was elected President, and C. C. Lyman, of Ohio, Secretary-Treasurer. The retiring President is J. B. King, of Ontario, Canada.—*Baltimore Sun*, Sept. 18, 1907.

DRINKING IN LODGE.

Emporia, Kan., Aug. 5, 1907.—Dr. C. F. Sinclair, president of the local lodge of the Fraternal Order of Eagles, was

arrested this morning and gave bond for his appearance in police court.

City Attorney J. Harvey Fritz says his arrest was made because the lodge was charged with maintaining a nuisance where people were allowed to congregate for the purpose of drinking intoxicating liquors and that any other member of the lodge could be arrested as well as Sinclair.

The law provides for both fine and imprisonment.

All sorts of rumors are on the streets. One is to the effect that the Eagles will fight to a finish, and will have the aid of the entire order in the union. The city expects to get out a permanent injunction against the lodge keeping any kind of intoxicants on the premises. Many people heretofore supposed to be members of the order now claim they are not members.

—*Milwaukee Free Press.*

A PERSONAL EXPERIENCE.

Having been reared in the United Presbyterian church, where I was thoroughly instructed regarding the evils of Lodgery, I found on entering the public ministry, which I did in 1895, that this was not an illusion, but a real, live, well entrenched giant wrong against the Church of Jesus Christ. While pastor of the Presbyterian church of Bisbee, N. D., the horns and hoofs of the Masonic order were in evidence to thwart justice in the courts. The two druggists of the town were, according to court records, violating the law by selling intoxicating liquors to person in the habit of becoming intoxicated. The penalty for such violation was fifty dollars fine and I believe some ninety days in jail for each offense. The wives of these druggists were signing petitions for their husbands to sell the stuff, and at the same time were teaching Sunday School classes in our church. I required them to either withdraw their names from the petitions or cease teaching. They refused the former and I demanded the latter. A mob of eight men came to do me bodily injury, but they were cowards and God turned them from their purpose; but they threatened to burn us out and burn the church and to tar and feather me. Then approaches were made to buy me out, but I was not for sale. In the meantime the liquor question was pushed and resulted in three warrants being served on each druggist to answer in the district court. One of the men who had bought liquor had threatened to shoot his wife and hired woman, and another lost job after job on account of drunkenness. The cases were notorious. The day of trial came, and after repeated efforts by prominent business men to persuade me to withdraw the cases, the county attorney attempted to so persuade me, but I told him there was the case and he knew his duty. Only one count on one man was brought up, and to an observer I was the one on trial. Witnesses were brought in who swore they knew me to be a liar. and the attorney for the defense used all kinds of unlawful insinuations to belittle me, at which time the glory of the Lord seemed to be about me and a hallelujah all but escaped my lips. The jury were out but a few minutes, and rendered a verdict of "not guilty." An awful travesty on justice! The county attorney then made a motion to dismiss the rest of the counts and the other men had no trial at all. The newspapers were in some way silenced, so that no public utterances through their columns could be made. The druggist was a Mason, the county attorney was a Mason, the jury picked out were Masons, and many of their friends in the town and country were Masons, who aided in throwing the whole blame on the preacher, to shield their own guilty lawlessness and perjury. There were Masons also in our Presbytery, who took up the wail about the preacher, and using their influence caused him to be laughed to scorn and belittled in their sessions. If they could have brought charges they would have done so, but they could not because he stood square on the laws both of his church and the land. I spoke publicly there against the lodges and they would have killed me if they had dared.

Such was a little of my experience with this subterranean system, the truth

as to which the Eternal Word declares shall be proclaimed upon the housetops.

H. P. Gray,
Pastor Presbyterian Church, Auburn, Ia.
Sept. 12, 1907.

REGAINING POWER IN ITALY.

Jesuits Have Masonic Army and Navy Officers Under Suspicion.

Paris, July 7.—(Special.)—Slowly, almost imperceptibly, the seed has ripened which Pope Pius and his advisers in the Vatican have sown. Nothing more is left of the era of the frank and open Pope Leo, who like the Popes of the renaissance fought the "barbarians" and "usurpers" with open visor.

Merry del Val and the other Cardinals who follow him are now sure of their power, and Crispi and Zanardelli, the two great enemies of the church, are now where Mazzini and Garibaldi are.

One cannot but admire the masterly tactics of the Jesuits, whose puppet the present Pope really is. While France slipped away and while there is some sign of revolt among German Catholics, incredible though that sounds, Italy is completely gathered into the Papal fold, and that to such an extent that every officer in the Italian army and navy who is a Free Mason is under suspicion, and is being closely watched.

Rather a strange thing at a time when thousands of officers in the strictest disciplined army in the world, the German, are Free Masons, and while two German Kaisers have been grand masters of the order.

The Free Masons of Italy, however, are preparing to go direct to King Victor Emanual with a protest, and then there will be lively doings in that kingdom.—*Portland Oregonian.*

CARRY NATION TO MASONS.

A Letter to Masons Individually.

What I have written in this issue and what I will write hereafter, may cause some of you to feel bitter toward me. This will be wrong. I will be a blessing to you. I shall smash those yokes and set you captives free. I do not condemn you as men but as Masons. There are noble, good men drawn into this devil's net. You are innocent victims. There is not a true man that would ever enter into this bondage of crime if he knew what he was going into. Like a man stealer, the trap caught you and secured you by the most fearful compact ever known out of hell, and this menace is held over you that if you violate your oath as a Mason you are forever barred from the confidence of your fellow man. This is as false as the rest. Just listen. Suppose twenty men should bind themselves willingly and knowingly into a compact to murder all the male children in New York, one of the number repents and confesses, the nineteen do not. Which would be the better man? This is not a fair illustration for you never knowingly bound yourself, you were innocent and were trapped in an unlawful conspiracy. Now which is the nobler, to continue in this covenant with death, this agreement with hell, and this refuge of lies, or to repent and confess? God gives you the conditions of pardon, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy, and to our God and He will abundantly pardon." Carry A. Nation is to you a loving mother who would warn you. I know there are true men in the Masonic body that will not allow those unlawful oaths to compel them to lose every principle of true manhood. There are thousands more who do not attend the meetings, have not for years, and will never again. A Baptist minister after my lecture at Grant City, Mo., said, "I have been a thirty-second degree Mason, but when I became a Christian I had to leave the lodge." I would be glad to have letters from others who know of the terrible condemnation that Masonry is bringing on humanity, to warn men of this. No heathen idolater or infidel is more lost to salvation. I am a missionary sent to you.

Your loving missionary and mother,
Carry A. Nation.

—*The Hatchet*, Washington, D. C., Sept., 1907.

HOW CAN TWO WALK TOGETHER?

It is very clear that two cannot walk together where they are not agreed. This was demonstrated recently in La Crosse,

Wisconsin, where the ministers, in order to curry favor with the labor unions formed themselves into a union and were admitted to the federation of the union organizations, but later, upon the protest of the brewers' union, who claimed that the ministers' union was working against them, the ministers' union was rejected. Several other things were also demonstrated by this incident: First, that there is a deep seated unity of all secret societies, otherwise the brewers' union would not have expected favor from the ministers' union. Second, the attempt of ministers to get by wrong means what can only be secured by right means, and what is of value only when thus secured, shows that following God is the way to gain and keep the confidence of laboring men and all other sensible men. Third, it is also demonstrated that if ministers of the gospel would spend as much time finding what is the will of God with an unshakable determination to do it, as they do trying to invent some way of their own much greater good would result.—*Wesleyan Methodist.*

HIGH SCHOOL FRATERNITIES.

Testimony to Their Baneful Effects.

(Marion Melius in Review of Reviews.)

A really serious problem in our educational system which threatens to endanger not only the future of our schools, but also to affect adversely the spirit of American democracy by emphasizing class feeling, has been presented to the American parent by the establishment and development of the high-school fraternity. The situation is just this: Some thirteen or fourteen years ago there sprung up in the high schools of this country secret societies patterned after the college and university fraternities. The inspiration for these came partly from a desire for more social life in the school, and partly from principals who had found their own college societies a distinct benefit. The high school fraternities were quickly followed by sororities, and these organizations thrived harmlessly for a while. They were generally silly, but they were innocuous. As they increased in numbers and were strengthened by a chapter system all over the country, they became a more and more powerful influence, until to-day they are the dominating element in the schools, and any challenge of their supremacy is accompanied by a threatened overturning of all school discipline. To-day educators are practically united in regarding the high school secret society as an elephant on their hands, and they are extremely anxious to rid themselves of it. How, is the question teachers, parents, and even lawyers are asking themselves.

The three main charges on which the high school secret society is arraigned are (1) that it is undemocratic; (2) that it resorts to cheap politics, and (3) that it is independent of school control. The national educational association investigated the matter and from the results of the investigation saw fit at a meeting in 1905 to resolve against such societies, "because they are subversive to the principles of democracy which should prevail in public schools; because they are selfish and tend to narrow the minds and sympathies of the pupils; because they stir up strife and contention; because they are snobbish; because they dissipate energy and proper ambition; because they set up wrong standards; because rewards are not based on merit, but on fraternity vows; because they inculcate a feeling of self-sufficiency among the members; because secondary school boys are too young for club life; because they are expensive and foster habits of extravagance; because they bring politics into the legitimate organization of the school; because they detract interest from study and because all legitimate elements for good—social, moral and intellectual—which these societies claim to possess can better be supplied to the pupils through the school at large in the form of literary societies and clubs, under the sanction and supervision of the faculties."

The attitude of high school principals in general may be arrived at from the answers to a set of 185 letters sent out all over the country, asking an expression of opinion on the high school fraternity question. Out of the 185, only three spoke in favor of fraternities; fifty-three expressed no positive opinion, but were inclined to look on them with disfavor;

one said they would do no harm if properly managed, and 128 spoke against them in unqualified terms. The denunciation of them by some principals is most stern and severe. The principal of the high school at Albany, N. Y., includes the statements of many others in his sweeping assertion: "The high school secret societies are thoroughly pernicious in their influence. I am unable to discover one redeeming feature connected with them, while their demoralizing influence is constant and thoroughly evident." Others thoughtfully and unhesitatingly put down such statements as: "They are apt to degenerate into smoking and gambling clubs on the part of the boys, and frivolous, gossipy, idle places on the part of the girls;" "they are not maintained for the purpose of cultivating the nobler side of young men, or developing in them pure thoughts:" "they quickly become social clubs where are cultivated the worst tastes and practices between young people;" "the members do unmanly deeds as a body in secret that not one would think of doing openly."

From Our Mail.

I know the Lodge system is a great evil and is robbing men and women of that peace and joy in the Holy Ghost. I once belonged to a lodge, but when God took hold of me He showed me that I could not belong to the lodge and to Him, too. Yours in His service,

Rev. D. W. Brehm.

Pickering, Mo.

Enclosed find stamps for which please send tracts on Odd Fellowship. I want those which give quotations from lodge rulings forbidding the use of the name of Christ in lodge prayers. The tract I want is entitled "Oddfellowship a Religious Institution." I find that tract proves an eye-opener to many people. Sincerely yours, (Rev.) Otto J. Bulfin.

Lynden, Wash.

I arrived in Lynden eight weeks ago, and have noticed more and more every day how three of the four churches here are crippled by the *sixteen lodges* in this town of 1,200 inhabitants. Some of our own young people are in continual temptation from the Lodge Evil, and I, with my Consistory, have decided to do something to counteract it. We need some literature. The Grange is the lodge which we have to fight especially. The people of my church are nearly all farmers, and as the Grange is a farmers' lodge more than others, we need especially literature to point out the dangers of this lodge. Please send me some in that line.

Yours in Christian fraternity,

P. J. Hoekenga,
Pastor Christian Reformed Church.

Arkansas.

I was in company with Sister Elizabeth Woods yesterday, Sunday, Sept. 1, and she told me that you are prepared to give information regarding Masonry, Knights of Pythias, Odd Fellows, etc., and can furnish expositions of the above-named orders. Also that you can give reasons why you can expose these orders. Now, I am a Christian and desire to go the right way and would not like to be misled. Having been an order member for fifteen years, I am very anxious to know if I have been misled all that time. If I have, I am ready to pull down and stop right now. I have been taught that to expose any of these secret organizations meant death to the one who did it. If you will send me literature regarding this matter, I shall be satisfied. Please answer at once and oblige,

A Seeker (name signed).

Tomberlins, Ark.

I met Mrs. Lizzie Woods, of Pine Bluff, Ark., who is doing a great missionary work, and is causing the church to wake up by handing out tracts. I am awake, so please send me a sample copy of the Christian Cynosure, and also some tracts, if you will, for I am pastor of two churches; and if there is anything else that you have in hand that will help save our people, I would be glad to receive it. Sister Woods is a great woman and is doing good work for the Master.

Your friend,

(Rev.) Wm. Edward.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA
CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

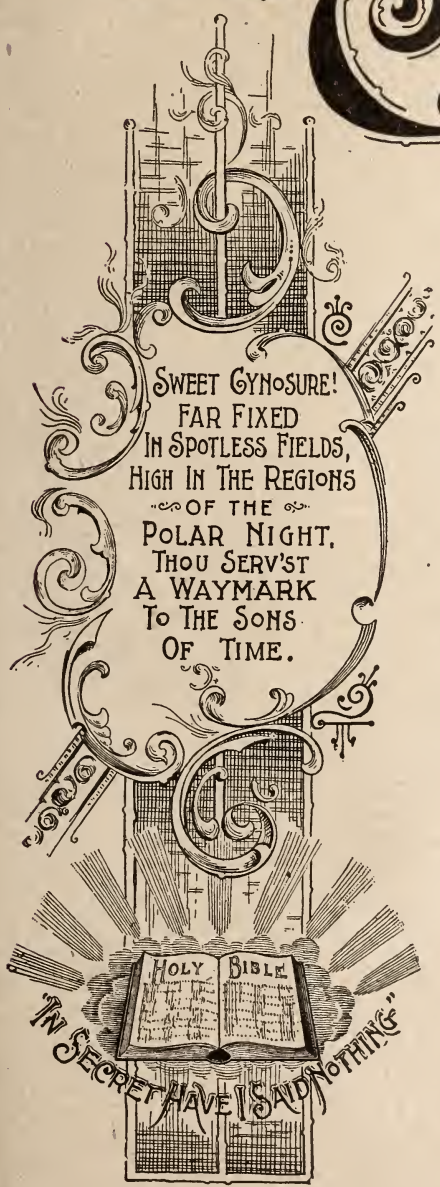
A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION

221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, NOVEMBER, 1907.



An American Triumvir

Masonic Theology

Petty Practices of Lodges

Testimonies of Evangelists

Mrs. Lizzie Woods' Letter

An Ethical Code for Lawyers

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

An American Triumvir—Thurlow Weed..193
The I. W. W.—How the West Dealt with One Labor Union 195
Nobles of the Mystic Shrine. 196
Modern Brotherhood of America 196
President Charles A. Blanchard—Portrait 197
President Blanchard's Letter 198
Elks Ran Too Fast 203
Petty Practices of Lodges 203
Smaller Liquor Men Barred 203
Scripture Selections 204
Masonic Theology 205
An Ethical Code for Lawyers 206
Church and Ancient Mysteries 206
Ghouls at Amherst Steal Gravestone.....207
News of Our Work 208
Agent Pegram's Work 208
W. B. Stoddard's Letter 209
Mrs. Lizzie Woods' Letter 210
From Ohio's State Agent 211
From Brother Davidson 212
The Lodge Put to Flight 212
Obituary—J. Constant Woodward.....213
Seceder's Testimony—John E. Hill "Made Free Indeed" 214
From Our Mail 214
From Rev. C. B. Ward, Missionary in India 214
The Only Most Worshipful Master 215
Influence of Lodgism in the Churches....215
An Ordinary Antimasonic Experience....216
Letter to a Masonic "D. D."..... 218
National Association of Manufacturers to Combat Unionism 219
The Great Serpent Has Many Victims—Initiations Into the Military Order.....220
The "Anti-Frat" Movement 220
Root Out the Fraternities 221
Knights Templar Observe Ascension Day.221
Four Members of the Black Hand Captured 222
Some Black Hand Convictions 222
Testimonies of Evangelists 223
Advertisements 224

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

Folly, Expense and Danger
OF
Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE
OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

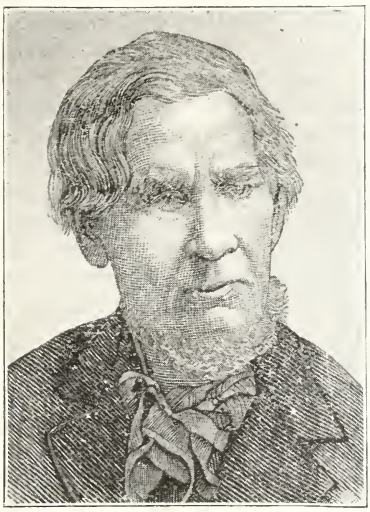
Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, NOVEMBER, 1907. NUMBER 7.

AN AMERICAN TRIUMVIR.

November fifteenth is the one hundred and tenth anniversary of the birth of one of the most famous and influential



HON. THURLOW WEED,
STATESMAN AND JOURNALIST.

American citizens, who were active in political affairs before the civil war. At ten years of age, one hundred years ago this year, he was a Hudson River cabin-boy. That year, the first steamboat that ever did business as a regular public conveyance, Fulton's Clermont, was placed on the Hudson River.

At twelve years of age, he began to work in a printing office at Catskill, the county town of his native county; and, when he was twenty-one years old, he established, at Norwich, the Agriculturist. During the next ten years he edited several papers, including the Anti-Masonic Inquirer, published in Rochester in 1826 and 1827.

In 1830, he founded the Albany Evening Journal, from which he withdrew in 1862. He settled in New York City in 1865, where he was for some time editor of the Commercial Advertiser, but retired from active and regular journalism in 1868, half a century after establishing his first newspaper.

He was now seventy-one years old, possessed of matured influence and ripened experience, and he rendered notable service to the politics of the country. Over his signature, articles continued to appear in political journals.

He was twice elected to the New York assembly (1826-1830).

He had much to do with the election of De Witt Clinton, the Erie Canal governor of New York; the election of Gov. William H. Seward, who was afterward Lincoln's Secretary of State; the nomination of the first President Harrison in 1836, and his re-nomination and election in 1840. He actively promoted the nomination of Gen. Taylor for President, in 1848, and of Gen. Scott in 1852. In 1856, he used his influence for Seward, but cordially supported Fremont, who was nominated; and, in 1860, followed the same course respecting Seward and Lincoln.

He was a member of the noted triumvirate, consisting of Seward, Weed and Greeley; and was frequently spoken of as the Warwick of his party. He was esteemed the most adroit of party managers, was an original leader of the Whig party, and exerted tremendous influence on legislation and executive appointments; yet declined, for himself, any public office. To this rule—or possibly before its confirmation—his two terms in the Assembly seem to have been an exception.

He was a volunteer soldier, serving on the northern frontier of New York, in the war of 1812, and had the rank of quartermaster-sergeant. He was actively opposed to the Albany Regency of the Jackson administration, and to Calhoun's nullification policy. At the request of President Lincoln, he went to Europe in November, 1861; where he remained until June, 1862, rendering valuable service to the American Union, through his influence with leading English statesmen. Throughout the eight years' administration of President Grant he was a strong force in the counsels of the Republican party, and, at its end, an important factor in the crisis that was met when Hayes was elected.

Mormonism, which took its rise in Manchester, N. Y., was well known, as to its origin, by Mr. Weed; and Freemasonry, also, became fully known, in the same state, after his newspaper career had begun. He was familiar with the Masonic execution of Captain Morgan, and with the full exposure of the system, the crime, and the criminals. It was a time of violence, of which the death of the most celebrated victim was a salient feature and exponent. It was also a time of almost unrestrained mendacity; and it was only by summoning Masons, and putting them in peril of punishment for perjury, that some of the important disclosures were obtained. From that time, Masonry ceased to be a secret order, in the complete sense, even though where it was not abandoned—it continued to sit with closed doors; and few, if any, knew the developments of the time better than this editor and politician. It was to Thurlow Weed that one of the confessions was made, by a repentant participant in the execution of Captain Morgan; and, for thirty years, the secret was kept as faithfully as it would have been by any Royal Arch Mason, although the one who communicated it, earnestly desired to have the truth made known whenever his death should occur.

The methods employed by Freemasonry in connection with occurrences following the murder, are, in part, typified by an episode in the life of Mr. Weed, in which originated the saying, "A good enough Morgan." Omitting details leading to a question, which related to a body, believed, on good evidence, to be that of the murdered man, and which allowed the questioner to assume that it was that of another person; we quote part of the account given by Mr. Weed himself, and sworn before a notary public of New York City, in the year 1882. October 16, 1827, he went in the evening to the billiard-room of the Eagle Hotel in Rochester, to see a friend from Clarkson.

"When leaving the room, Ebenezer Griffin, Esq., a prominent lawyer employed as counsel for Masons, who was playing billiards, turned to me, cue in hand, saying: 'Well, Weed, what will you do for a Morgan now?' To which I replied: 'That is a good enough Morgan for us, till you bring back the one you carried off.'

"On the following morning, the Daily Advertiser, a Masonic organ, contained a paragraph charging me with having boastingly said that the body in question 'was a good enough Morgan until after the election.'

"That perversion went the rounds of the Masonic and Democratic press, awakening much popular indignation, and subjecting me to denunciations, in speeches and resolutions, at political meetings and conventions. Explanations were disregarded; the maxim that 'Falsehood will travel miles, while Truth is drawing on its boots,' was then verified.

"I suffered obloquy and reproach from that wicked perversion, for nearly half a cenutry. Indeed, there is reason to believe, that, even now, where I am personally unknown, generations are growing up, believing that I mutilated a dead body for political effect, and, when exposed, boasted that it was a good enough Morgan till after election.

"Forty years afterwards, the editor of the paper, who originated that calumny, by a series of pecuniary reverses was compelled to apply to me for assistance. I avenged the great wrong he had done me, by obtaining for him a situation in the Custom House."

I. W. W.

How the West Dealt with One Labor Union.

Lindley C. Branson, a young editor, arrived from Nome when the "union" was in full flower of its dominion, feared and deferred to by all classes, and started two newspapers, the Tonopah Sun and the Goldfield Sun. He had successfully edited several mining camp dailies in Alaska. He is a quiet, forceful young man, who does things without any bluster. There are few men today who know so thoroughly the psychology of a mining camp.

Several weeks after he began to get out his papers Joseph Smith, the walking delegate of the I. W. W., called on him and told him that his printers, pressmen, devils and whoever else he employed would have to join the "union." Branson said he would look into it. He did. Smith came back expecting a cringing submission to his "polite command." He was staggered when the editor said to him: "My men will not join the I. W. W. They do not believe in the Debs hash of socialism and anarchy. Already they are members of the American Federation. I will have something to say about your organization in a few days." The walking delegate retorted that requests to join the union were never disobeyed by prudent men. Prudent men were those who wished to remain in the desert and not be buried there. His storm of threats subsided very suddenly when the young editor drew from his jacket pocket two short barrelled 44's and spread them unostentatiously but significantly on the top of his desk. Exit the walking delegate.

The organization had power enough then to persuade every merchant, tradesman, broker, wildcatter, and even many mine operators to refuse any advertisements to his paper. Even the newsboys, messenger boys, bank clerks, brokers' clerks, shop clerks, stenographers, young and old of every employment, were members of the I. W. W. then. It was commonly said that they became members through "the fear of God" established by the "union." The miners were in the same plight, though they feebly proclaimed that they had a union of their own distinct from the I. W. W. and a local of the Western Federation of Miners.

This "fear of God" Branson proved a miserable superstition that foundered utterly when a man of initiative and uncommon pluck challenged it. He demonstrated that the bad men and desperate characters of the "union" were contemptible cravens, and he branded them in his headlines as "Curs," "Scoundrels," "Assassins," "Cheap Skates," "Low-browed Thugs," "Cowards," and "Sneaking Murderers." That he found men with the courage to set the type was considered as remarkable as his own dauntless front.

When it came to the disciplining of a man who could shoot with both hands without taking them out of his pockets or apparently moving a muscle the I. W. W. leaders were revealed in their true light. One attempt was made to kill him and only one. He sought out the man who had shot at him from behind a shed and made him go down on his knees to him in front of the I. W. W. headquarters and beg for mercy. Dozens of "workers" looked on in sullen silence.

By this time Branson had the backing of such noted gun-fighters as George Wingfield and Diamond-field Jack Davis. These two millionaire mine owners had volunteered their services as his newsboys. They distributed his boycotted papers in a spectacular fashion, spitting them on the long barrels of 44-calibre revolvers and taking them from the shotted files to hand to purchasers. No "worker" had the temerity to disturb these newsboys.

Then Branson, Wingfield, Davis and United States Senator George S. Nixon organized their protective association and declared a counter boycott upon the boycotting union. The hundreds of miners who had been bullied into joining the outlaw union were notified that the mines would thereafter be closed to I. W. W. men. When the miners refused to do this the mines were closed and finally they were starved out of the Debs organization.

Leaders of the American Federation of Labor were brought to the camp, who under the protection of the Mine Owners' and Business Men's Protective Association, organized the separate trades out of the I. W. W., until at last there were no "workers" left who had any distinctive calling recognized by the American Federation.—*Barton W. Currie, in Harper's Weekly.*

NOBLES OF THE MYSTIC SHRINE.

The letter which appears below, furnished to the Chicago *Daily News* by the well-known Chicago publisher, Mr. Ezra A. Cook, was returned with the following brief note:

"The Daily News, appreciating your courtesy and thanking you for your interest, regrets that it does not find the inclosed communication available for publication."

Chicago, Sept. 28, 1907.

Editor "Chicago Daily News," Chicago, Ill.:

Dear Sir—We have just witnessed with both eyes and ears a fairly good imitation of the annual "blow-out" of our boys which occurs on the evening of December 31st. True, there were a few extras in the way of elephants and animals. But this is an age of progress, and we may expect our boys to out-do this great splurge, as they have three months' time in which to prepare for it. I do not believe, however, that any of them will be so anxious to take part in a procession as to hang onto a rope as we are told 1,142 of these performers did on Friday night. Nor do I think they will draw so largely from our police and fire departments as this affair did, at the expense of the dear public. Fifty mounted policemen, two platoons of the police on foot, and fourteen firemen on foot, whose salaries are paid from the taxes of property owners, is the record we find in the public press. It is a comfort to know that "last night's ceremonies hold the record for spectacular arrangements," for it seems true that it was the "worst ever."

Nothing in the secret society line approaches the vulgarity displayed in the ritual of the Order of the Mystic Shrine. Judge Burt, of Detroit, a Mason, boasting the possession of 138 Masonic degrees, ninety-six of which (the Rite of Memphis, or Egyptian Rite) he sold in sections, said when he furnished the full ritual of the Mystic Shrine a few years ago for publication, that he received these Shrine degrees direct from the founder, Florence the actor, and as he took no oath to conceal them he was at liberty to give them publicity. The reason he gave me for this publication was the degrading obscenity of the ceremonies of the order. Scores of members of the order have admitted to me the vileness of the ceremonies of the Mystic Shrine. Has this reputation for vileness secured for the Shrine the popular furor witnessed Friday evening? Does Imperial Potentate Frank C. Roundy, President of the Roundy Regalia Company, find such blow-outs profitable? Did he spend much money for the display, or did his host of admirers furnish the money? These are questions that a public whose curiosity the order evidently intended to excite by the display of Friday night, would like to have answered.

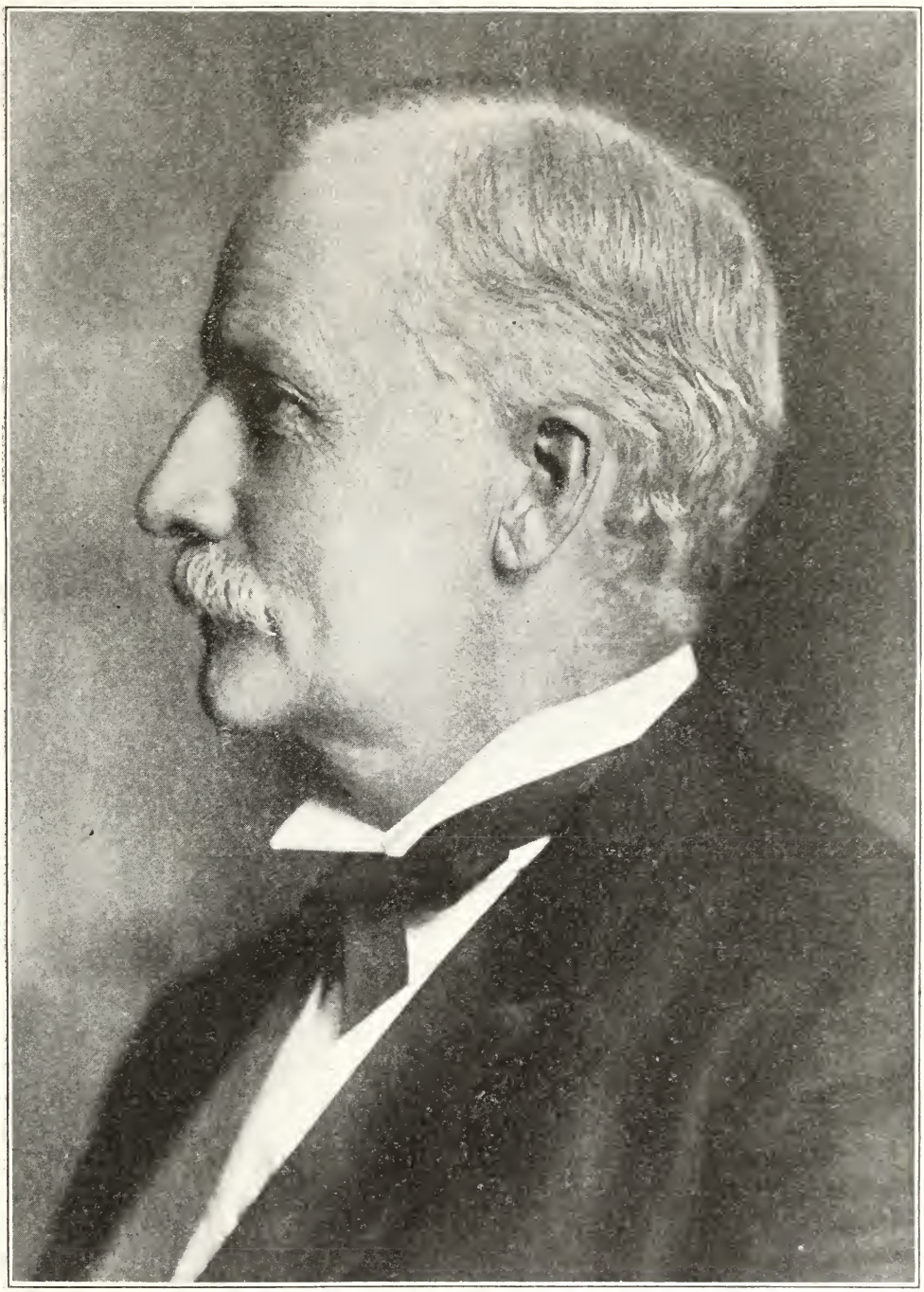
Ezra A. Cook.

MODERN BROTHERHOOD OF AMERICA

The M. B. of A. is a secret, fraternal insurance order, with home office at Mason City, Iowa. Its organ is "Modern Brotherhood" and is published in Cedar Rapids, Iowa, monthly. T. B. Hanley, Des Moines, Iowa, is Supreme President; E. L. Balz, Mason City, Iowa, is Supreme Secretary, and Mrs. Almira Jenkins, Cottage Grove, Oregon, is Supreme Chaplain. The usual lodge social life is characteristic of this one. Hope, No. 317, Kansas City, Mo., reports that: "After every lodge meeting, a dancing program is rendered, free to all M. B. A. members and visitors, and this arrangement will be permanently continued."

A half-loaf is better than no loaf provided the half-loaf is not injurious.

We should not forget when life goes well that the days of adversity will come.



PRESIDENT CHARLES A. BLANCHARD.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brothers:

At the last meeting of our Board of Directors I said to them that we ought to begin the new year with a more earnest and effective plan for work than we had last year. In the number of meetings held and results accomplished I do not feel that we did all in our power, and I trust that we shall find our minds aroused by the great need and evident willingness of God to bless our efforts.

Some years ago a minister declined a certain Christian service, which he was called upon to do, on the ground that the appeal therefor was too pessimistic. He thought that the kingdom of God was advancing rapidly, and that instead of calls to prayer and fasting there should be an appeal for thanksgiving and praises. At that time the mayor of the city in which he lived was a common drunkard and frequented brothels kept by colored people. It was my opinion then, and it is my opinion now, that the age is evil, that Satan has great power, that we are in the time of apostasy. But I also believe that the earthquakes, and wars, and rumors of wars, and general demoralization of our time, foretoken the coming of our Savior. So while I sorrow for many things I see, I am not disheartened by them all. Jesus told us that in days like these we should lift up our heads, "because your redemption draweth nigh" (Luke 21:28).

I am minded to give you this month a detailed statement of a fact which recently came under my own observation, and which is important, not only in itself, but because it is typical. I was in a beautiful little city which is favored above many others in the religious privileges which it enjoys. I have in that city some very dear friends who feel that we are unnecessarily agitated by secret societies. They think that whatever evils there may be connected with them are few and unimportant; that it is not necessary to say anything about them; that through the preaching the gospel all forms of evil, one by one, will disappear, and the kingdom of God thus will come. They are entirely sincere in this opinion. I do not think that they are consciously influenced by the fact that they can thus avoid the hatred of the world and prosper financially, which would not be so if a clear declaration of the truth regarding these organizations were made. They may feel these dangers, but I do not think that their position is consciously determined by them.

Being in this beautiful city, surrounded by these godly men and women, one would almost think that the millenium had begun. Coming to the home of a friend at noon-time one day, I found him deeply agitated, and shortly heard the following story, which I repeat to you:

In his home at this time there were living, temporarily, a mother and son. The latter was a handsome boy of twelve or fourteen. When he spoke to you he looked straight at you, and his clear blue eyes seemed to admit you to a pure and lovely soul. This morning the boy had been invited to go on a berrying expedition, and having been by the same lads previously invited to such an outing, he obtained permission and went. Three boys of about his own age, one of them stronger and older than himself, were in the party which had invited him out. When they had gotten away from home so far that no one could see or hear, the three boys lay hold upon this lad, stripped him entirely naked, and tied his hands behind his back. Then they put green apples in fresh cow manure and told him to kneel down and pick them out with

his teeth. When he refused, they lashed him with a rope, pounded him with their fists, and pelted him with the apples until he did as he was directed. They were initiating him into the "Black Hand Society," and required him to swear that he would never tell what he had done. He refused to do this, and they again lashed, pounded and pelted him. The big boy proposed to bury him, but the other two refused to participate in this outrage. Finally they permitted him to put on his clothes and go home. All the way along they followed him, and threatened him if he should reveal what they had done, and struck him from time to time to awaken his fears. He came home to his mother, and they followed him to the very door, and struck him a last blow just as he entered the door. His mouth was bleeding, his body was covered with welts and bruises.

Let us now examine this transaction a little, and see whether or not it throws any light on this question, whether or not Christian men in this day are under obligation to bear testimony against secret societies. First, I call your attention to the fact that this whole outrage was in accordance with the customs of lodges which have been practiced for years. I think you all know that secret societies carry out their rituals in different ways. Where lodgemen are gentlemen, indecencies and absurdities are slurred, so that the grossness of their immorality and cruelty may not be perceived. But where the lodgemen are ignorant, uncultured, brutal men, the same ceremonies are performed in such a way as to endanger life and be absolutely horrible from the standpoint of decency. Any reader who has seen the Oriental Degree conferred upon Masons, Oddfellows, Knights of Pythias, etc., will understand what I mean. This is a degree entirely apart from the ritual of any established secret order. It was made up by rude men for the purpose of enjoying the effect which it would have upon those who received it. If I should write in this letter plainly what is involved in that degree, it would not be proper to send out this number of the Cynosure through the mail.

Men have been maimed, killed or crazed by these lodges for years. One of my most vivid recollections of my youth is the sight of a dwarf, who ran behind the fire company. When a boy he was unusually brilliant and intelligent. Very early he entered one of the oldest and most famous of our colleges. A gang of cowards took him out of his room one night and held him under the pump, and "pumped him," as they called it—that is, deluged him with cold water. The result was that his physical development stopped, and his mind was ruined. He came back to his parents an idiot, perfectly harmless, and was thus taken care of until he died. This sort of thing has been done over and again.

The effort of lodges in initiating is to terrify and to humiliate. They wish to bind men to themselves by fear and shame. This explains a large portion of the rituals of the Masons, the Oddfellows, the Knights of Pythias, the college fraternities, etc., etc. When lodgemen get drunk or excited, of course things happen which they deeply regret when they are sober or in cold blood. The cure for these evils is in the abolition of the organizations, or in such a change in them as to avoid this danger.

It is obvious that such transactions, occurring in lodges composed of men, naturally pass down to lodges composed of young men, and finally become, as in this instance, the property of mere boys. The boys think that these transactions

are manly. Why should they not think them permissible, knowing as they do that their fathers and brothers are doing such things? Why should they not, if they can, have the same kind of sport which their fathers and brothers enjoy?

These three boys who got the one lad out where they could strip, lash, pelt and pound him without danger of interruption, lied repeatedly in order to get him there. They proposed expeditions in the way of cross-country runs, berrying, etc. In this respect, as in the character of their abuse, they were copying the work of their elders. Satan is the god of secrecy, and he is a liar from the beginning, as Jesus said (Jno. 8:44). I think it is safe to say that no decent man ever joined a secret society who was not lied to in order to secure his initiation. Lies about the membership, lies about the purpose, lies about the obligations, lies about the ceremonies.

Rev. Dr. Ayedelot, of Cincinnati, was at one time talking with a prominent minister of that city, who was also a prominent Mason. This minister is not now in the church. The last time I knew what he was doing, he was reported to be living on the wages of harlots. He was a fine looking man, had a brilliant mind, wore his hair down on his shoulders, and was attractive to a certain class of women. For a while, as was stated, he was a pastor. While he was yet in the pulpit, he said at one time to Dr. Ayedelot, "Doctor, what is the matter with Freemasonry?" Dr. Ayedelot replied, "The matter with Freemasonry is, it is a lie all over."

This is a true statement, and it is true of other lodges as well. Masons often say to me. "Of course there are bad men in lodges, just as there are in the churches." They always put that in, "Just as there are in the churches." But the difference is, that the church makes men who heed its teachings, whole, while the lodges corrupt and destroy even worthy men who come in contact with them. I once heard a seceding member of the Masonic lodge say that he had always prided himself on being a truthful man, but when he became a Freemason he lied even to his wife, and that over and over again, in order to deceive her respecting his lodge relations and movements.

As these boys took off a neighbor boy, who had done them no harm, in order to strip, pound and pelt him, why should they not lie about it? The lying was in no respect worse than the other things which they did. These miniature lodgemen are liars from the very necessity of their work. If they had told this boy the truth, he would not have put himself in their power. Just so as to most of the men who will join the Freemasons, Oddfellows, Knights of Pythias, Woodmen, Workmen, etc., this year; they would not unite with these orders if they knew all the facts about them.

Some of the boys who belong to the high school fraternities in Chicago are seeking to avoid the difficulties of their position. They have been trying to secure a modification or a lenient administration of the rule of the Board of Education against them. They are like all other secret society people; they want the advantages of society, while they are traitors to it. They wish to represent their high schools in the athletic contests, oratorical contests, etc., and at the same time they are not willing to take their chances with their fellows on their merits, but wish to belong to a fraternity so that they may be pushed and pulled in one way or another into positions of prominence. And after they have secured these positions by these un-

derhanded methods, then they wish to extend the influence of their secret society by telling the new students that the brightest men, the best men, the most popular men in school, belong to secret societies.

It is reported by one of the members of the Board of Education that he said to one of the secret society boys, "If you do away with your secrecy, the board will not object to your fraternities." I am not free to say that it is the secrecy of the whole lodge movement which makes it obnoxious. It is the fact that Freemasonry is secret, which enables it to do its dark and evil deeds. An open organization could not perform the ceremonies or administer the oaths of Freemasonry. It would perish from among men. Albert G. Mackey, of Charleston, S. Carolina, one of the most eminent Masons of our country, said this himself. He said, "If our work should be done openly, Freemasonry would not last as many years as it has centuries." Freemasonry is now nearly two hundred years old. Mackey's statement is correct. If Masons should undertake to do their work publicly, the order would not last two years. It can manipulate elections, secure promotion of bad men to high stations, deliver criminals from just punishment, secretly, but if it should try to do these things openly, it would fail and become a public laughing-stock.

Secrecy is the badge of sin and crime. It always has been, it always will be. Frankness and openness are the mark of integrity; always have been, always must be.

Let us now pass for a moment to the first thought suggested in this letter. Is it the duty of Christian men to say, on proper occasions, in a public way, that these organizations which train boys to do such things as are above narrated, are evil, or not?

One of the most popular exercises at these meetings where objections are made as to the evil effect of lodges, is to speak of drunkards, of their conversion, the wonderful way in which these poor victims are made new by the gospel. This continually occurs. I think this should have a proper place in the teachings of these meetings. Drunkenness is one of the greatest crimes, but lodges protect the business of drunkard-making. Their conclaves and social assemblies are often great debauches, continuing for days.

One of the brightest boys I ever taught came to our town on the verge of delirium. He was made a drunkard in a college fraternity, and was helped to continue a drunkard by association with the Woodmen. He left the college to go to the capital of a neighboring State, where a minister who had befriended him was carrying on a gospel meeting. On the street of that city he met an official of the Woodmen, who was attending a general meeting of that town. In a little while he was crazy drunk, and the work of that preacher through months, for that fellow, was undone in an hour by that lodge man.

What is the reason that it is proper —even their duty—for Christians to talk about the sin of drunkenness, and the virtue of saving drunkards, while it is so unnecessary to say anything about the lodges, which make the drunkards and protect the business of drunkard-making?

There was in my office within the last twenty days a gentleman who is a professor in a university, where one of my friends who objects to preaching about secret societies, graduated. He told me

that he himself had seen, in a meeting of secret society people in that university, men so drunk that they were vomiting all over the floor. He said it was a sickening sight.

Well and good, let us try to save these lodge-made drunkards, and then let us tell it to the glory of God. But what is the reason that we should not tell of the lodges which have made them what they are?

There is one explanation of this strange phenomena: Satan has no objection to the saving of drunkards. Saloon men have no objection. Distillers, brewers and corrupt politicians have no objection. No man ever yet earned the hatred of the world by saving a drunkard. A drunkard is no recommendation to the liquor business; he is a disgrace to it. If Christian people would spend their time and money in making him a sober man, the liquor business would be delighted. They want him to continue buying liquor and continue to drink in moderation, and thus they keep on corrupting young men and making drunkards of them. A boy, passing a liquor shop where a drunkard lay at the door, ran inside and said to the saloonkeeper, "Mister, mister, come out here; your sign has fallen down." This kind of a sign does not help the liquor dealer, and if Christian people will help to pick up the sign, while they refrain from meddling with his business, he will be content. God will be pleased with the kindly action, but He may at the same time say, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. 48:10).

"Thy throne, O God, is for ever and ever: a sceptre of righteousness, the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1:8-9). The Jews did not crucify Jesus Christ because He loved righteousness; they crucified Him because He hated iniquity. If He would have allowed the priests and Pharisees to go on deceiving the people without any objection, they would never have put Him to death. But He hated iniquity, and He allowed men to know that He hated it, and He required His followers to hate it. That was the reason they hung Him up between the thieves.

May we be graciously kept from the folly of supposing that we may innocently keep silence while such things go forward. Other men have boys as well as the father of that boy whom I told of. There are other mothers besides his. And if we keep silence while the sons and daughters of our neighbors are put to shame and ruined in body and soul, we may be sure that the curse will come back in due time upon our own homes.

It is duty to preach the Word of God. We are all of us more or less thoroughly informed about it. But it is also our duty to warn men. We ought to save some men with fear. No Christian man is better than his Lord. No Christian man ought to desire to be treated better by the world than Jesus Christ was. If we love the world, its praise, its glory, the love of the Father is not in us.

May God help us to be faithful in this day, to preach the gospel, to preach the Word of God; to preach the gospel not simply for drunkards, but for lodgemen, for corrupt politicians, for timeservers and ease-lovers. In other words, let us preach the Word, the whole Word, and let us beware of keeping back the truth that our age needs.

Sincerely and fraternally yours.

Charles A. Blanchard.

ELKS RAN TOO FAST.

A party of seven Elks returning from a club house in Manitou, where a social session in honor of visiting Elks had been attended, drove at terrific speed on their way home. At Colorado Springs the automobile struck a telegraph pole. Three men were killed, and another soon died.

PETTY PRACTICES OF LODGES.

During the sessions of the Grand Lodge of Elks at Philadelphia, in July last, it was decided to establish a flag day for Elks on June 14. A resolution was adopted calling for the appointment of a commission to devise ways and means to prosecute outside users of the Elks' emblems.

No Negroes Need Apply.

The Memphis lodge was authorized to prosecute the negro Elks of that city.

In this connection a resolution was passed reprimanding the Newark (N. J.) lodge for electing a man said to be a negro.

Held Up I. O. O. F. Parade.

Albany, N. Y., Aug. 20.—The discovery of one non-union hack driver held up half of the parade and spoiled the mass formation of the Independent Order of Odd Fellows, whose Grand Lodge is in session in this city. There were 7,000 in the parade, and it had gone two-thirds over the march when it was discovered that the driver of one of the two hundred hacks at the end of the fourth division was nonunion.

The drivers thereupon stopped all the paraders back of them for an hour. The first four divisions were massed on Broad street, but the wait became so tiresome that the body was ordered to move.

To Enjoin Negro Elks.

(Special to the New York Times.)

Trenton, N. J., July 23.—When thirty negroes incorporated to-day in the office of the Secretary of State Sun Light Lodge No. 114, Improved Benevolent and Protective Order of Elks, representatives of the Trenton Lodge of Elks said they would go to the Court of Chancery for an injunction prohibiting the use of the name "Elks."

The members of the new organization say that under a recent court decision the use of the word "improved" makes them exempt from injunction. They intend to fight any attempt to stop the new order, which is projected to bring negroes forward prominently in a benevolent organization.

SMALLER LIQUOR MEN BARRED.

Pennsylvania and Kentucky have protested, in vain, against the new rule of the Red Men, by which all saloon-keepers and bartenders are barred from initiation. So far as appears from the item, as given in relation to the failure of the protest in the recent great council of the Independent Order of Red Men, this rule does not affect the leading dealers, nor apply to distillers. A system of saloons, owned by a brewery company or wholesale liquor concern, can now employ Red Men who have already been initiated; and the proprietors themselves can also become Red Men, by a more regular initiation than the rather farcical one of Theodore Roosevelt. It admits managers and wealthy proprietors; while, at the same time, it tends to relieve the order of the odium, or to forestall the criticism, liable to be incurred by admitting to local lodges, men known in the immediate neighborhood as running liquor nuisances, and furnishing police court victims. However, the advantage is limited, by the necessity of allowing those heretofore initiated to remain, so long as they continue to keep their present membership in force. Connection with the business, in this small way, is no ground of suspension or expulsion. Owning the business in a larger way, or serving in the employment of wholesale liquor houses, does not bar future initiation.

It is natural to expect, nevertheless, that the moral antagonism of Our Noble Order will be urged, in soliciting new members, or in fending criticism, because there is a rule against admitting bartenders. It would be no surprise to encounter, in a bombastic oration or editorial, a virtual claim that the Red Men's lodge is an efficient temperance organization.

Let each sunrise bring a new morning of hope to the soul.

SCRIPTURE SELECTIONS

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.—John iii., 20-21.

What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.—Matt. xii., 27.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii., 20.

Every plant, which my Heavenly Father hath not planted, shall be rooted up.—Matt. xv., 13.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.—Eph. v., 11-12.

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me.—John xiv., 6.

Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.—Acts iv., 12.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.—I John ii., 22-23.

When He, the Spirit of truth, is come, He shall glorify me: for He shall receive of mine, and shall show it unto you.—John xvi., 13-14.

Can two walk together, except they be agreed?—Amos iii., 3.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. i., 1.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. vi., 14, 15, 17.

And they were more than forty which had made this conspiracy. We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts xxiii., 13, 14.

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.—Leviticus v., 4, 5.

MASONIC THEOLOGY

Following are a few quotations from standard Masonic writers. These writings are accessible to any one; hence the correctness of the quotations may be easily verified.

Dr. A. G. Mackey, Past Grand High Priest, and Secretary General of the Supreme Council, 33°, for the southern jurisdiction of the United States, says: "Freemasonry only asks for a declaration of that simple and universal faith in which men of all nations and all sects agree—that belief in a God and in his superintending providence. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion of Masonry is pure theism."—Mackey, Lex. p. 404.

Webb's Monitor, page 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of Divine import, etc. All this is irregular and unmasonic."

Webb's Masonic Monitor says: "The meeting of a Masonic Lodge is strictly a religious ceremony. * * * The Christian, the Jew, the Mohammedan, the Buddhist, the Parsee the Confucian, and the worshippers of Deity under every form."—Mon. p. 284.

"It is Anti-Masonic to require any religious test other than to believe in a God, the Creator and Governor of the Universe."—Chase, Digest of Masonic Law, p. 206.

"A Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."—Dr. Albert G. Mackey, Past Grand High Priest, Lexicon, p. 16.

"To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future rewards or punishment, is a serious innovation in the very body of Masonry. Masonry has nothing to do with the Bible; it is not founded on the Bible. If it was it would not be Masonry, it would be something else."—Chase's Digest of Masonic Law, p. 208.

Further, let General Sickels, the Grand High Priest, speak: "The lessons which the entered apprentice receives are intended to cleanse the heart." (p. 161.) "The rite of induction signifies the death of vice and all bad passions, and the introduction to a new life of purity and virtue." (Sickels' Monitor, p. 54.) The "three degrees form a perfect and harmonious whole nor can we conceive that anything can be suggested more which the soul of man requires." (Ibid. p. 189.) Such is Freemasonry as a religious society.

The reader has noticed one particular feature of the Masonic faith, that it omits the foundation —"Chief Corner Stone"—Jesus Christ. It is a religion that requires no confession of sin, no cross, no shedding of blood, no atonement. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. O that men would look before they leap!

Editorial.

AN ETHICAL CODE FOR LAWYERS.

Professor Horr, the former editor in chief of The Watchman, published in Boston, still regularly furnishes an editorial for a certain page of that journal. That one which was used Oct. 3, 1907, had the above caption, and, while we would like to copy every word of the article, which is characterized by its author's usual strength, we must select sentences specially adapted to specific use here.

It begins by recognizing that "At the recent meeting of the American Bar Association in Portland, Maine, an ethical code for lawyers was presented by a committee which had been appointed for the purpose. * * * As the Watchman has often intimated, it is time that some action of this kind was taken. We have nothing to say against lawyers as a class. There are multitudes of honorable lawyers. * * * But there are also a great many * * * who bring reproach upon the name and calling of those lawyers who condemn their conduct as severely as any. * * *

"There is, however, one principle accepted by the profession as a whole, which we believe to be morally wrong. * * * It is accepted by the legal profession, and in the practice of courts, that a lawyer may receive a confession of crime, and yet conceal the knowledge from the officers of the law, and even use his knowledge to aid the criminal to escape the just penalty for his crimes. This is a direct violation of the esential standards of moral conduct. * * * And the canon of law which makes one who conceals a crime, particeps criminis, or an accomplice in crime, becomes utterly without effect and obsolete.

"We believe and assert that it is not right, under any circumstances, for any person, in any calling, to conceal knowledge of a crime from the officers of the law, if the knowledge amounts to legal proof. The principle on which this exemption is claimed for lawyers and priests and clergymen, will justify the action of mobs, which take a suposed criminal, try him, and lynch him. The fundamental fallacy, at the bottom of all such action, is the substitution of private judgment for properly constituted and authorized courts. The only formal difference between the action of a mob which seizes a criminal and hangs him to a tree, and those who conceal the proofs of crime from the legal authorities, is, that, in the first case, the members of the mob condemn the criminal on their private judgment, and, in the second case, his friends acquit him on their private judgment. Technically and legally, the two acts are in the same class.

"The action of courts in recognizing the 'privilege of counsel,' in concealing from the court the proofs of crime and in using the attorney's superior knowledge of the facts to secure the acquittal of those whom they know to be guilty, is utterly immoral. * * *

"* * * There have been many lawyers who, like Abraham Lincoln, would not defend a criminal even though supported in doing this by the practice of the courts. But it is time that this ancient tradition of legal practice was changed and the legal profession took its place with all other reputable occupations of men, always and under all circumstances on the side of righteousness and justice and the welfare of the people."

If that is true, it must also be time that Freemasonry ceased to swear to conceal crime, and be, in the same, way, immoral.

CHURCH AND MYSTERIES.

The Revell Co. has published a book written by an English author, G. H. Pember, M. A., who treats particularly the Roman church. We reproduce a few sentences that have been selected on account of their reference to secret orders. The Romish church is still closely connected with secret societies, including the Jesuit, which is accounted the oldest among those modern ones that number the Masonic and others.

The societies referred to in these quotations, were not a new kind of organi-

zation that sprang up after Christianity came, as might be inferred, but were either continuous of earlier societies or else new ones of the same character. Bearing various names, they were connected with different places and countries, and with the worship of both male and female divinities.

A single quotation from Chapter 18 of Smith's Smaller History of Rome, will suffice to give a glimpse of the verification of these statements, which can readily be amplified. We rather freely condense the first paragraph of the chapter:

"The conquests of the Romans in the East had exercised a most pernicious influence upon the national character. Upon such a people, the sudden acquisition of wealth produced its natural effects. They employed it in the gratification of their appetites, and in coarse sensual pleasures. A love of luxury, and a general depravity, gradually spread through all classes of society.

"A striking instance of the growing licentiousness of the times was brought to light in B. C. 186. It was discovered that the worship of Bacchus had been introduced from Southern Italy into Rome and other towns, and that secret societies were formed, which, under the cloak of this worship, indulged in the most abominable vices."

This is a suggestion of what existed in Greece and Italy two hundred years before Paul came to Rome, preaching the Christian religion. The book to which we have referred, "The Church, the Churches, and the Mysteries," speaks of a later time.

"It is, then, easy to conceive how formidable an obstacle was presented to Christianity by the organization of the Mysteries. For the countless clubs of initiates had their lodges in every city and large village; * * * every species of Paganism, Polytheistic, Monotheistic, and Pantheistic, seems at that time to have combined against Christianity." (Page 465.)

"These Neo-Platonists worked by means of secret societies; foisted themselves among the simple believers as if they too were brethren in the Lord, though their object was to draw away His disciples into their own corrupt society; and surreptitiously and gradually introduced Pagan ceremonies, images, and false doctrines, one by one, into the churches." (Page 467.)

"Who, it may be asked, would pass on such communications to the churches and gradually induce belief in them? * * * Such men would soon begin to think of uniting the churches and the Mysteries, that they might retain the advantages of both, and would do their best to utilize anything that might possibly forward so desirable an end. * * * but had hypocritically joined themselves to the churches with the deliberate purpose of corrupting them." (Page 473.)

Thus it appears that, even in early times, secret societies were insidious enemies of the purity of the Christian church.

GHOULS AT AMHERST.

Lost Gravestone Is Discovered.

In 1880 the first wife of William L. Myrick died on Spaulding street, and the burial of her body was in the small cemetery not far from the Orient grounds at Pelham. At a later time a marble stone bearing an inscription giving the date of her birth was placed at the head of her grave, where it stood for a number of years. Five or six years ago the stone, with its marble base, was missed, and no trace of it could be found until Saturday, when a workman, who was engaged in making repairs in one of the Amherst college society houses, discovered it and read the inscription. Mr. Myrick now upward of 80 years, has married again and is still living at West Pelham.

The above newspaper item is almost too painful to preserve, but it reveals what is possible, as an extreme depth of heartlessness, in that kind of secret society. There is here something more than merely a glimpse of thoughtlessness, indulged for a moment by college boys, for whom life was reserving later revelations. Some of these may have read names on gravestones, through tears, in years that have since come. No one would dare say that such a deed has caused no later regrets. But the lodge keeps its trophy, after all, as in a hyena's

den. Secrecy is sacred, whatever is profaned.

We hope that we are not giving adequate interpretation, to what we would be ashamed not to regard a dreadful thing. In the eye of the law, the act was a crime; to those who have erected stones to the memory of their dead, have returned to read on the marble a beloved name, or who can realize, through their own experience, the tender feelings of the young husband after such a separation, it is more than criminal; it is cruel. A society capable of perpetuating such an outrage through so many deliberate years, would be the shame of any college. It is to be hoped that the deed was so hidden by the first criminals, as to be out of sight of their followers; let us grant the possible charity of a surmise, that, though not reported so, the fact was, that the workman made, what, to all, was a discovery.

News of Our Work.

We understand that President Blanchard addressed, last month, the students of Berea College in Kentucky, the people of Louisville, of the same State, and those gathered at our Indiana State Convention, on the importance of witnessing for Christ against the Satanic attack through secret societies upon the home, the church and the state.

We regret that the State conventions were held so late in the month that we could get no report before the time for closing the forms for this number. This disadvantage can be remedied in a measure if the various conventions will appoint reporters for the different religious weeklies.

AGENT PEGRAM'S WORK.

Portland, Mich., Oct. 18, 1907.

Dear Cynosure—September 22d, I preached for the Wesleyan Methodists at Clarksville and Berlin. Brother C. L. Bradley, a faithful preacher, and loyal anti-secret man, is pastor here. In fact, it is difficult to find a very faithful preacher who is not an anti-lodge man. Holiness, Temperance and Anti-secrecy generally go together. It is a rare thing to find a holiness man who is not for absolute prohibition of the liquor traffic, and also for frankness, free speech and fair play as opposed to lodgism. These twin evils fear and flee before the preaching of the full gospel. Here at Clarksville, I found some and made more friends. I also gave three Bible readings at different prayer meetings during this week. One person expressed a desire for salvation.

The next Sabbath I preached for the Free Methodists at Grand Ledge again. My sermon on "Christian Benevolence versus Lodge Commercialism" met with a hearty approval. Lodge commercialism in fact does not rise to the dignity of business fairness and honesty, while Masons and Oddfellows pay in three dollars to get one out, and the well-to-do beneficiaries of lodge insurance appropriate the fees and assessments of the bankrupted poor who are no longer able to pay increasing assessments, and of the conscientious who can no longer partake of the work and profits of inequity or iniquity either. In the evening I preached to the people of Eagle on "Separation from the World." It was well received, and as is usually the case, I was invited to preach again some time.

I next went to Portland and attended the prayer meeting of the holiness people. They have been without a pastor, and were somewhat discouraged. I gave them a few Bible readings in the evenings till Friday. There was such an increase of interest and attendance that I was invited to come back the following week and preach for them.

On the Sunday following, I was requested to return and preach at Clarksville again, and also at Berlin Center. I find that people who have been accustomed to good, strong, gospel diet are more susceptible and appreciative than those who are not. In the evening I showed the evil influence on both saint and sinner of being under the chloroforming effects of sinful associations. It is not so very difficult to cultivate an interest in anti-lodgism. Quite a number here are anxious for some special

lectures on the subject. Brother Trowbridge, formerly a subscriber to the Cynosure, had not wholly lost his taste for it, and concluded that he wanted it put back on his mental bill of fare, although he is well supplied with a variety of papers.

On Monday I returned to Portland to feed people who are hungering for the gospel truth. I have been here ever since, giving Bible readings, and preaching principally on "The Difficulties of the Christian Life, and How to Meet Them." It is encouraging to see Christians grow in grace. Several have been reclaimed, and others have been established in the Christian life. On Sunday night I preached again on "Separation," which seems most appropriate of my anti-secrecy sermons, for all occasions. It was highly appreciated and said to be "just what was needed." I distributed some tracts here as well as at Eagle, and got some subscritions for the Cynosure. Yours for truth and justice,

G. A. Pegram.

W. B. STODDARD'S LETTER.

Fairmount, Ind., Oct. 18, 1907.

Dear Cynosure—I am here to attend the General Conference of the Wesleyan Methodist church. I find the gathering large and the Divine Spirit much in evidence. Your agent was introduced, made welcome, and promised a further hearing. This church body is not large, but strong in faith and united against sin and sinners. Many of these people are reading the Cynosure and aiding the cause.

As expected at the time of my last writing, I was given a hearing at Concordia Lutheran synod meeting in Washington, D. C. This synod has many missions, that were generally reported in a prosperous condition. The position of the Ohio synod in antagonism to the lodge is well known. Many are finding the battle difficult and welcome such aid as the National Christian Association is able to give.

A Sabbath spent with the Free Methodist friends at Alexandria, Va., was helpful. On the evening of the 3d of this month I addressed those who gathered in St. John's Lutheran church, Baltimore, Md. It was thought the attendance would be larger should I return. This I hope to do.

En route west I spent the first Sabbath of this month with our Mennonite friends at Masontown, Pa. Here I found a live, working people, planning for the up-building of the Kingdom. It is hoped that a new house will soon be built for the minister and that the new man will aid in the upbuilding. Our good friends showed the usual kindnesses and invited a return.

Looking into the Mennonite publishing house at Scottdale, Pa., I found some busy people happy in the Master's work. The new building is nearly ready for occupancy, and will afford much-needed room.

On reaching Wilkinsburg, Pa., I learned of the death of my wife's father, Mr. James H. Steele, and, of course, tarried to attend the funeral. He was a member of the Reformed Presbyterian church. His hope was bright, and his end peaceful.

Attendance at a prayer meeting in the Reformed Presbyterian church, East End, Pittsburg, where Dr. D. C. Martin is the honored pastor, gave opportunity to keep in touch with this people. The subject for discussion was Covenants. While the covenants with God and His people were to be reverenced and rejoiced in, covenants with death and agreements with hell were to be broken.

Coming west through Ohio, I stopped for a night with our Ohio agent, that we might plan work to be helpful to each, and also to look up friends in Dayton and vicinity.

Last Sabbath found me at a quarterly meeting of Mennonite Brethren in Christ, held at Georgetown (P. O. Potsdam), Ohio. Here I was given a welcome and opportunity to speak. Several acquaintances of twenty years back were renewed, thirteen subscriptions for the Cynosure taken, and a general uplifting enjoyed. This church seemed in a good spiritual condition. The sermon by the elder, S. Lambert, from the text, "Let Brotherly Love Continue," seemed very appropriate and cheering. A little lodge

in this town struggles for existence. A brother of the Mennonite church said a lodgeman had urged him to unite with the lodge, and keep secret the fact that he was a member. The lodgeman knew the testimony of the church was against his organization. What a sneaky institution this, that must seek to make men sneaks in order to gain members!

I spoke last Sabbath and Monday evenings to good audiences. Some of the people had left lodges and others were considering the matter.

I have been disappointed in my plan for the Indiana State Convention, but a door has opened. State officers have been consulted, and a convention is planned, to meet Monday and Tuesday, October 28th and 29th, in the Bible Training School at Fort Wayne. Time for preparation is short, but God may bless this gathering to the good of many.

W. B. Stoddard.

Oct. 19, 1907.

I was given a splendid hearing before the Wesleyan Methodist General Conference, and the support received in Cynosure subscriptions was most cheering and gratifying. I am going to North Manchester, Ind., where I expect to spend Sabbath, October 20th, with friends of the German Baptist Brethren church, and to address the students of the Brethren College at that place. W. B. S.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., Oct. 5, 1907.

Wm. I. Phillips, Chicago:

Sir—I am just home from Billeagle, Lonoke County, Ark. My mission is house-to-house work. I never fail to speak about the lodges in my visits. I met the people of Rev. William Ewood's* two churches. He has turned nearly all of his members against the lodges. These people told me they were glad to learn so much about the secret orders. They said they were willing to lose what money they had paid into them, to save their souls. One man said he was going to get him a bank for a dollar and put his money in it. He said it cost him twelve dollars to be "made" (initiated) in the lodge, and twenty-five cents a month to stay in—to stay in a man-made thing; and if he stayed in it fifty years and died twenty-five cents behind, they would not bury his dead body, and his family would not get a nickel. He said God made him for nothing and breathed into him the breath of life, and had taken care of him when he was a baby, and blessed him until he was old enough to work and make his own money; and now since he was grown it seemed he had to let a Noble Grand make him, and he must work for him the balance of his life, and uphold all kinds of devilment, just to get to be put in a hole in the ground. He said, "I am going to put my money in the bank, just like I put it in the lodge; and when I get sick and die, I will have money to bury me, and some to leave my wife and children." He said, "God bless the National Christian Association." He said, "Anybody who wants to rob the poor, comes out in the country with a new lodge, claiming he just got it out of the Bible." He told me they had two new lodges out there now, called the "Craftsmen" and the "Western Thinkers"—both come from the Bible. I said, "Well, if they all come from the Bible, they might leave the ritual off and just give you the Bible."

I tell you, Brother Phillips, I am glad I got acquainted with your work. The lodges are the key to all devilment. It is idolatry, and when people go into idolatry they are led off into all other sins. The lodges give dances, and call it two-stepping. They meet and open with prayer, and end at three o'clock in the morning with a two-step—gamblers, fiddlers, preachers, deacons, class-leaders, drunkards, and all classes of women, from the best we have to the worst. Our preachers in the central district are getting their eyes open. They all are preaching against the lodges. The lodges must go, and whisky must go. The women are waking up to the fact that these two curses are damning this country. O, Brother Phillips, send out another woman like Carry Nation, somebody that is willing to die for the gospel's sake.

NOTE: A letter from Rev. William Ewood (or Edward) was printed in the October, 1907, Cynosure, on page 191.—Editor.

One brother took me aside at the association, and said, with tears in his eyes, "Sister Woods, when you were showing the ritual to that crowd of men I was trembling for you; somebody will kill you. I know the lodges are wrong, but you will have to work with them tenderly." I said, "I thought that was working tenderly; I was letting them read my ritual, and see their signs and grips." He said, "You did not notice how mad those men were." I answered, "If God's Word made them mad, what is that to me?" He said, "Well, they were hot." I replied, "Well, if they were hot, the N. C. A. has got water enough to put them out. If they kill me, all right; but they will get hotter than that when God gets through with them."

Yours for Christ's service.

Lizzie Woods.

We had the pleasure of meeting an old friend of the cause, Rev. Cyrus Smith, of Leon, Iowa, at the time of the reunion of the Fourth Illinois Cavalry, in Chicago. We hope to get a few interesting items concerning the poor lodgemen with whom he is acquainted.

FROM OHIO'S STATE AGENT.

Leonardsburg, O., Oct. 19, 1907.

Dear Cynosure—This evening finds me at home after a two days' visit among (radical) United Brethren assembled in Zion church near Junction City, Perry County, Ohio, to hold the annual session of Scioto Conference. I received a very cordial welcome and the kindest treatment. Last night I addressed an attentive audience of perhaps three hundred persons. Tracts were distributed, several books were sold, and the Cynosure was placed in a number of homes.

Rev. Joseph Hoffhines, of Etna, O., exerted every effort to make my stay at Scioto Conference count for the cause of anti-secrecy. I feel greatly indebted to this aged brother for his aggressive interest and encouragement. It would be difficult to find a man who is more zealous in his opposition to lodges than is Mr. Hoffhines.

I was much interested in meeting that venerable old man and wise counselor of the church, whom the brethren still love to call Bishop—Rev. M. Wright, of Dayton, O., father of the Wright Brothers, airship inventors, who are at present said to be negotiating with the German military authorities for the sale of their aeroplane. The Bishop told me that he attended, at Pittsburg, the first convention of the National Christian Association, and that he had been a reader of the Cynosure almost without interruption from its first issue. Let us follow his good example and determine to give our life support to this magazine, which is doing such a grand work in opposing the Christless empire.

My work during a goodly part of this month has been personal effort in various localities near home, wherever I could find a person who was willing to listen to a few words about secret societies. I have found much to encourage, especially in the large number of men who declare their disgust with the lodges which have claimed them as members in the past.

An able minister of the Gospel remarked to me the other day, while looking through an Odd Fellow's ritual, which I had for sale, "Well, I paid twenty dollars for what is in that book." He later told me that he once belonged to one of the best initiating teams in Central Ohio, and had helped confer degrees in many towns. An adhering Mason recently bought a ritual, and after he had had it for some days, he told a relative of mine that a person could get into any Masonic lodge in the country by the use of that book. I constantly find lodge men who testify to the truth of the various expositions, and declare their contempt for this sort of lodge wholesale "dead-horse selling."

A prominent Delaware, O., business man left his lodge because it cost him too much. "Why," said he, "my dues were only a small part of the expense." He asserted that he had paid out many times what he could have ever hoped to get back. A Delaware Odd Fellow is said to have paid one hundred and sixty dollars into the treasury of the order and left in disgust. An active church worker had left his secret societies through

disgust. He had frequently visited lodges when he was the only man who was not playing cards. A common testimony you pay for all you get and do not always get all you pay for. It costs too great a sacrifice of man's better nature. It is a financial and moral loss.

At Marengo and Mt. Gilead I found secrecy deeply intrenched, but friends were not wanting. I talked with a number of people and left several Cynosures to continue the work.

October 10th, I was pleasantly surprised in having Bro. W. B. Stoddard at our home. He always brings cheer and hopefulness with him. May he come often among us.

H. R. Smith, Jr.

FROM BROTHER DAVIDSON.

Cairo, Ill., Oct. 18, 1907.

Dear Cynosure—I have been quite indisposed for some time; not confined to bed, but ailing. I have not been able to get about much and especially to take long trips. I went to Bloomington, Ill., by invitation of Rev. E. Hall, D. D., pastor of Mount Pisgah Baptist church, who showed me every possible consideration. I preached for his church, which is well informed. Dr. Hall is a graduate of the Kentucky State University, and one of the best qualified ministers of the State. He is an earnest reformer, and an arch enemy to the lodge. He is dearly loved by his church and stands high with his neighbors. I also preached twice for Rev. J. T. Brown, pastor of the Second Baptist church, Bloomington. He is a graduate of Roger Williams University, Nashville, Tenn., an able minister and a true reformer, an ardent anti-secretist. He was recently called from St. Louis to pastor here. I preached twice for Dr. Brown, and distributed tracts. I also visited the white Baptist convention and met a number of the leading pastors and gave out a few tracts. Revs. Hall and Brown extended me a hearty invitation to return and preach again for their people. I secured a few Cynosure subscriptions. The lodge is not so strong here as at some places. Before the united efforts of these two young gospel giants in the lead of God's hosts, old Baal will tremble.

At Centralia, Ill.

there are two Baptist and two Methodist churches, but I did not get an opportunity to meet either pastor. Secretism is very strong here.

At Cairo, Ill.

I am glad to get back home. I was quite sick during my trip to Bloomington and Centralia.

I am still battling against sin here in this rum-ridden, Sabbath-desecrating, lodge-cursed city. I think my ministry is much more accepted here than I at one time expected. I am gradually convincing some of the best people of the evils in secret societies. I shall continue to press forward in the name of our God. I will set our battle in array and unfurl our banner with the inscription, "This world for our God, through His Son Jesus Christ." Pray that we may have great power over sin.

I am yours for the uplift of humanity.

F. James Davidson.

THE LODGE PUT TO FLIGHT.

Pikeville, Ky., Sept. 30, 1907.

I have not written you for some time, and feel that I ought to inform you as to how the Lord is blessing us in our work here. Friday evening, Sister Georgia A. Adams and myself were led to the street by the Lord laying it on our hearts; we having been excluded from the church. We opened fire on the enemy in the principal street of our town, and God just poured out his Spirit upon us. People from all parts of the town came rushing up until there were about three hundred people present—so many they almost blocked the street. Of course the enemy roared. One man ran out into the street and tried to howl us down. God kept us sweet, and we said to him, "And you were hoodwinked?" He said, "Yes." "And chained?" "Yes." "And saw the skeleton?" "Yes." Then another secret order man tried to stop us. We just kept still until we thought he was through. Then we asked him if he was through, and he said "Yes." Then we began to read from a book a vindication of Masonic persecution, by O. B. Whitford, M. D., and they howled us

down again. So we went to prayer, and God gave us the victory. One of the men asked our pardon for what he had said, and the other said he would never interfere with a street meeting again.

Oh, it pays to mind God. We are looking for great victory here in the power and strength of the Lord. Our God has the power to put the enemy to flight. We expect to speak out very plainly, and I am praying and asking God for wisdom.

God bless all of the workers who are standing against the great lodge evil, and may the Lord especially bless you and your work.

Yours, and all out for the cause of my Master, A. D. Cline.

The copies of Modern Secret Societies and In the Coils for the library of the Oklahoma State Baptist College were received a few days ago.

A seceding Mason was at my home the day they were received, and as might be expected, the books were examined and their authenticity discussed. My friend said the truth was out, and that the paths and penalties as given in "Modern Secret Societies" (of the first three degrees of Masonry) was true to the letter. He further stated that he did not think the books would remain in the Library long, because the Masons would burn them.

Dr. J. B. Jeter, an eminent Baptist preacher of the time of Morgan's murder, in his book, "Recollections of a Long Life," devotes a chapter to the discussion of Masonry. Among other things, he says: "After years of inquiry and thought on the subject, I reached the *undoubting* conclusion that Bernard's 'Light on Masonry' was a substantial revelation of the secrets and signs of Masonry as they were held and practiced in his time."

A Baptist preacher asked me if I was right sure the N. C. A. was not a Jesuit organization!

Please send me a package of your tract, "Church and Lodge," and anything else you have that would be good to distribute to a lot of lodge-ridden preachers. I will attend Oklahoma Baptist State Convention at Ardmore, Okla., soon, and don't want to lose the opportunity to help them find their way out of bondage.

(Rev.) George A. Creekmore.

J. CONSTANT WOODWARD.

Mr. J. Constant Woodward was born in the town of Adams, Jefferson County, New York, September 12, 1820. It was in this town also that Charles G. Finney, then a young lawyer, was converted and renounced Masonry, and began his world-wide work as a revivalist. Brother Woodward was "born again," giving his heart to God, when he was about forty-five years old. At the age of twenty-one, he went to Michigan and spent seventeen years there and in Wisconsin. He then returned to New York State, and on September 12, 1861, married Mary Stickney. In October of the same year he enlisted in the 94th New York Infantry for service in the Civil War. August 30, 1862, he received a gunshot wound in the right thigh, and was honorably discharged in February, 1863. His wife died September 12, 1881, and

on September 11, 1882, he married Miss Philomela Trowbridge, of Adams Center, New York, with whom he lived in happy companionship for a quarter of a century. He died September 29, 1907, aged eighty-seven years and seventeen days.

Mr. Woodward was always a strong anti-Mason. The Cynosure has been a welcome visitor in his home for many years. He and his wife placed some of their means in the Annuity Fund of the National Christian Association some years ago, and planned by Will that a larger amount should be used for carrying on the work after their present-life needs were ended. A pleasant incident in their life history was their wedding trip, which they took to Batavia, New York, to attend the unveiling of the Morgan monument. Brother Woodward was a very conscientious and devoted Christian, and was ready and anxious to go and be at rest when the Master called. He was like a sheaf of wheat ready for the harvest.

Seceders' Testimonies.

MADE FREE INDEED.

Headquarters Prohibition County Committee, Herkimer County, N. Y.; J. E. Hill, Chairman.

Ilion, N. Y.

Enclosed find $1.00 for a year's subscription for the Christian Cynosure, a copy of which came into my hands today.

The writer was for seventeen years a slave of the devil and all his works. I drifted at an early age into lodges and insurance organizations. I was a slave to them all until, on the 17th of March, 1902, in DuBois, Pa., in the First M. E. Church, God Almighty reached down and picked me up, the wreck of a man, homeless, hopeless, Christless, dissipated, debauched, debased. He clothed me in my right mind and put a new song into my mouth, even praises unto our God. He that is made free by the Son is free indeed. Oh, that men and women could see or be brought to the light! I am praising God for liberty, absolute freedom in the service of Christ, and am praying for our Freemason preachers, whisky-voting elders, cigar-smoking deacons, and professing Christians who are trusting God for spiritual help and insurance orders for financial aid. "If ye abide in Me and My words abide in you, ye shall ask *what ye will,*" praise God!

Yours in Jesus' name, John E. Hill.

From Our Mail.

That veteran foreign missionary, Rev. C. B. Ward, of India, writes under date of July 27, 1907:

"Your invitation to attend the annual meeting was kind. I account the honor of membership among you heroes for righteousness far more than being honored by some college.

"I am much pleased to see an increased disposition on the part of 'The Christian Witness' (National Holiness Association) to advertise your books, and a little more definitely take position on the secrecy question. Dr. Blanchard is a man of God. His benign face in the advertising columns means much. It is easy for me at this long range to discover a growth in the anti-secret sentiment in America. I sincerely rejoice in it. Yes, our much beloved President Roosevelt was lugged into it, exactly as Lord Curzon, late Viceroy of India, as soon as he took office.

"There is all the time some call for your literature. I have been disposing of the old 'Watchman' stock, and am now about out. If the Lord should put it into the heart of some one, who has the means, to send me about $50 worth of anti-secret literature, I will, as I am able, scatter it in this, oh, so needy, empire, where secrecy reigns almost undisturbed.

"Remember me in your prayers. I do pray for the triumph of the truth over all secrecy. It is more and more clear that the church in all lands is greatly cursed and hindered by the influence of secrecy.

"When opportunity offers, tell the brethren that I am with them in the fight. I scattered almost two hundred of Woodruff Post's dying blow at the monster

Secrecy. I wish I knew how to promote a greater effort at the dissemination of anti-secret literature to the ends of the earth. It is worth thought and prayer that we should make larger use of the modern postal system so widely extended in all the earth."

Since receiving the above letter we have sent Bro. Ward twenty dollars' worth of literature. We have lately received an appeal for the contribution of several thousand tracts from a friend in South Africa. Will not the readers of the Cynosure "pray more and pay more" for this work?

Rev. J. S. T. Milligan, D. D., of Pittsburg, is a good friend of the Cynosure. He writes under date of September 18th:

"Please find enclosed one dollar for Cynosure. Wishing it and the Cause the blessing of Him Who is the Light of the world, I remain, at eighty-two, an abiding friend."

THE ONLY MOST WORSHIPFUL MASTER.

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.—II. Thess. 2:4.

The Most Worshipful Master of the Grand Lodge of Iowa performed the ceremony of laying the corner-stone of the new court house now being erected at Leon, Decatur County, Iowa. It is argued here by some, that if any man or set of men can be truthfully styled "most worshipful," then God is not most worshipful, because there can be but one the most worshipful. If it be true that the lodge, or any part of it, can be, in any sense of truth, "most worshipful," then it is true that Christianity is blasphemy and has no right to be deceiving people with the Bible.

But if the God of the Bible is most to be worshipped, if the Christian's God is the only true and living God, "and Him only shalt thou worship"—then Masonry or anything else laying any claim whatever to the title of "most worshipful" is blacker idolatry and more Satanic than the feeble mind of man is able to think; and the most serious mistake a man can make is to worship, in any degree, the wrong god. The only safe way is to worship God through Jesus Christ, our Lord, and only worshipful Master.

Cyrus Smith,
Leon, Iowa.

LODGISM IN THE CHURCHES.

Elgin, Manitoba, Canada.

I have been a reader of the Cynosure for a number of years, and must say I am much pleased with it for the stand it takes regarding secret societies. I believe that at the present time there is great need of strong preaching against such works of darkness. How ministers of the gospel can tell men to live up to their lodge obligation and they will be all right, is more than I can understand. Having been a member of a number of secret orders a great part of my life (having renounced them all when I became a follower of the Lord Jesus Christ), I certainly ought to know something about them. So many are led to believe that as long as they live up to their obligation that that is all they have to do in order to be Christians. Some time ago I was talking with an Orangeman about the great need of being born again and becoming a follower of Christ; but, like others, he said that if he lived up to his lodge obligation he would be all right. I asked him what help the Royal Arch obligation would be to him, where you swear never to have any carnal knowledge of a Royal Arch Purple Marksman's wife, daughter, sister or mother, you knowing them to be such? He allowed that the obligation referred to was the one which was of such great help to him. Some time after, in conversation with a Methodist minister on the same subject, he held much the same opinion.

Now, is it any wonder that the churches are so dead and cold, when such doctrine is taught from the pulpit? In Isaiah 58: 1 we read: "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Yet we find in a great many cases that if minis-

ters speak against lodges they are soon removed, so great is the influence which lodgeism has with the churches.

I feel that I ought to speak out against such things.

Wishing you success in your great work for the Master, I remain, yours in the Light, C. W. Maguire.

Whittier, Cal., Aug. 17, 1907.

Dear Brother Phillips: I have not forgotten the great work to which you have consecrated your life, but pray for it every day, and believe our Blessed Savior will surely bless the seed you are sowing and ere long cause a great separation between His own loyal followers and Baal-worshipers. My, how the orders are growing! Verily the world is going after them.

The Shriners and Daughters of Isis had a big time here in Los Angeles last May. The sword and crescent of Mohammed adorned (?) the head of each member of the Noble Order, but the cross of Cavalry had no place in their show. And still Christians, who are commanded to do everything in the name of Jesus, were prominent as Shriners in this gathering. It is no wonder that Dr. Dorner of Berlin declared, "The Church in America must stand as one man against Freemasonry or it will be destroyed."

At an M. E. camp-meeting at Huntington Beach, near Los Angeles, two weeks ago, I met an M. E. superannuate —vigorous and strong apparently—who candidly said: "The Church will not succeed until it separates from Freemasonry and all Lodgery." He has studied the question and conditions thoroughly, and makes this charge, although he does not dare to raise his own voice against the Lodges. Shame on such cowards and traitors!

And strange and sad to say, Dr. R. A. Torrey, who did the preaching at this camp-meeting for two weeks, had *no word* against the secret orders. Why? My guess is because the manager of the camp, Rev. Pitner, is an ELK! Oh, think of it, ye sons of men—a Christian minister naming himself a wild animal!

I have very much enjoyed the Cynosure for the past year. Many thanks for your grand work. May the Lord abundantly bless and guide you in the battle.

George W. Shealey.

AN ORDINARY ANTIMASONIC EXPERIENCE.

From a boy I have been opposed to Lodgery. I suppose my attitude was a result of early perusal of God's holy Word. But nevertheless I was beguiled into two lodges. Both caught me because of a false conclusion as to my duty as one who stood for Temperance.

Caught by Two Temperances Lodges.

When I was about thirteen years of age, a country lodge of United Friends of Temperance was started near me, and specious arguments drew me into it. One night two men came in very late to the lodge, and directly we all saw they were drunk. The lodge died in short order. I was glad it closed out.

Owing to a severe injury in my fourteenth year, for health's sake I left my home to live in California. While there I was caught by a Good Templar lodge.

I was working for the Worthy Master, *who was also a member in official position of every lodge in town.* He was also our church clerk, yet was only able to reach church on Sunday at eleven o'clock. I thereby had opportunity to discern the tendency of such affiliations. So I quit the lodge and sent them word I had done so. Some of the leaders offered to keep up my dues if I would continue, but it was not a matter of money dues, but of higher dues or obligations.

The last night I went to lodge, in company with my pastor, as we passed by a newly erected Masonic Temple, he said to me: "I was at the dedication of that thing the other day." "How was it?" I asked. "Oh, there is no God in it," he replied, meaning that the God of the Bible was not in it. I was in accord with him in sentiment and told him so. Then he said to me: "And I have little better thoughts of this thing we are going to to-night." "Nor have I," I replied. Then we agreed to quit it, but to go that night to see the show from a critic's standpoint, and truly it seemed there was more foolishness that night than ever before.

So about four or five months is all the lodge record I possess.

Early Impressions of Masonry.

No one before this had ever said aught against Lodgery to me, but God had already implanted a horror of Masonry in my mind. I had once gone to a Masonic banquet, open to Mason's families (my father being a Master Mason), and I remember that I listened and observed, but concluded it was not as it should be. I had seen Masonic funerals—meaningless formalism and ritualism, calculated to impress people; but to me it held out no attraction. So without apparent cause I was ever anti-Masonic and anti-lodge.

When I was about nineteen years old, clerking in my father's store, one of our church deacons, also clerking with me, and the druggist's clerk, began to speak to me of the beauties of Masonry. I only knew what God said of such things, and so I refuted their claims as best I could. My father never said yea or nay to me about Masonry. Once I picked up his Monitor and glanced into it, but put it down as his private book; and except some Masonic works, teaching their doctrines, which my fellow clerks used on me, I had never seen any works on lodgery.

About 1893, at the close of one term at the Seminary which I was attending, two brethren came into my room one night seeking to persuade me to become a Mason. These were two preachers. I answered them that their arguments savored of a want of trust in God. At last they left me, saying I was too hard for them. One of them proved true, the other left the church for Dowieism; quit him, and came back to us; and again went to Dowie; and yet Dowie belabored Masons!

Masons have often been my friends indeed, and I have brethren who yet remain in the lodge, but who are not of the lodge.

Interwiews with Seceded Masons.

In 1895 I met an old Baptist preacher, who asked me what I thought of Masonry. I told him I did not believe in it. He spoke a few words against it, but upon his return home he sent me by mail, Butler's "Hand Book," "Secret Societies Illustrated," and some testimonies.

A brother with whom we dwelt temporarily brought those books to me, and I opened them before him, and began to read about the Masonic oath. This brother said, "I can quote it quicker than you can read it." With this he quoted the oath as it is printed. I said, "You are a Mason?"

"Yes, but do not tell any one so. I should not have said what I did, for you may be a Mason. But I quit Masonry when I was converted, left my native State to escape the order, and my nearest neighbor here, who hates me and is a Mason, does not know that I am one."

"What if they should know you gave me their oath?" I asked. He replied, "I would get a 'due summons.'" "What is that?" I asked. "It is a call to come to lodge, and if I did not go they would come after me. Nor would I go, but I expect some day they will come after me."

This was the first I knew of the horrible, diabolical character of the lodge.

Since then an old, grey-headed brother told me that for twenty years he had not gone to the Masonic lodge. They had elected him to office, but he did not go. Closing he said, "Thank God I am done with that now." I said, "My brother, have you considered what would be if they sent you a 'due summons'?" He looked up at me with anguish in his face, and said, "No, brother, I had not thought of that. I wish to God I had never had anything to do with it."

False Reports and Charges.

Two years ago I was called East to hold some meetings, and while I was gone it was reported that I was in the Insane Asylum in a certain State. My wife wrote me of it. I wrote the said Asylum through a friend to know if such a person as named was in the institution, and received the reply that no one of my name had ever been in the said institution. With this letter, when I returned home, I ran the falsifier to cover.

Other petty false charges have been very frequently made against me, and their origin has always been in secret. But recently a Masonic Baptist preacher

was asked how to subvert the church of which I am pastor, and he replied: "Get rid of your present pastor."

The same man later went to the other church I have pastored, and tried to make a Mason of a member, also bearing a tale against me which has neither truth nor appearance of truth for its base.

A brother reasoned against Masonry to this Masonic (Royal Arch) Baptist preacher, and cited as witness Brother Millard, of Little Rock, Ark. The preacher said: "A man exposing Masonry as Millard does, if those oaths are Masonic oaths, as he claims, would be most certain to be killed; and he is a traitor for so doing and deserves death." Evidently this was said under an impression that Brother Millard had seceded from Masonry. But it shows the animus this Royal pretender manifests.

In a Catholic Hospital.

I once spent a month in a Catholic hospital in San Francisco, by arrangement of my physician. My uncle arranged then for my removal to another place. About the close of the month the Sister Superior informed me that I was to remain there on their charity, as my uncle had made no provision for me any longer; he had forsaken me, he did not answer my letters, and so I was to be "of them," she said.

I held my peace, and looked to God to help me out. On the morning my month was up, a stranger came into the ward to see some one, and as he was leaving I called him to my bed, and asked him to send an expressman *to me*. He promised to do so, and at noon the man came. The Sisters tried to send him away, but he was true to me, and I was carried on my cot down stairs and put in the wagon, and taken to another hospital, where I got well soon.

The recent earthquake overthrew the Catholic hospital, but not the other one.

I was glad to come out of the hospital even as I had entered—a non-Catholic, but a child of God. I found that my letters had been rewritten, and my uncle's suppressed, all to drag me into the maw of Rome.

These are some experiences I have had in my few years of life, being now in my thirty-seventh year, and a minister of the gospel since 1891.

Babylon and the Beast.

I am thankful that I got out of the Babylonish hospital, but I am more thankful that I never entered the Masonic lodge. I will suffer, if need be, with those who come out from and testify against the institutions of darkness. Hitherto the Lord hath brought me on my journey; and so long as I live, even till Jesus comes, I will tell on the housetops what I hear in the ear, and I expect what I speak in my chamber to be told abroad. But, friends and brethren, we can never wipe out Lodgery; we can only show the saved where they should stand, for yet the Beast will burn with fire Babylon who rides now on the Beast. *Then* God will consign the Beast to his own place.

Does the Roman Church oppose or suppress Masonry sometimes? She rides the Beast all the time! Do Masons oppose Romanism ecclesiastically sometimes? The rider may gall the Beast she rides! Thus we see the conjunction of the two. But the Lord Jesus, who was betrayed by the secretists, gave us His word and example, and bade us bear our testimony therewith. We may receive persecution along the way, for our Savior and His salvation are the opposites of the god of this world and his pretended salvation. They slew our Master, our only Master, Jesus, God's dear Son, Who died for us. Shall we not follow in His steps as He bids us do?

May Jehovah-Jireh ever bless and sustain all His servants.

(Eld.) C. E. Hughart.

Pollock, La.

LETTER TO A "D. D." IN PITTSBURG.

How to live the life of a Christian and be a friend of God, you will find in your Bible. How impossible it is to live Christianity and at the same time fellowship Masonry and join in its anti-Christian ritual of worship, you will also find in your Bible. How to throw off the shackles with which wicked men have bound you, and "come out from them" and use your God-given commission to preach the supreme wickedness

you have found in the lodge, all this you will find in your Holy Bible.

When you joined the lodge you did it with an object, leaving out God as Protector, and Christ as your Savior. Have you gained your purpose? And is it worth the expense?

You may not have carefully considered your position as a representative of the Christian church and also of an anti-christian association; but if you will do so with care and prayer, you will discover your treasonable life. You are a professed ambassador for the Kingdom of Christ; you have also accepted such an appointment for the kingdom of Satan; and if you are true to Masonry, as I know you are, you must be a traitor to the Church. I know, dear doctor, this is a hard saying, but what did Jesus say of such? "Ye are they which justify yourselves before men, but God knoweth your hearts; for that (Masonry, for instance,) which is highly esteemed among men is an abomination in the sight of God." If you think you can serve two masters, in promoting the progress and spirituality of the church, while obeying the dictates of her dire enemy, believe me, my most charitable judgment is that you are quite mistaken. You yourself know that being alive to the interests of the lodge you are dead to the spiritual interests of the Church. If your own individual concern were all, it were bad enough, but spiritual death is contagious, and under your ministry the religious fervor of your congregation will hardly rise higher than that of the lodge, and in time you will be to the Church what the dead fly is to the pot of ointment.

My dear doctor, you may think I am severe, but your unholy alliance needs plain talk; and you are aware that no sin can be remitted while you wilfully live in it. You know that to believe in and practice lodge-life is very sinful, and I ask you, Have you ever sought pardon for such sin? You have not, because you dare not, on account of your discordant life. Imagine yourself on your knees before God suing for the pardon of sin the committal of which you would not give up for the world! If you are a Christian you have no right to ignore the prayers of solicitude continually ascending in your behalf, for your conversion to a singleness of heart in the Christian life and complete relief from the thraldom of Masonry. I wish you would make up your mind to attend a convention of the National Christian Association, and learn for yourself of the great number of great and good men—many Gospel ministers like yourself—whose conversion to Jesus brought them out of and enabled them to renounce and denounce the accursed thing. These men have arrayed themselves on the side of Christ and against Secretism. Are you afraid of Masonic vengeance? Then you confess the blood-guiltiness of your pet institution. "Who is he that will harm you if ye be followers of that which is good?" A Christian is a Christ-follower, then do not proceed another step in Masonry until you are sure you are following Christ. No follower of Christ ever did or ever will find Him in a Masonic lodge, because you with every other Free Mason have given your voice in legislating Him out of lodge worship.

Dear doctor, what think you of your course of life, in which, or at the end of which, do you ever expect to find the Savior of the world—your Savior?

May God bless you and turn you and make you henceforth a fearless champion of the truth.

Your Christian brother,

Joseph McKee.

1216 Buena Vista St., Allegheny, Pa.

From Our Exchanges.

TO COMBAT UNIONISM.

(From the New York Evening Post.)

The action of the National Association of Manufacturers, in voting to raise a fund of $1,500,000, in the next three years with which to combat the labor unions, is another significant sign of the times. It will be denounced, of course, by the unions as a corruption fund. If any part of it is used for the purpose of buying special privileges or interfering with the lawful rights of workingmen, the association will properly be classified among those whom the President has so

often denounced as the real enemies of the people. We do not believe that this is the purpose of the association. Its members wish to control their own affairs. They do not object to labor unions as such, but to the lack of responsibility of their leaders. These men are too often corrupt and criminal, perfectly willing, in Chicago, to bring misery to hundreds of families by calling strikes in return for bribes. They habitually play into the hands of the worst types of politicians, and, as in the Moyer and Haywood case, assume the attitude of being above the law. Now, if these leaders represented all the working people of the United States, the situation would be different. But they stand for only a small minority, who insist not only upon a labor monopoly, but the right to prevent by force Americans from earning a living as they see fit.

The Great Serpent Has Many Victims.

The Military Order of the Serpent held high revelry in Defiance, Ohio, Tuesday evening. The streets of this historic old city were invaded at about eight o'clock by one of the most gruesome parades that has ever traveled over the pavements. Little children sought the protection of their parents, even many of the elders opened their eyes to assure themselves that they were not seeing a chapter of the Arabian Nights enacted before them.

The Great Serpent, which measures over ninety feet in length and from whose eyes and mouth red and green fire do blaze was carried through the main streets of the city by his followers. The grand procession was headed by the Philippino reed band whose music is like that of the sounds of battle. Next came the Sacred Ox Cart drawn by the Sacred Bull and in which the Keeper thereof rode, following this great man, who is one of the high potentates of the order came the great Sacred Serpent carried by fifty or more of his followers. The rear of the procession consisted of the victims of the Serpent who were to be fed to him during the night. Each of the followers of the Serpent carried in his hand a wand of fire and the parade was illuminated the entire march with pyrotechnics of all colors. The brave band of followers retracted their steps to the Snakes Hall and entered therein. What occurred there is not for the outside world to know. It be known, however, from the sounds that emitted that the tortures were great and likewise was the suffering.

Supreme and State Officers Are Elected.

At a business session of the order held at the Crosby this morning Superior Grand Lodge, No. 1, of Cleveland, was organized and Supreme (national) officers elected as follows: Superior Gu Gu Grandissimus, Chas. E. Stroud, Sandusky; Supreme Datto, Wm. Moran, Cleveland; Supreme Lord High Keeper of the Sacred Amphora, W. J. Schrodder, Cincinnati; Slick and Slimy Keepers of the Ophidion, F. M. Fanning, Cleveland; Chas. E. Lord, Clyde; Geo. S. Poley, Monroeville; Syl. Garver, Defiance.

The Grand Lodge of Ohio was also organized and State officers elected as follows: Gu Gu Grandissimo, Walter McAaron, Xenia; Grand Datto, Wm. Smoker, Youngstown; Grand Thrice Infamous Inferior Gu Gu, Chas. J. Heinz, Dayton; Lord High Keeper of the Sacred Amphora, Louis Corecllious, Defiance; Slick and Slimy Keepers of the Ophidion, C. Lemon, Toledo; C. H. Hutchinson, Cleveland; Jerome P. Murphy, Cincinnati, and Fred H. Zinn, Sandusky.

—Daily Crescent News, Defiance, Ohio, August 7, 1907.

THE "ANTI-FRAT" MOVEMENT.

[From the Chicago Record-Herald.]

Attention has been repeatedly called by the Record-Herald of late to the endeavors that are being made by States and cities all the way from Maine to Washington to suppress fraternities in public schools. During the recent legislative sessions at least half a dozen States have adopted laws prohibiting such fraternities, and in several States Supreme Court decisions have upheld the right of school boards to regulate them by excluding their members from school athletics and honors as an incident to the general powers of administration vested in the boards. In Chicago an attempt to regulate the fraternities was made by the school board some years ago, but injunctions in the lower courts have allowed to drag along without final decision, the fraternities all the while remaining in the schools.

Various bad influences have been proved to rest in the fraternities ranging all the way from snobbishness and inattention to school work to immorality. Superintendent Cooley has just made a tabulation of the scholarship records of fra-

ternity and sorority members in one of the high schools for the past year which all by itself furnishes sufficient reason for putting an end to these societies. The average marking of 121 members fell just below 75 per cent, and only one of the students ranked as high as 90. In the three worst fraternities from this point of view 13 members out of 21 fell below 76 per cent.

Spreading first from the colleges to the high schools, the fraternities are now spreading downward into the grammar schools. The Ray school is said to have already three such organizations.

The school board should instruct its attorney to press legal proceedings as rapidly as possible to a finish, and it should take whatever measures are within its power to end the pest once for all.

ROOT OUT THE FRATERNITIES.

The Greek letter societies have no place in the high schools of Chicago. The presumption of the youngsters who think that they are above discipline and school law can be cured if the principals of the schools use the hard hand. Luckily most of them have given evidence that they are equal to the job ahead.

The public school is the school of democracy; the secret fraternities make it the school of a cheap aristocracy. The societies are not truly fraternal in any sense of the word. They make for arrogance on the part of the members and they promote jealousies and heart burnings. The members of the organizations hold themselves higher than authority and presume to dictate to the city that is giving them an education.

The school principals say that they are determined that the anti-fraternity rule shall be enforced. They are sure of the support of everybody save a few fond parents who ought to be thrashing their offspring instead of encouraging him in disobedience. West Point and Annapolis are public schools. A secret society could not live in either place from the Retreat of one day to the Reveille of the next. It's the hard-fisted discipline that does things.

—Editorial in Chicago *Evening Post*, Sept. 4, 1907.

KNIGHTS TEMPLAR OBSERVE ASCENSION DAY.

"In full Templar uniform, and bearing the cross-hilted swords of the order, Atlantic City Commandery No. 20, Knight Templars, observed Ascension Day yesterday morning by attending the morning service at the Church of the Ascension, of which Rev. J. Hardonbrook Townsend, prelate of the Commandery, is rector.

* * * * * * *

"You are not the lineal descendants of the old Templars but a revival of the spirit of the past, and like the old time Knights you render:

"First, Christian assistance, even as Simon of Cyrene assisted Christ.

"Second, Christian teaching. Every Mason believes in God, and every Templar believes in 'raising the exaltation.' Masonry is not a rival but an aid to religion, and all Knights Templar are pledged to an organized form of religion. Therefore they must be churchmen.

"Third, Christian symbolism. The ancient Templars' shout of victory was 'Non nobis domine.' The cross is indicated by your sword hilts. As the old Templars always fought three heathen single handed, so too will you sometimes have to meet alone the three enemies, the world, the flesh and the devil.

"So live, and so fight, that when the Grand Architect of the Universe calls us from labor to refreshment, when the keystone is placed in the arch of redemption you may receive the blessing of the true and stainless knight."—*Atlantic Review, Atlantic City, N. J., May* 13, 1907.

Are the Knights Templar a Christian church, or a church of Satan and a rival of Christ's Church?

The Watchman, May 30, 1907, quotes from Hugh Black as follows:

"The greatest American faculty is the faculty of organization. It is in the constitution of the American mind. My students at Union can make wonderful sermon outlines, but that is no sign of ability to preach a good sermon. So many of them can organize a truth but they

can't apply it. And you are the same way in your churches—you organize a society, and when you can't make it go, you organize another society. This is the weakest point in American church work to-day."

A TRAP SET BY THE POLICE.

Four Members of the Black Hand Captured.

Fort Henry, N. Y., Aug. 19.—Four members of an alleged Black Hand band were captured here last night by an armed posse, headed by Deputy United States Marshal A. S. Spring. Two others were arrested today. None of their names are known. Several days ago an attempt was made to blackmail a mine clerk. He refused to pay the $30 demanded. A few days later he was severely beaten by a party of men, who demanded $40 of him.

A trap was set by the policemen and the clerk paid the money in marked bills. The police say the four men arrested had the marked bills in their possession. This morning 25 Italians suddenly left the town. The police believed the men they have are also wanted for similar work in Boston and Albany."

These seem to be sad times for the persecuted brethren.

SOME BLACK HAND CONVICTIONS.

[From the Philadelphia Press.]

The conviction of 11 Italians in the Luzerne County Court, charged with "Black Hand" crimes, will doubtless be followed by exemplary sentences and have a most wholesome effect. The anthracite coal industry has concentrated in that region an element much given to deeds of violence and intimidation. This reached a climax 30 years ago in the Molly Maguire outrages, which were stopped when a considerable number of the ringleaders were hanged. Southern Italy has sent to the coal region large numbers of swarthy men, good laborers, but much addicted to the bad habit of assassination, fostered and protected by secret organizations.

The "Black Hand" was the symbol and the name of the organization to which the men convicted yesterday belonged. They blew up the home of a humble Italian who refused to pay money to the Black Hand society. The punishment for this crime, two years' imprisonment, is entirely too small. It is unfortunate and a weakness in our criminal law that the penalty prescribed for most offenses in this State is light and permits the repetition of the crime after a brief period spent in prison under conditions that make imprisonment no great hardship. The men convicted yesterday have other charges hanging over them which may result in their being kept in confinement for a considerable term of years.

Some of the habits of Southern Italy are entirely out of harmony with American civilization, and Italian immigrants need to have the conviction enforced upon them that it is best to leave those habits behind. The stiletto is a deadly weapon with which the Southern Italians are entirely too familiar, but when their occupation as miners makes them familiar with the destructive possibilities in a stick of dynamite they readily adopt that instrument of wholesale slaughter. "Dynamiting" is one of the charges against the Black Hand convicts. Their own less offensive countrymen are usually the victims. These crimes must be stamped out. They cannot be tolerated in a civilized State.

The conviction and severe punishment of these Luzerne County conspirators will do much, but the crimes which they attempted and committed are comparatively new in this country, and have not been directly considered in legislation. If our criminal laws were revised in the light of present knowledge, conspiracies to murder, blackmail, intimidation and intentional destruction by explosives would be placed under the sanction of much severer penalties.

Heaven is a home, not a boarding house.

Freedom from condemnation gives throne rights as well as liberty.

Faith and prayer are golden wings
By which we mount to nobler things.

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago, Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

REV. GEO. C. NEEDHAM

REV. GEO. C. NEEDHAM

The Irish Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South; St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.

REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, DECEMBER, 1907.

Wendell Phillips' Testimony.

"I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example. * * * Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

WENDELL PHILLIPS.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUBSCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

No Fire Water for Red Men.....225
The Masons on Public Occasions.....225
Candidate Balks at Grave in Initiation..225
Naturally, Few Men of Character Participate in Masonic Ceremonies 225
Portrait—Wendell Phillips 226
Covenants. Address by Rev. J. Howe....228
President Blanchard's Letter 229
Sermon by Rev. Harry P. Long—The Possibility of the Lodge and the Church Uniting 232
How the Lodge Church-Members Manipulate the Local Church. By Rev. G. A. Pegram 238
A Secret Society Penalty 243
German Lutheran Ministers Against Participation in Lodge Funeral Services...243
Columbus Day Celebrated by Knights of Columbus 243
Initiate Receives Death Wound 244
Damages for Hazing 244
Appreciates Dr. Blanchard's Book.....245
That Big Little "If".....245
Squirming in Atlanta 246
Obituaries 247
Joseph Harley.
J. W. Suidter.
Mrs. Gertrude F. Milton.
John P. Scott.
Rev. J. I. Frazer.
Mrs. Lydia C. Andrews.
Indiana State Convention 247
Indiana State Officers 248
A Call to Michigan Friends 248
Michigan Christian Association—Constitution and By-Laws 249
Michigan Agent's report 249
New England Christian Association Annual Meeting 250
From the Ohio State Agent 252
Secretary Stoddard's Report 253
Francis J. Davidson's Report 254
Mrs. Lizzie Woods' Letter 254

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

Folly, Expense and Danger
OF
Secret Societies.

BY CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE
OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Fifty Years in the Church of Rome

By Father Chiniquy, famous Priest, Author and Reformer. It unmasks Rome and shows her part in our Civil War and President Lincoln's assassination. 100,000 copies already sold. Price, $2.50. Send for circular. POTTER & CO., 1157 27th St., Des Moines, Iowa.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, DECEMBER, 1907. NUMBER

NO FIRE WATER.

The great council of Red Men for the United States has passed a law requiring state great councils to enact, at their next annual meeting, a general law prohibiting the admission of liquor dealers, professional gamblers and bar-tenders. Some state councils have such laws, but, in general, the matter has been optional: that is, there has been no law. Where a state council does not meet very soon, subordinate councils can hurry the admission of members, who, after the meeting, would not remain eligible.

THE MASONS ON PUBLIC OCCASIONS.

What a blot on the open, religious life of the Pilgrim fathers of New England was the Masonic ceremony with which the late occasion at Provincetown was marked! How unbecoming was the act of the President in putting on the Masonic dress, the mark of the secret society, to which he belongs! What of the crusade against the habit of a nun in one teaching in the public school? So at Canton, Ohio, at the McKinley ceremonies, what a figure the marching Masons made, under the eye of their fellow, Mr. Roosevelt! The whole business is out of keeping with the unity and fraternity of a free people, who have proof enough in present evils of the bane of secrecy in the lodges, native and foreign.

—*The Christian Nation.*

BALKS AT GRAVE IN INITIATION.

Lawrence University Fraternity Candidate Upsets Plans.

Milwaukee Wis., Nov. 5.—A News special from Appleton, Wis., says: While being initiated into the Delta Iota fraternity of Lawrence University Henry Jefferson of Appleton was placed in a shroud and rough box and carted to Neenah at midnight, where he was placed in a grave and told he would be left there until morning. The candidate refused to consent to some of the ceremony and kicked off the cover of the rough box, which was returned to the undertaker this morning in a badly demolished condition.

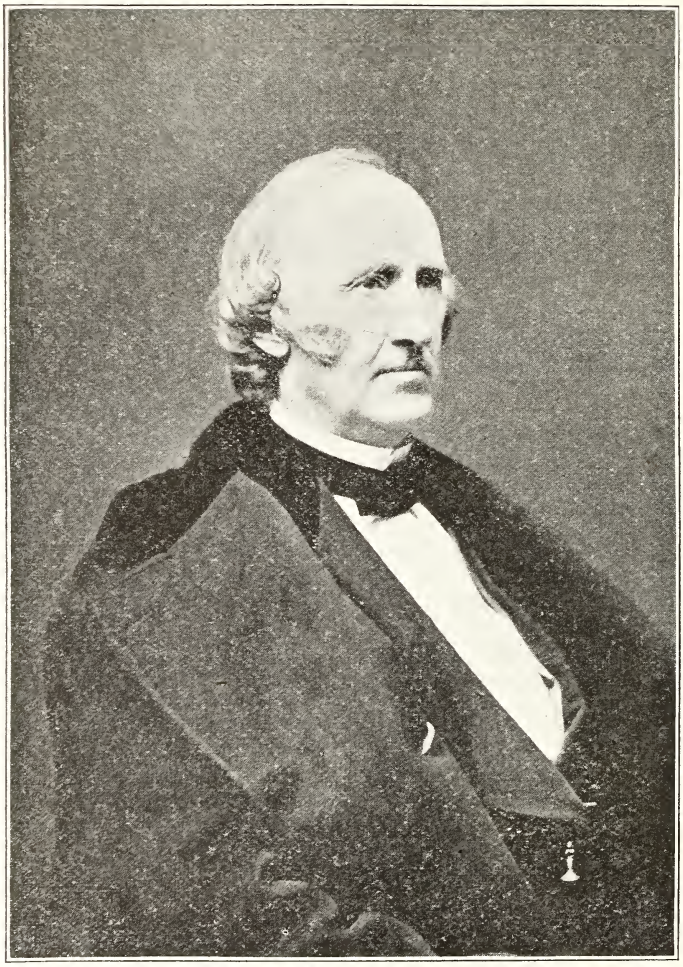
NATURALLY.

Last summer, a party of four persons who called at the Wheaton in Northfield, drew out from Brother Stoddard an explanation of Freemasonry. Next day one of the four accosted him and spoke pleasantly of his explanation, informing him, also, that he had taken the two rites in full, and had borne every Masonic official title save one. He had visited the highest assemblies of both York and Scotch Rite Masonry in this country and abroad. He had also been a diligent student of Masonry, and had made an extensive collection of Masonic books.

This was one of the things he said to Brother Stoddard:

"You would be surprised if you knew how few of the men of character, and especially Christian members, take an active part, or ever attended the meetings of the lodge."

God leads some men through the twilight and some through the mid-day; each man according as he is qualified for the vision. For weak eyes it is better that the light be tempered; the strong are able to endure. But whether in the morning twilight, the glory of the noon or the splendor of the eventide it is well when God leads on before.



WENDELL PHILLIPS

Wendell Phillips.

He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes;
Many there were who made great haste and sold
Unto the cunning enemy their swords,
He scorned their gifts of fame, and power, and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.

—*Lowell.*

Contributions.

COVENANTS.

BY REV. J. HOWE.

A covenant is an agreement, a compact, a promise and obligation, between two or more persons, or between God and man.

The covenant may be good or bad, wise or foolish. It is not a trifling matter to enter into any agreement with another, especially if there is any principle involved. A mistake here may be fatal to a man's moral or temporal well-being; and to do so without giving the matter serious, sober candid thought, is both foolish and wicked; for no sane person has any moral right to enter into covenant with another, without first considering the right-ness or wrong-ness of the act—the divine approval and that of a clear conscience.

It not only shows a lack of common sense, but it is positively wrong to enter into covenant agreement with another, without knowing fully the terms of the agreement and its requirements. It is written in Lev. 5:4, "If a soul swear, pronounce with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." A confession of the sin follows. If such was regarded as a moral wrong under the Levitical law, surely it is no less so under New Testament standards. Besides, here is hope for the penitent, even under the old law; but, according to the standards of the secret lodge covenant it is an unpardonable sin. Only God alone, who is absolutely righteous, may require conditions of full surrender, "Without mental reservation," yet in the covenant between man and his Lord and Master, no condition or requirement is withheld from him at any time. It is wrong to enter into covenant with evil men—to be "Unequally yoked together with unbelievers," and it is also wrong to require unreasonable conditions in a covenant.

Louis, King of France, was once taken prisoner by the Sultan. Terms of peace were made; and, to assure that the terms would be complied with, the Sultan declared that he would renounce Mahommed if he should fail to keep them, and required Louis to renounce Jesus Christ. Louis rejected, and detested the profane proposition, saying, "I would rather die than make such a covenant." The Sultan, surprised at his fidelity to Christ, accepted his word without the profane condition.

I once knew a minister in an orthodox and popular church, who was chaplain of a lodge, and accustomed to pray in the lodge in the name of Christ, and declared his purpose to continue to do so, even though objections were made. Later a Jew objected to the lodge preacher's prayer; the preacher protested, but the lodge sustained the Jew, because his objections were according to ritual, and the preacher submitted, and therefore denied his Lord. King Louis kept his covenant with Christ, though a prisoner. The minister, claiming to be a free man, denied Him.

The recklessness of the age in making and breaking covenants in social, domestic, political and church life, is debasing, corrupting and alarming; and what is more responsible for this than the secret lodge system?

The Bible represents the Divine mind regarding covenants between God's people and those who are not, as follows: "Thou shalt make no covenants with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it surely will be a snare unto thee." Ex. 23:32, 33. "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice: why have ye done this?" Judges 2:2. "Ephriam feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt." Hosea 12:1. Ready to sacrifice principles, and disobey the God of Israel for commercial gain. To be "Unequally yoked together with un-

believers" in covenant agreement, is forbidden in the New Testament.

My ancestors were mostly Orangemen, who hated Popery and fought for Protestant liberty. I had strong inclinations to follow in their footsteps; but my conscience would not consent to the taking of an obligation, and entering into a covenant blindly, so I never became an Orangeman, but have endeavored to be true to my Protestant principles, notwithstanding.

No good cause needs hidden or unreasonable requirements in its covenants, and no wrong covenant condition should be made or kept.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

Since my last letter I have been over a large portion of our country, and have had opportunity to study the work of the secret empire still further. I find it evil, always evil, and only evil, and I feel moved to testify more continually than ever before against it. I hope that each one to whom this writing may come will be of like mind, and that in humble dependence upon God, we may go forward more diligently than ever before.

A few days ago I was attending by special request a meeting in Louisville, Ky. A friend gave me 350 copies of Finney's book on Free Masonry, to be distributed gratuitously to the members of the conference. These books cost him nearly $100. I presented myself to the officers of the convention, stated my errand, and asked for an opportunity to address the conference briefly, and to present these books.

Every member of the union whom I met, expressed himself as decidedly opposed to secret societies. They all seemed willing and glad to have the books distributed to the members, but they did not wish the subject even named in the meeting, and I came away without that opportunity.

I mention this for two reasons. In the first place it shows the deadly character of the opposition to our movement. "Let us alone," was the cry of the demons in the day of our Lord, and "let us alone," is the cry of the demons still, and this cry is so loud and clamorous, that good men and women are affected by it.

Those who loathe and abhor secret societies, who believe them to be anti-Christian and wicked, dread to have them even mentioned in meetings which they conduct.

In my last letter I spoke of the same feeling as manifested in a distant state. Idolatry is a world-wide movement. Satan has no practical objection to our antagonizing some of his works, if we allow this, the most deadly, and the greatest of them to remain.

To save a few drunkards or gamblers is a great work. Heaven rejoices when one sinner repents, but Satan could well afford to have a half dozen, or a dozen scores of drunkards saved a year, if thereby he could secure uninterrupted access to the souls of men by false worship.

The decision, which I think ought to be aroused in our minds by this fact is, that as for ourselves, we will not permit the truth in regard to any subject whatever to be suppressed. We are all of us tempted from time to time to keep back truths, which we know men need. We fear, that it will in some way injure us or our work. It seems as if we should be doing harm to some good cause if we freely utter the truth, even though we should do so in a kind and loving way.

All such compromises are contrary to Christian faith and duty. That we ought to be kind, patient, loving and brotherly, is surely true, but to keep back truths, which the world needs for the sake of money or friends, is to repeat the sin of Judas. He did not wish to hurt Jesus, he wanted to get money. If he could have gotten the money without selling Jesus, he would have done so. But he thought that he could not get that silver unless he could sell his Lord, so he sold Him. I am sure that no one of us desires to come under his condemnation. Let us therefore in our social relations, in our church relations, in our political and ecclesiastical relations, on every proper occasion warn men to have no fellowship with these untruthful works of darkness.

Jesus did this, and though it cost Him His life, He "saw the travail of His soul," and He "was satisfied."

There has recently come to my knowledge a very interesting fact regarding the methods of the labor unions in carrying on their work, which I think I ought to share with you. I have not time to repeat what I have often said, that I believe in the right of laboring men to organize. I would not object to going farther and saying that I believe in the duty of laboring men to organize. I think that in any community where the number of employes is large, they should combine for companionship of healthful sort in a legitimate way. But when labor unions become secret, they become corrupt, and the depth to which they will descend can only be known by the all-wise God. But the story was this:

A friend of mine in Chicago employed in his shop a skilled workman, who belonged to a union. A strike was ordered, and this workman left his bench and went into the street to do picket duty. He had no grievance with his employer, he was perfectly satisfied and happy with him, but he was ordered to get out and he went. He had a wife and six children, and he lived in an apartment for which he was paying $25 per month. When the labor union ordered him out of the shop and onto the street, they did not give him one dime to pay rent, or to buy clothes and food for himself, his wife, or his children. My friend, his former employer, heard of this, and sent him a check for $25, and a note, saying, that he would send him $25 each month for the support of his family, while the strike continued. After some months he omitted to send the check. The workman called upon him by phone and asked him about it. He said, "That is all right, you come over to the office, and I will give you the check." The man immediately came over to the office of my friend, and he, according to his promise, handed him the check for $25.

This had hardly occurred, when a spy from the union came into the office. The workman saw him, and ran into the back part of the store. The spy waited for a time and then went away. Shortly after the workman also left the store, but as he reached the door, he was seized by two spies of the union, who compelled him to go with them to the headquarters of the union. After having gotten him over there, they searched his pockets and found this check. They pounded him until he was well nigh dead. For more than a week he was not fit to leave the house, and told him that if he had any more to do with his old employer, they would kill him.

After six months the strike was declared off. That workman is in the office of my friend at this time. He is also a member of that union. Every month, every week, he spends part of his wages to support these men, who kept spies on his track, who made him work as a picket, without any pay or help, and who threatened to kill him, if received any assistance from his employer.

I said to my friend, who told me the story, "Why does this man continue with the union?" He said, "He is afraid not to."

There are many things connected with this matter, which I wish to speak of, but which I must omit. Allow me to speak of one other effect of the union movement.

In carrying forward our work, I am compelled to purchase from time to time certain articles in Chicago. I have frequently received letters from distant cities, offering the same articles from 33 1-3 per cent to 50 per cent lower than I can secure them in Chicago. Making arrangement for some of these articles to-day, I said to the gentleman with whom I was transacting the business, "Why is it, that I can send five hundred or a thousand miles, and get the goods so much cheaper than you offer them?" He said, "It is because of the unions here in Chicago. We have to pay men more here than they do in other cities, and we must charge you more in order to pay them."

In connection with this outrage on the right of the individual, and this destructive influence upon the interests of the towns where the unions exist, we are to remember that the essential principle of unionism is a violation of the common

sense of mankind and the laws of the universe. God has made men to differ intellectually and physically. Some have more, others have less power. It is a clear dictum of reason, that persons who can do less, will earn less. But the union reduces all men to the same level, and in order to prevent the capable and energetic man from reflecting upon the stupid or the slothful, the amount of work which one man may do, is limited to what the least capable, the least energetic can perform.

The spectacle of able bodied, capable men, trying to spread out the work which they can do in a half day, over a whole day, so that they may not exceed the standard day's work, is a pitiable one.

But I have already spent more time on this subject than I intended. Let us pray, that God may speedily free the mechanic classes of our country, from the injustice, cruelty and degradation of this slavery. It is a horrible thing, that a man with a wife and six children should be the bondman of a group of murderers, who pound and kill in the name of fraternity.

Another fact has come to my knowledge this month, which I wish to share with you. It relates to the lodge insurance movement, which, as you all know, is the great secret society enterprise of our time. Two of my friends, something like twenty years ago, united with a secret society. Each of them took out a certificate for benefits in case of his death. Each of them agreed to pay to the insurance lodge a certain amount of money every month. This charge, which they took upon themselves, amounted to something over $60 per year, and they have paid this sum of money now for just about twenty years. They are neither of them old men as yet. But one of them is past 50, approaching 60, and the lodge of which he is a member, and to which he has faithfully paid his dues every month for twenty years, is becoming anxious about him. They recently sent him a communication in which they notified him of a decided increase in monthly dues, they being nearly doubled. Instead of paying $60 every year, they wished him to pay in the neighborhood of $140. If he does not choose to pay this, he can work away on his present charges until he is 65, when he will be required to pay $24.80 per month plus council dues of 40 cents for the rest of his life. That is, they wish him, after he is 65, to pay twelve times $24.80 annually, in order to keep his insurance good. They sign all their letters, "fraternally yours." Ordinary highway robbery is honorable compared with this method of dealing with men.

When they are young and earning money, they sacrifice in order to pay their dues. They keep this up for ten years, twenty years, thirty years. As years increase, and earning power diminishes, their taxes are increased, and directly without as much as "by your leave," they are told, that when they are 65 years of age, unless they will pay more than $300 per year for this "fraternal" insurance, their certificates will be cancelled, their payments will be embezzled, and they will be left to get on the best they can.

The mortality has been so great among the insurance lodges, that those that now exist have been trying to be as careful as possible. They wish to levy on the traffic as much tariff as it will bear. That is, to make the taxes as high as men will pay and not forsake the orders.

But the whole financial basis is wrong, and the whole list of these organizations must perish in time, or else take some means to live like the one whom I have previously described.

A similar instance came to my knowledge to-day. A friend of mine, a Christian minister, was a member of one of these organizations, the Royal Arcanum, I believe it was. He wished to transfer his membership from Chicago to a suburban town. In making out the papers for the change, a discrepancy was found as to his age. The Chicago lodge reported him to be two years younger than he reported himself to be to the suburban lodge. He said to the lodge man, "I do not understand this, I gave my age correctly to the Chicago lodge, if they did not record it correctly, I am not to blame for that, and I am willing to pay what is required for my actual age." But he

was getting to be an old man, his hair was a little white, and the lodge man said, "No, we cannot continue your insurance." So they dropped him from their rolls, and kept all the money which he had paid.

The whole list of labor unions, fraternal insurance companies, and other secret societies are examples of high finance. Officers are supported at large expense, offices are kept up, while workingmen are taxed to support the idle, the worthless, at times the criminal. The murders in Idaho and vicinity now number scores and there has not as yet been one person convicted. Why is this? Why cannot men who make bombs and plant them in garden paths or under railway platforms be found and punished? It is because the murderers are united in secret organizations. They learn to do their deadly work under cover of their lodge oaths and they consider perjury a virtue where the false oath is sworn in defense of their order. The religion of Cain always kills. Satan the god and grand master of all secret lodges is a liar and a murderer from the beginning.

I should be very sorry, however, if one person should receive the impression that the business dishonesties of these lodges are the chief objection to them. In our city recently, a godly man who has been a member of one of these organizations was in conference with a pastor. The minister said, "Let us not argue this matter, here is 2 Cor. 6:14-17. Let us ask God if He wishes Christian men to be members of organizations like this." Both knelt in prayer and when they arose, the brother who had been a lodge member said, "My friend, it is all settled; I will have no more fellowship with the ungodly men in this order."

Thousands of good men to-night are suffering in their moral and religious life because of their fellowship with godless men in the secret lodges of our age. Some of them become drunkards and gamblers, some of them become infidels and worldlings, some of them become backslidden, indifferent Christians.

Jesus Christ says, "You *cannot* serve God and Mammon." The Holy Spirit says, that the believer has *no communion* with the unbeliever. It is absolutely sure, that men who wish to belong to God, must come out from these organizations, and be separate, and it is the duty of every man who is a disciple of Jesus Christ, every woman who has a hope of eternal life through Him, to bear testimony, and let the light shine. If we do so, God will care for the witness and for His words. Charles A. Blanchard.

SERMON.

BY REV. HARRY P. LONG.

Text: "Can two walk together except they be agreed?" Amos 3:3.

My dear hearers, has God apologized to you for the message He sends to you to-day? If not, then far be it from me, as that messenger, to apologize for the glorious message I bring. But if some have come expecting to hear an apology from me, rather than disappoint any one, I will offer an apology. I will apologize for the little love I have shown for many an immortal soul; for had my love for every soul been what it should have been, this would be my fifth complete sermon on this subject instead of my first.

Out of respect for the lodge members who are showing commendable interest by being present here, let me say that whatever reference I am compelled to make to the teaching or practice of any organization will be made only on such authority as is recognized by the national grand lodges. From this it will follow, that the better posted you are in the work of any organization, the more you will appreciate how carefully and how justly every statement is made.

What you all are to hear to-day is a gospel sermon. I call you all to witness whether I have opened this Good Book simply for a good appearance or whether the opening of this book be not the opening of the lips of God, that He may tell us what He knows we need to know.

Do not think for one minute that I am so foolish or so vain as to believe that this sermon will please all. It cannot please all. It's too much to expect, that in a company of people so great as

that assembled here, every one is a repentent sinner. God says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Men said more than once of Him who gave me this message, that He had a devil; and I who bring this message ought to expect, and do expect, nothing better.

But from the most of you I expect due appreciation of this message, and the Lord Jesus Christ expects the same; for He says, "My sheep hear My voice." Let every follower of this Good Shepherd be so eager to hear His voice, that all will say, Speak, Lord, for Thy servants hear. "To-day, if ye hear His voice, harden not your hearts" (Heb. 4:7). And "whatsoever He saith unto you, do it" (John 4:5).

What Christ wants us to learn about to-day is,

THE POSSIBILITY OF THE CHURCH AND THE LODGE UNITING.

He has sent His Holy Spirit to tell us,

First, Why This Seems Impossible, and Second, How It Is Possible.

Does it seem possible to any of you, that the Church and the Lodge will ever unite? I admit it does not seem posble to me, and if God in heaven did not have such perfect understanding of all things, such a union would even seem to Him impossible.

"Can two walk together except they be agreed?" Don't you see, my friends, that if the Church and the Lodge had the same divine authority, and the same sacred mission, they would already be united? And don't you see that the little hope of uniting the forces of the Church and the Lodge is fully accounted for by the remarkable disagreement between the two? Believe me, my friends, the disagreement between the Church and the Lodge cannot be greater than it is. Let me prove this.

No name is half so dear to the Christian Church as the name of Jesus. The Church holds His example as the only example worthy of imitation, and His Word as the only pure wisdom. The Church therefore loves Christ, and Christ loves His Church. Yes, it's His Church, for He founded it and cares for it and lives in it. Now, what does the Lodge have to say of Jesus Christ? Nothing. What does the Lodge have to do with Christ's example? Nothing. What did Christ have to do with the founding of the Lodge? Nothing. What does Christ have to do with the work of the Lodge? Nothing.

"Jesus, Thou art mine forever,
Dearer far than earth to me;
Neither life nor death shall sever
Those sweet ties which bind to Thee."—Loy.

No Masonic or Oddfellow lodge ever sang that hymn. No such lodge dare sing it; for the name, Jesus, is found there. Many lodge members no doubt think that the name of their Savior, Jesus Christ, has been omitted by mistake. That it has been omitted, they can very soon learn by consulting their rituals; and that it has *not* been omitted by mistake, they can also learn there, when they read, "It is unwise and unlawful for a chaplain to pray in the name of Christ." You perhaps want to know which lodges teach this? I answer, therefore, Freemasonry, Oddfellowship, the lodge of Modern Woodmen, and all others with but few exceptions. The reason for barring the name of Jesus Christ out of the lodge is not kept secret. There are Jews in almost all lodges. If the Jews had not hated Christ, they would not have crucified Him. Jews are true to their false religion, and will please no man by confessing the name of Christ. Alas, that so many are false to the true religion, and rather than displease the Jews who crucified Christ, they deny His name. It sems to me that these men would tremble to hear Christ say as in St. Luke's gospel, the 12th chapter, "He that denieth Me before men shall be denied before the angels of God."

It is true that every lodge demands faith in a Supreme Being. Why simply a Supreme Being? Why not *The* Supreme Being? Is there more than one true God? And if by this Supreme Being the Lodge means the true God, Fath-

er, Son and Holy Ghost, then why does it not say so? The plain truth is, that the god of the Lodge like the god of the Athenians—THE UNKNOWN GOD.

No wonder that in His great love for you the true God is jealous of you! No wonder that He thunders; "I am the Lord thy God. Thou shalt have no other gods before Me" (Ex. 20:2-3). No wonder that He opens the Book of Life and bids you read, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). Men make a grave mistake when they think they can go around Jesus Christ and get with the Father. It was this very Father who said of Jesus Christ, His Son, "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. 17:5). Now if God the Son were a deceiver, would God the Father tell us to hear Him? And what do we hear Christ say? "No man cometh unto the Father but by Me" (John 14:6). The Scriptures give the same testimony when they say, "He that knoweth not the Son, knoweth not the Father, which hath sent Him" (John 5:23).

Not having Christ, the Lodge has not the Christian religion. Lodgemen sometimes argue that the Lodge does not pretend to have a religion. Why then does the lodge have temples, a creed, a ritual, hymns and prayers? Why does it have a chaplain and bury the dead? The Lodge itself says that it has a religion; and it is honest enough to say that it has not the Christian religion.

In their initiation, the Modern Woodmen sing,

"Rock of Ages, cleft for me!
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side that flowed,
Be of sin the double cure;
Save me, Lord! and make me pure."

Here men confess that there is no forgiveness of sins except in the water of Holy Baptism and Christ's blood in the Lord's Supper. Yet the Lodge has neither of these Sacraments to offer; and though a man die, having received neither of these Sacraments in the church; as though he had repented of and been forgiven all his sins, they pronounce him saved and gone to the Grand Lodge Above. These Lodge burial services are all wrong. Whether a member dies of delirium tremens or as a Christian should, he is pronounced saved; and this not because he believed in Christ, but because he belonged to the Lodge. And when a man is buried who is both a church member and a Lodge member, the Christian burial service will very probably be followed by the burial service of the Lodge, as though the Christian burial service could be improved upon.

I have said that the Lodge does not recognize the example of Christ. Is that true? Let us see. Christ said, "I spake openly to the world * * * and in secret have I said nothing" (John 18:20). Can the Lodge say the same? Isn't it doing the very opposite? What wonders me is, that *Christians* will allow themselves to become so entangled that, even when they want to do so, they dare not imitate the example of Christ. Oh, that men would be satisfied with that liberty wherewith Christ has made them free—would stand fast in that liberty and not shoulder this yoke of bondage! Why should any man let his obligations to men exceed his obligations to God?

The Lodge boasts of charity. Now charity gives and expects nothing in return. Is that what the Lodge does? Poor men in the Lodge are surely in greater need of charity than the rich; yet the poor pay the same as the rich, and if the rich are first to get sick and die, the poor men thereby help the rich more than the rich help the poor. Surely you do not call that charity! The Odd Fellows are known to pay back in benefits a larger per cent of that which has been paid in, than any other organization of its kind. And even then, by the time they pay for rent and furnishings and uniforms and suppers and traveling expenses of delegates and salaries of officials, they have a one dollar benefit to offer for every three dollars paid in. Other Lodges do worse. Some people

call that charity, but I call it poor business.

The perfect charity of Jesus Christ is seen when He calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). How different the call of the Lodge: Come unto me, all except the sick, the deaf, the dumb, the blind, and those who are too poor to pay their dues. Those who are most in need of charity are not asked by the Lodge to come, while those who are not in need of charity are made welcome.

The Lodge simply does its duty when it gives aid to the widows and orphans of lodgemen. The Lodge never helped any one without first being helped, and no Lodge gives more than it receives. Then why do lodgemen call themselves Good Samaritans? The Good Samaritan cared for the first wounded man he found, and paid for his lodging, not asking who he was or what he was. What he did for this man he would have done for any other man. And this is the charity the Scriptures teach when they say, "Do good unto all men" (Gal. 6: 10). Like the priest and the Levite, the Lodge passes by too many whom it could help, to find one whom it must help.

The Lodge gains nothing by finding fault with the Church's charity. Whatever charity there is in the world has been brought about by the influence of the Church. This does not mean to say that the Church is as charitable as she might be, or would like to be; but he who knows how the Church is hindered in all her work, and how she struggles to remove these hindrances, will cease complaining and will admire her spirit.

The Lodge does not recognize Christ's teaching. This statement also I must prove. The Scriptures say, "Let all things be done decently and in order" (I. Cor. 14: 40). Does the Lodge heed these words? When a man is being initiated into the Masonic lodge, the only clothing he has on is a part of drawers, a shirt and one slipper. The left leg of the drawers is rolled up above the knee, the left arm and breast are bare, the slipper is worn on the right foot, and in this condition, by means of a rope around his neck, the candidate is led, blindfolded, about the hall, before the eyes of the assembled lodge. "Let all things be done decently and in order." But if that initiation is a decent performance, pray tell me what could be indecent? Even Christian ministers submit to that initiation, find no fault, and remain faithful lodgemen. You would perhaps not want such a minister to baptize your child or preach your mother's funeral sermon; but keep in mind that any place that is not pure enough for a Christian pastor is likewise not pure enough for Christian people.

The boldest departure from Christ's teaching takes place when the sacred oath is made a common thing. The oath being of divine origin, and the lodge being of human origin, it certainly is plain that the Lodge has no right to demand an oath, nor has any man the right to take an oath that is unlawfully demanded. Let the Lodge learn what Christ means when He teaches, "Swear not at all" (Matt. 5: 34). Again, the abuse of the Lodge oath is seen from the fact that a man is asked to swear to something about which he knows nothing. How dare a man swear to do a thing which, when known, may be unlawful? or how dare a man swear not to do a thing which, when known, may be a sacred duty.

A nice sounding part in Masonic Lodge obligations is where the candidate promises, under oath, not to steal from any member of his order and not to commit adultery with the wife, the sister or the mother of any brother lodgeman. That degree of righteousness may satisfy a lodge, but it will not satisfy God. Partial honesty is partial dishonesty, and partial virtue is partial vice. If a man says, "I don't steal on Friday night," is that saying he is no thief? If a man says, "I do not commit adultery with the female relatives of lodgemen," is that saying that he is no adulterer? Let those who think that God will be satisfied with a mixture of morality and immorality, hear what God says of the matter. He says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev.

3: 15-16). While the oaths of every lodge are objectionable, the oaths of Freemasonry are most objectionable. When the candidate for the first degree of Masonry hears what he is to do and what he is not to tell, he obligates himself thus: "I promise and swear, binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea." When he is ready to take the second degree and hears what he is to do and what he is to keep secret, he replies: "I promise and swear, binding myself under a no less penalty than that of having my left breast torn open, my heart plucked out," etc. When he applies for the third degree, and hears what he is to do and what he is to keep secret, he says: "I promise and swear, binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven."

Is the life which God gave, worth so little that a man should speak so lightly of giving up his own life or of taking the life of another? Where men make their mistake is in saying to themselves, "I am in no danger; for I know I can keep my oath." But there is something you don't know, my friend. You don't know how soon a brother lodgeman may break his oath and the lot fall to you to cut his throat or tear his tongue out. You know you must do the lodge's bidding.

In the year 1826 Capt. Wm. Morgan, of New York, exposed Freemasonry. He had broken his terrible oath, and had to suffer accordingly. Henry L. Valance, one of the three men who murdered Wm. Morgan, many years later confessed that he was one of Morgan's murderers. He said that when he discovered the fatal letter on the slip of paper which he had drawn, he was horrified. He said that his first thought was to turn and fly, and that he was only prevented from doing so by the sudden thought that, if he did, he and Morgan would die together. It was a case where Valance had to choose to kill or to be killed. Had he chosen to be killed, two men would have been drowned in Lake Ontario instead of one. Does this look as though the taking of the lodge oath did not affect a man's religion? The religion of Jesus Christ teaches that "no murderer hath eternal life abiding in him" (I. John 3: 15).

It surely must be clear to every one of you that the lodge is the rival of the Christian Church. If Freemasonry, or Oddfellowship, or the Modern Woodmen, or a hundred others—if any one of these should ever become universal, the name of Jesus could not be found in the whole earth. No wonder that to me, and to many, the uniting of Church and Lodge seems impossible.

But it's not impossible. Remember what I tell you, the uniting of Church and Lodge is possible, and the Holy Spirit is here to tell us.

"And Jesus looking upon them saith, With men it is impossible but not with God; for with God all things are possible" (Mark 10: 27). Here God reminds us that if any union ever takes place between Church and Lodge it will be His work and not ours. Such a union is greatly to be desired for "In union there is strength." But how and when is this union to be accomplished? Shall Church and Lodge simply say "To-day and henceforth we are united, regardless of all conflicting principles?" "Can two walk together except they be agreed?" And if these words say anything, they say that where there is perfect agreement there is nothing to hinder two walking together. To bring about a union between Church and Lodge, then, nothing more is necessary than to remove all disagreement. How did this disagreement come about? It came about in this way: Christ said once to Church and to Lodge, "Learn of Me." The Church answered, "I will." The Lodge answered, "I will not." They disagreed. To-day Christ says to Church and Lodge, "Learn of Me." Again the Church answers, "I will." What will the Lodge answer this time? If the Lodge promises to learn of Christ, and keeps its promise, the possibility of uniting the Church and the Lodge is thereby proven. They are united. But if the Lodge refuses again to hear Christ, it thereby expresses its satisfaction to remain apart from the Church.

By going over to the position of the Church, the Lodge would gain. By going over to the position of the Lodge, the Church would lose. If the Lodge refuses to accept God's word for the sake of agreement with the Church, shall the Church consent to give up God's word for the sake of agreement with the Lodge? If the Lodge will not accept the Church's truth, shall the Church accept the Lodge's error?

But don't think that all the men of the Lodge will come at one time and ask the Church to receive them. Men entered the Lodge one at a time, and so they will leave it. E. G. Wellesley-Wesley testified, after he had left the Lodge, that for years before he left it he knew he was doing wrong by remaining in it. Yet when he was with anti-Lodge men he defended his order, and when he was with his brother lodgemen he said nothing because he wanted to be free. I believe the lodge is full of such men to-day, men who like Paul say, "To will is present with me, but how to perform that which is good I find not" (Romans 7: 18). And for the very benefit of such an one the Scriptures say, "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2: 13). I dare say, too, that there are men in the lodge who would gladly leave it, but they fear to do so. God has a message for them also. He says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10: 28).

God sees only one way of uniting the Church and the Lodge, and that is to tear down the Lodge a part at a time and use the material to build onto the Church. Wherever God finds Christians outside of the Lodge, He says to them, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, or what part hath he that believeth with an infidel?" (II. Cor. 6: 14-15). God even has a message for those in the lodge. He says to them, "Come out from among them, and be ye separate—and I will receive you, and will be a Father unto you" (II. Cor. 6: 17-18).

O my friends, this language of God is too plain for any one to misunderstand. Nothing is gained by insisting that the Lodge is just as good as the Church. Men used to think that, from the standpoint of safety, the mountain tops were just as good as the ark, but they did not always think so. Naaman thought that to dip himself in one of the rivers of Damascus would bring about the same good result as to dip himself in the Jordan. But if he had not changed his mind he never would have been healed of his leprosy. God offers salvation to all men through the Christian Church, while he offers salvation to no man through the Lodge. Therefore, saying that the Lodge is as good as the Church, what is it other than saying that to be damned is as good as to be saved?

May God hasten the day when only one organization will be recognized, and only one Person recognized as Master. And in the Christian Church, before this Master, let every knee bow, of things in heaven and things in earth and things under the earth, and let every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 10-11).

May Church and Lodge soon be one! But may Church and Lodge never be one until they can be one in Christ Jesus! Amen.

Philo, Ill.

If God has given a special blessing it is not for you to cherish alone. Pass it along. Share it with another. Send forth thy light and thy truth. Every blessing that you share with your neighbor is doubled to you. It will exalt him to a level of your experience and double the scope of your influence.

He who is disposed to sneer at small beginnings should turn his attention for a little while to the ark of bulrushes on the Nile or the manger cradle in Bethlehem. And after he has thought over these he might consider the ox-team of Elisha or the shepherd's crook of David.

HOW THE LODGE CHURCH MEMBERS MANIPULATE THE LOCAL CHURCH.

BY REV. G. A. PEGRAM.

In my last article, (October, 1907, Cynosure, page 173) I showed how the lodge preacher manipulates the local church. In this paper I desire to show how the lodge church members, both official and unofficial, manipulate the church in the interest of the lodge and its members. Not every member of a lodge is a knave or a scoundrel, a schemer or a wire-puller; but the majority of them certainly seem to be. There are three reasons for this:

First—The lodge is both a refuge and a rendezvous for the whole gang of schemers and scoundrels. They take to the lodge as naturally as the duck does to water, or as rabbits and foxes to holes and thickets. Those who love and practice dark deeds naturally seek the cover of darkness and secrecy. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). The honest, fair-minded, unselfish and open and above board, just as surely avoid it.

Second—The lodge furnishes an excellent cover (in fact, there is none better) under which to perform all the deeds of darkness. The pressure of public opinion restrains many a man from the commission of evil deeds. Secrecy, obscurity and darkness seem to increase the strength of most temptations, and at the same time decrease the sense of honor, self-respect and power of moral resistance against evil, which serve as such strong deterrents from sin and crime. With barriers against evil broken down, and incentives to sin intensified by conditions favorable to its commission and concealment, the probability of crime is very likely to reach the point of actuality.

Third—The training of secret societies naturally and inevitably cultivates every form of deceit—duplicity, evasion, prevarication and misrepresentation. It cannot do otherwise. As one man said, he always prided himself on being a truthful man, but when he became a Freemason he lied even to his wife. (See Dr. Blanchard's letter in November Cynosure.) A man told me that when he belonged to the lodge he lied many a time for his lodge, and said he had to do it, or give its secrets away. Another told me that a couple of weeks after he joined the lodge he went into the lodge room before the session opened, and heard one man say that another man out on the street cornered him up so that he saw that he would have to give the thing away, or lie about it. As he did not want to betray his lodge, he lied about it. Then they all said it was honorable to lie for the lodge. Any institution which cannot be maintained without lying, or which teaches that it is honorable to lie, is not 'founded on the Bible," but is hell-born and hell-bound. "When he (the devil) speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). This very training not only prepares one for sin and crime, but also encourages and inclines one to their commission.

Of course all these things have a potent influence upon all lodge church members, and they show it very distinctly to all those who can read the indications, which are not few nor far between.

I. This lodge sentiment is always manifest in the fact that *lodgemen usually insist upon having a pastor who belongs to some lodge*—preferably to theirs. A minister of any lodge is preferable to any non-lodge minister. If a lodgeman gets up a petition for a pastor it is usually, if not always, for a man who is a member of a lodge, or is in favor of lodges. I know of a church now many of whose members desire the removal of its pastor, a mild opponent of lodges, and want a certain other minister who is "very popular with all classes," but is said to belong to all the lodges in town, too. Do you suppose these facts have no connection with each other? Of course lodgemen never say that they do not want one minister because he does not belong to the lodge, or that they do want another because he does. But "actions speak louder than words." It seems almost impossible to suit them with any minister who is opposed to secret societies, no matter how good, capable or

industrious he may be. Yet they are very easily pleased with any loyal lodgeman. More than once I have had my expectations kindled by reports of the marvelous goodness, greatness and eloquence of some minister, only to be woefully disappointed by his ignorance, duplicity and lack of eloquence. I have heard others more than once inquiring why some ignorant, stammering preacher was praised beyond all reason or warrant of facts. But when I learned that he and his praiser belonged to the same lodge, then I understood.

Presiding elders recognize this fact, too. I have heard it said by different presiding elders that it was hard to find a place for an anti-secret minister. They have been more frank about it than have lodge official members in the churches, and have plainly declared that it was solely because of their opposition to secret societies. They have not been frank at the start, however. For they have usually pretended that the minister's unpopularity has been due to blameworthy reasons in himself, until they have been shown that such reasons were either groundless, or did not exist. Then they have declared to other ministers as well as myself that "the people will not tolerate opposition to secret societies." One presiding elder told me that a certain charge wanted a certain minister because he was an Odd Fellow; but that he did not have the ability and experience to manage the charge. The presiding elder's recognition of and catering to this sentiment was mentioned in my first article, and need not be repeated here.

I have noticed, too, that when there is a strong undercurrent of dissatisfaction in any quarter against a lodge minister, the lodge members fully and promptly squelch it. If any report of the minister's misconduct gets out, no matter whether true or not, it is immediately hushed up. They usually utterly refuse to believe anything evil of a lodge minister. Two different Methodist Episcopal ministers are owing me now. I mentioned it to several different members. They acted perfectly indifferent, as if they did not believe it, or did not care whether they owed me or not, or whether they paid me or not. I spoke to two different presiding elders about one who acknowledged his debt before his class leader and at the same time refused to pay it. They both refused to do anything about it. But both would give him work and continually found fault with anti-lodge ministers. This minister belonged to the Masons, as did the presiding elder also, and half a dozen other lodges. One lady told me that a former pastor of hers said a certain thing. I replied that he told me the very opposite. She said she did not believe he said any such thing. So I found out he was a liar and was pretty certain she was, too. For anybody who will deny anything, no matter how true, just to save the reputation of a lying fellow lodgeman, will lie too. Such a dishonest, hypocritical spirit is not only willing but anxious to believe any evil report against an anti-lodge man.

II. Another way in which church members, who are also members of the lodge, make their lodge spirit felt, is by *opposing and hindering the work of an anti-lodge pastor.* This they do in several ways:

First—They try to balk every work which the pastor tries to accomplish. If the pastor wants to start a revival, the time, place and methods are all wrong. The pastor himself is not sufficient. They must have an evangelist. But no evangelist will suit unless he be a lodgeman. Organist, chorister and singers must all be lodge people, or the thing won't go. I have noticed in more places than one that if some anti-secret man or woman was in the choir, the lodge folks wanted them out. On my last charge nearly all the anti-lodge folks wanted a revival, but the lodge folks did not. As a rule, I have noticed that the lodge church members are seldom very eager for a revival. In fact, they are usually opposed to one. This may be due to two causes: Either their spiritual weakness has caused a spiritual dyspepsia and loss of appetite, so that revival work and fervor are distasteful to them, or they fear the close, continued application of searching truth will reveal their moral obliquity.

I have been on quite a number of

charges previously served by pastors, who were opposed to lodges, but whose opposition was not pronounced nor radical. In fact, it might be termed rather mild. Yet I have never failed to find that the lodge element was opposed to them, and desired their removal. I do not mean, though, by an anti-lodge pastor, one who will not join the lodge, and yet is continually catering to it. Such a pastor is sometimes very popular, for his influence is in behalf of the lodge. He plays "O Good Lord, O Good Devil" —generally the latter. Such a man rarely says anything against the lodge, and usually defends it when anybody else does. But I have never yet found one minister whose position against the Lodge was so clear and unequivocal that no one ever doubted it, who was very popular with the lodge element.

On every charge I ever served, where my position was not already known beforehand, the lodge folks, both men and women, were very anxious to find out whether I belonged to their lodge or any other. And just as soon as they learned that I was not a member of their lodge, or any other, I was immediately invited or advised to join. I do not remember of ever having served any charge more than a month, where there was a lodge, without being advised or invited to join, And that is not all. Nearly every man who ever invited me to join, became my bitter enemy when I would not. In fact, nearly all the opposition I ever had in the pastorate came from lodge sources. I do not remember of a single person whose whole family was known to be free from all lodge connections and influences, and opposed to it, who was opposed to me.

Second—Lodge members continually try to thwart or cripple every church enterprise which their pastor undertakes. Whatever work is accomplished they try to destroy or disparage. At one place where I was pastor, some of the lodge element would go around every month or two and notify their friends that there would be no more services in the M. E. church. They would do this to keep the people from attending. When people were asked why they did not attend, they would reply, "Mr. So-and-So said there were not going to be any more services," and would seem astonished to learn that there were. Lodge people have tried to keep the janitor from opening the church, building fires, or acting as janitor at all. A lady who belonged to every woman's lodge in town, and was church treasurer, invited all her lodge friends to her house to a meeting called for the sole purpose of advising them not to pay me anything. God punished her wickedness by sending severe judgments upon her in the way of sickness and financial loss.

Third—I have heard of lodge members on more than one charge *trying to starve an anti-lodge preacher.* One of my predecessors, a strong anti-lodge man, had to sleep in a barn more than once, and sometimes in the depot. This was not in summer, when it might have been pleasant, but very late in the fall. On one occasion he preached three times on Sunday, walking twelve miles through the mud to the afternoon appointment, and four miles more to the evening appointment. After the afternoon service nobody invited him home. So he stayed in the horseshed till the church was opened. He had no supper. Nobody invited him home after church services in the evening. He slept in a barn that night. The next morning he walked nine miles to his headquarters and got his dinner, having had nothing to eat since dinner on Sunday. During this time he had preached twice, and walked twenty-five miles. This man was very frail, too.

"Whosoever hateth his brother is a murderer." (I. John 3: 15.) "And whoso hath this world's good, and seeth his brother have need, and shutteth up his affections of compassion from him, how dwelleth the love of God in him?" (I. John 3: 17.) One man and his wife, both members of several lodges, as well as being official members of the church, said this preacher was a very harmless old man, but they "could not endure him." Another prominent family in the church, whose head had been a lodge organizer, boasted of turning this old man out of doors at bedtime one cold night. That night he stayed at the depot. They were trying to freeze him out as well as

starve him out. At another place they entertained him, and then afterward charged him up with it.

Another of my predecessors was also a strong anti-lodge man. The lodge-members said they were going to starve him out. He had a wife and children. They were all half sick all the time, and wholly sick part of the time, because they never had half enough to eat.

One lady told me that her father was a strong Mason, and would never pay any minister anything unless he was a Mason. But she said he was always very liberal to any minister who was a Mason. When I succeeded a lodge minister, the pay from the lodge members decreased, and often ceased altogether, while the pay from anti-lodge people increased.

III. Then again lodge church-members and church officials hinder an anti-secret pastor by *opposing all reform work,* and especially if it touches their fellow lodgemen. Every one knows that all reform work is both difficult and unpopular. This makes his reform work a splendid opportunity and a strong lever for lodgemen to use to depose an anti-lodge pastor, or to turn the tide of public sentiment against him. In this they appeal to the "lewd fellows of the baser sort." I once had a saloon keeper indicted for a plain violation of the liquor law. He belonged to one lodge, and his wife and daughters to another. Most of my church members belonged to one or the other of these two lodges, and some to both. Every lodge church-member but two stood by the saloonkeeper. One member, who was a trustee of the church, was a witness for him, and testified to having entered the saloon on said evening, and drank a glass of beer. These lodge church-members all pitied the saloonkeeper so much, because we were "persecuting him," they said. And when a petition was gotten up for the court in his behalf, it is said many of these members signed it. Both the lawyers, too, who defended him, were members of the M. E. church. One, I believe, was Sabbath school superintendent. I told him I did not think he would take such a case. He said he did not care for anything except the money that was in it. It was his business. He was a fellow lodgeman, too. At another place, a Lady Maccabee withdrew from the W. C. T. U. because the Union indicted the saloonkeeper for violating the law. The saloonkeeper's wife was a Maccabee, too, and she "could not face her in the lodge until she withdrew from the Union," "for we are pledged to stand by one another, you know." She was also a member of the M. E. church. Yet every lodge poses as a temperance society.

Once I was talking to a barber on the lodge question. He said he was a member of three lodges, and also belonged to the M. E. church. I asked him if it was not true that when a dispute came up between a fellow lodgeman who was not a church-member, and a church-member who was not a fellow lodgeman, the lodge always insisted upon his standing by the fellow lodgeman instead of by his brother church-member. He replied very promptly and positively, "That is so; they always do."

On my last charge three or four Oddfellows were determined to have a theatrical performance in the church at Christmas time. I mildly demurred. They insisted. I sent off to our publishing house and got seven different kinds of programs for Christmas, all either composed or approved by our church officials. I told them they could take their choice, and I would be satisfied. No, they would not have them. They were going to have the theatrical performance anyway. I said to the lady who insisted on it, "I do not want any theatricals in that church." Every Oddfellow and Rebekah in the church stood by her. Several wanted me to apologize. I would not. Then they got the official members together, all but one of whom were Oddfellows, and summoned me before them to apologize. I said I never would apologize for doing what I considered my duty. Then they sent for the presiding elder, who always catered to the lodge, to help them squelch me into submission to those ungodly Oddfellows. They argued with me till three o'clock in the morning to get me to apologize. I did not, and *I never will.* Some said their demand was foolish, and if it had been somebody outside of the

lodge ring that demanded an apology for a simple reproof he would have been laughed at. This lady and her husband became so unpopular, and lost so much patronage, on account of this affair, that they have since left town.

These same Oddfellows tried their best to break up the church there. They would go around and persuade people not to attend church, and not to pay me anything. They even stopped people on their way to church, when almost there, and persuaded them not to go. One church-member, formerly an Oddfellow, said, "The Oddfellows run everything in this town, and want to run the church, too. They want the church to submit everything it does or undertakes to them for their approval, and if it does not, they want to sit down on it."

It is said that these same lodge folks, a couple of years before, did run a theatrical performance into the church, a part of whose program was for a girl to dance in the pulpit.

IV. Members of the church who are lodge-members also *use their influence to injure or hinder any layman who is an anti-lodge man.* They do this in several ways:

First—When a new pastor comes on a charge, they *try to keep him in the lodge ring, and prejudice him against every anti-lodge man.* I well remember my experience on my first charge. Mrs. A. wanted me to call on Mrs. B. Mrs. B. desired me to visit Mrs. C. Mrs. C. was very anxious for me to get acquainted with Mrs. A. They all praised one another, and recommended one another. They seemed to be a "mutual admiration society." Being inexperienced, I did not see the point at first. But I soon perceived that this was a gang of lodge men and women, who were secretly trying to keep me running the rounds of this lodge treadmill. There were several families there who were immensely unpopular for some reason. Upon these latter the former did not seem to want me to call. Nevertheless I felt it my duty to visit them, and get acquainted with them. I found them earnest Christians, who were also opposed to lodges. They were zealous, faithful and upright, the truest and most loyal members the church had. I understood the situation and acted accordingly. Then this lodge ring became my bitterest enemies, and did everything in their power to break up the church, and injure my reputation. More than one of them met with a sudden or violent death in a year or two.

This same experience has been true on every charge I have ever served. The lodge folks have tried to prejudice me against the anti-lodge people just as soon as I would get there. I soon learned to inquire into the views of these unpopular people before I formed my judgment of them. I do not remember that I ever found a really popular anti-secret man on any charge I ever served. There may be such somewhere, but I have never got acquainted with him. Have you? They are usually called "old fogies," "fanatics," "hobbyists," queer, one-sided, crooked, harsh, selfish, silly, overbearing, etc.

Second.—These lodge church-members *not only try to keep anti-secret members out of good positions of business, but out of official positions in the church.* I have already spoken of voting out anti-lodge men, and electing lodge men in their places. Where lodge-members have gotten more than their share of church offices, I have tried and sometimes succeeded in getting in some good anti-lodge men. But in every such case the lodge men have influenced my successor, and gotten them out, and the lodge men in again. I want to say that I made it a rule to give one the same chance I did the other, if they were equally faithful. But in nearly every case, the lodge-members would balk, and try to hinder the work of the church, when I would not join a lodge, or was found to be opposed to lodges. So nothing was left to do, but to get loyal anti-secret men to take the work.

Third.—Time and again I have seen the lodge element in a church *harass and accuse and browbeat anti-secret men and women until they have left the church.* More than once I have seen whole families leave the church because they were continually persecuted.

This influence is manifest also in another way. I have known lodge-members

in the church to trump up charges against the best members of the church, bring them to trial before a committee of lodge men and women, with lodge folks as witnesses against them, and expel them from the church.

The same spirit which persecutes them out, or turns them out, wants to keep them out. Time and again lodge-members have given me to understand that they did not want me to receive certain anti-secret people into the church. Once I spoke to a prominent lodge church-member about taking some anti-secret people into the church. He immediately replied, "We do not want them at all. We had better get the rest like them out." The first stayed out. The latter went out soon. G. A. Pegram.

A SECRET SOCIETY PENALTY.

Veita Greinaldi, of New York City, was one of the fingers of the Black Hand, and when some one whom the society blackmailed refused to pay the money demanded, Greinaldi was sent to dynamite his house. Other members of the noble order founded on the Bible, followed him to see his duty well performed. He had a dynamite bomb which the police say would have blown up a block, and in his pocket he had a loaded revolver: at least this was so when his body was found. Whether he knew that his proposed victim had a wife and children who would also be killed with him, or whether the secret society kind of fraternity had not yet fully saturated his soul, may never be known; but in the task assigned he was found hesitating, or possibly he refused. The report says that he "balked at his task." A stiletto lay near, and in his dead body were nine stab wounds.

At a meeting of the Rochester Conference of the New York German Lutheran Ministerium recently held in Albany, New York, the question was asked if a minister of their body would act in harmony with their teaching should he participate with lodge men in their ritualistic services in the burial of the dead. In reply attention was called to the action of the church in passing many resolutions in condemnation of the lodge, and pastors were earnestly exhorted not to participate with Lodge men in their funeral services.

Editorial.

COLUMBUS DAY.

The newest kind of Sunday is Columbus Day. The Knights of Columbus in a certain city worked the first and third degrees on several candidates in the afternoon and in the evening gathered again in their hall; from which, reinforced by delegations from other cities, they marched, six hundred strong, to one of the Romanist churches. The Hibernian, and at least two other societies also attended.

Three priests were present, one of whom preached from the text "Vos sal terrae," the full English form being rendered, "You are the salt of the earth."

The Hibernian flag of Ireland and the American flag of the Knights of Columbus were draped on the sanctuary. The priest spoke of the Irish flag as the symbol of the Catholic faith, and often referred to it. It called to mind the Irish people and their long suffering for the faith. He paid a tribute to the Hibernians for all that they have done in the cause.

He also spoke of the American flag: he referred to the notable generals and soldiers who were Irishmen, and asked: "What of all those who are more enthusiastic American citizens because of the Catholic faith, as evinced on the battlefields of the United States?"

He addressed the men as "the salt of the earth," and took for his theme the multitudes at present making for the disintegration of Christianity—in the press, the novel, the magazine and many works of science, which are leading us to conditions which obtained when Christ first came to earth. He said: "Five-sevenths of the Roman empire was in slavery due to their ignorance of the existence of one true God, of a soul which was immortal. The disregard for family life when Christ came to the earth was terrific, as was the disregard for child life. The teaching

of the dischristianizing influences are leading us back to those conditions, as evinced by the unwillingness of married women to give children to the world, and when they do, to bring them up." He spoke to the men, calling them the salt of the earth and hoping they would be the conserving influences that were to oppose a barrier to the destruction of Christian ideals.

When one remembers the shocking profanity characteristic of the class of men whom he was addressing; reflects on their relation to the liquor business on both sides of the bar; considers their relation to political corruption, and understands the purpose of the Knights of Columbus as a political organization aiming to subvert religious liberty in America; he is startled to hear them called the salt of the earth. There is something in connection with that text, about salt that has lost its savor.

INITIATE RECEIVES DEATH WOUND.
Blow From "Slap-Stick" Nearly Severed Spinal Cord.

Injuries sustained while being initiated into a secret order about November first caused the death Tuesday of Philip B. Owen, a widely known young man of the East End, Louisville, Ky., who lived at 1621 Melwood avenue. A blow in the back injured the spinal cord and made his suffering before death relieved him terrible. The young man's death is especially deplorable, it being the third violent one in his family in a few years. He was the son of William M. Owen, who died under peculiar circumstances three years ago from carbolic acid poisoning. The death of his brother at the hands of former Coroner Hugh McCoulloch is still fresh in the minds of many, although it occurred nearly six years ago.

Philip Owen was twenty-two years of age and a young man of splendid character. He had been employed for several years at the Frank Fehr Brewing Company. He belonged to several secret orders, but had a particular desire to join another society. He made an application for membership about a month ago, which was favorably acted on two weeks ago. His initiation followed seven days later. During the initiation he is said to have been struck with a "slap-stick" loaded with a blank cartridge. This usually proves harmless, but it seems that the stick was held in the wrong direction when Owen was struck.

He felt considerable pain at the time of the accident, but paid no particular attention to it, until the night afterward on his return from work, when he suffered such intense agony that he was forced to go to bed. He fainted shortly afterward. His family became greatly alarmed and called in Dr. A. Pfeiffer, who summoned Dr. Curran Pope and another physician in consultation at once.

While the injury was at the base of Owen's spinal column no serious results were apprehended until Monday night when his suffering became so acute that he prayed for death. He was given another examination and the doctors decided to operate on him yesterday morning. He was removed to Norton Infirmary. The incision revealed that the injury was of a frightful nature. The delicate spinal cord had been bruised for several inches, an injury which ordinarily proves fatal in a few hours. The injury had developed into myelitis, a disease which precludes recovery.

Owen recovered consciousness yesterday afternoon and was told that death was near. He summoned his mother and the members of his family who were at the bedside when the end came. His mother, Mrs. Pernina Owen, fainted at the hospital and is in a serious condition. She is an aged woman and her triple bereavement may prove fatal.

DAMAGES FOR HAZING.

Five students of a school in Illinois were defendants in a case tried in October, when the jury brought in a verdict of damages amounting to fourteen thousand dollars. The complainant charged that in being hazed by the five defendants—whether fraternally or not, the dispatch does not say—he was tied to a stone in the cemetery. He was so frightened that he made a violent attempt to free himself, with the result that the stone was pulled over on to him breaking

a bone in his leg. He was a nervous wreck, and was for several weeks confined in a hospital.

The punishment prescribed by this verdict is severe, twenty-two hundred being the average, but so also was the crime that demanded punishment. It is far from pleasant to think of bringing students to the bar, but the tendency is to exempt young men from control at an age when discipline is needed, if only they are studying in some educational institution. They seem almost worse off in this particular than if they had remained outside; and instead of gaining culture, to relapse toward barbarism.

Taking into account the moral harm thus done the student who perpetrates crime, with a debilitating feminized sense of exemption; the lifelong regret to be carried by those whose cruelty comes to unexpectedly serious results; and the great injury done to victims of folly, together with the grief of their friends; it is a question whether the time has not come when school and college unions must be checked, somewhat like trade unions, when they do deeds of violence. Bullies and cowards, who, sneaking under cover of "Fraternity," do things the word "brother" forbids, need to feel a reasonable fear of consequences to which they expose themselves. Other students and their friends also need protection. If this case happened to come to punishment because it was one of simple school hazing, and not of fraternal unbrotherliness, it yet constitutes a precedent to which perpetrators of the secret crimes it imitated may reasonably give heed.

APPRECIATES DR. BLANCHARD'S BOOK.

Buckskin, Gibson Co., Ind., Sept. 30, 1907.

Dear Friends—Am just reading Dr. Charles A. Blanchard's "Modern Secret Societies," for the purpose of getting an insight into and an understanding of what the essence and the fundamental principles of lodgism are. Am glad to be in possession of such a treatise on secret societies and wish that more people would get the book and read same. In the coming month our Pastoral Conference is to meet, and a paper will be read on the theme, "Why Should Not Christian Ministers Become Lodge Members?" As opinions greatly vary, I do not know what the author of this paper will advance. I, for one, heartily endorse Dr. Blanchard's true and faithful Christian statements, and would like to get as much information as possible so as to be prepared to meet the opposite opinions. Looking over the little book I found some pamphlets advertised that promise to be of practical value, and so I would like you to send me at once the following.

Thanking you for your esteemed favor, I remain, with brotherly love, yours,
A. J. Hotz, Pastor of the German Evangelical Church, Buckskin, Ind.

THAT BIG LITTLE "IF."

William A. Brodie, P. G. M., is himself a total abstainer aware of the tendency of his Masonic affiliates to keep the grass down in the frequented path "from labor to refreshment." He appears to be a little sensitive, for he says: "Under the old Hebrew law the scapegoat held a prominent place in Jewish religious ceremonies; to-day, scapegoats are not unknown. 'The lodge' and the 'mother-in-law' bear more than their share of the sins of to-day.'

At a small gathering of gentlemen some weeks ago in my city, the talk fell upon that interesting, if somewhat well-worn topic, mothers-in-law. One of the party, who is not the most amiable of men, indulged in a good deal of cheap sarcasm at the expense of the ladies in question. 'Nevertheless, gentlemen,' he concluded, with a self-approving smile, 'you will scarcely believe it, but the fact is I lived five years with my mother-in-law and we never had a single quarrel. What do you think of that?' 'I think,' said an old Scotchman who was present, 'that it speaks vera weel for yer mither-in-law.'

So, my brethren, if we present to our homes and the world no false view of the social side of Freemasonry, the lodge will cease to be a scapegoat for late hours and their concomitants, and the verdict will

be, by wife and neighbor, 'It speaks vera weel for the lodge.'

The verdict is not yet in, * * * not that one, * * * and there's "much virtue in an if."

SQUIRMING IN ATLANTA.

Sometimes the Cynosure wins a sympathetic response, sometimes an antagonistic one; it values both. It would be unfortunate to fight with neither ally nor foe, to fight as one that beateth the air. The second response, accompanied with a threat of more to be heard hereafter, fills a column of the Fraternal News issued at Atlanta, Ga., the twenty-first of June.

The editorial article to which we refer speaks of The Cynosure as "this diabolical sheet," and says: "Knock and we will knock you out. We will prove that your paper shall become a boomerang to you. The editor of this paper refrains at all times from mincing words with mealy mouthers. You will hear from him again."

Our critic exclaims: "Away, you Peter, you Iscariot, you Levite, you Priest!" He asserts that "the man who would conduct such a sheet is either out for the filthy lucre to swell his jeans pockets, or he is sore because he was blackballed by an order or never asked to join."

So far as we are aware the Cynosure staff has been from the beginning free from sore spots of that kind. As to swelling one's pockets by issuing such a publication, the editor of the Fraternal News ought to know whether it is anything to fill pockets to publish a journal like his or ours.

The News declares that "the weakest proposition in the entire issue is 'The Lodge Dominating the Church,' by Rev. G. A. Pegram. This pretended refutation of the principles of secret orders is evidently believed by the editors of the Cynosure to be the leading article. Far be it so."

The meaning and effect of that last sentence is rather obscure, to say nothing of calling an article filling three and one-half Cynosure pages a "proposition." The editor of the News finds Rev. Mr. Pegram "a little bit of a tweedle-dee, twaddle-dee man. The scope of his intellect must either be curbed in a number five hat or the size of his cranium belies his mentality." He tells in what way "Pegram shows his narrow minded nature and lack of logic."

Now while we do not wish to assume too much in judging such matters we think that most editors would agree that Mr. Pegram is as good a writer as the editor of the News: also that this is saying too little, inasmuch as it is saying very little.

But we turn to some of the dogmatic matter that appears in the course of this sourly personal article. Speaking of Mr. Pegram the editor says: "We will state for his information, that if men live up to the principles of secret orders they will have a secure passport to Heaven." In order to verify such a statement a lodge devotee would have to consider certain definite questions. One is whether anything else is authentically set forth as necessary to eternal life. He might consider the statement made by another as well accredited teacher concerning the matter in question, that "there is no other name given under heaven among men whereby we must be saved." He would not be confined to one or two teachings as reliable as this Georgia editor's dictum.

There is nothing left in this dogmatic assertion after the chaff is sifted out. Not only is Free Masonry unable to show principles able to meet the great requirement, it also has principles ruinous to the soul and adapted to lock the door of Heaven. We will name but one here, which is the Third Point of Fellowship.

The closing words of the article are these: "We do insist that every fraternal and benevolent institution is one of God's multitude of churches." We are previously assured that "the entire contention of the Cynosure is bosh and rot."

There is more in this article than its attempts to say something about a journal with whose views it fails to agree. A glimpse of the quality of the Fraternal News must be caught from these extracts by our own readers, and this is also a

glimpse into that sort of mind which can print such matter, or read it and find it interesting or influential. It reveals what the lodge is made of, and so to some degree, is discouraging. For one is tempted to ask what appeal can be made to such minds as think in this way or seek such reading as this. Is it profitable to reason with them; or can they be attracted by writing that would appeal to the judgment or literary sense of a trained mind? Yes, we cannot but believe that even such minds as these are yet capable of being reached. Once under the influence of something worth while, some of them at least would respond. May those who can disseminate truth because they know it and because they are competent to state it, be diligent to let their light shine. May they trust light even when it shines into darkness.

Obituary.

Mr. Joseph Harley, a friend of the Association who rejoiced in its work and sustained the Cynosure, is missed from his accustomed office in Broadway, New York City. His mission on earth is finished.

Mr. J. W. Suidter, of Sharon, Wisconsin, another aged and long-time friend of the Association, and a worker in the Cause, has taken his departure to the better land.

Mr. John P. Scott, of McDonald, Pennsylvania, was among the friends who have stood loyally by the work of the National Christian Association in his State. His life-work was finished this year.

Rev. J. I. Frazer, of Seattle, Washington, was another helpful friend, whose labors have been fruitful of good, and whose works do follow him.

Mrs. Gertrude Foote Milton, of Detroit, Michigan, a daughter of the late Rev. C. C. Foote, closed her life's labors on October 4th. She was an earnest, Christian worker from childhood, and for years a contributor to the Association's work.

Mrs. Lydia C. Andrews entered into rest at Wheaton, Illinois, November 9th. Her former home, where many of the anti-secrecy workers have enjoyed her hospitality, was in Waupun, Wisconsin, where she now lies buried by the side of her husband.

News of Our Work.

Our next issue will contain reports of the New York and New Jersey Convention, and also of the Iowa State Convention. These Conventions were held on the 24th, 25th, and 26th of last month.

The General Secretary enjoyed a brief call at the office of the *Christian Conservator* and also at Central College, Huntington, Indiana, on his way home from the delightful Convention in the Bible Training School at Fort Wayne. Parents can make no mistake in sending their children to either of these schools mentioned. One of the unaccountable blunders which is almost "worse than a crime" is made by parents allowing their children to choose for themselves the schools which they shall attend. It is a shame, in our judgment, for a family of the Radical United Brethren church not to support their own school, if their children are sent away from home for their education.

A very interesting hour was spent with Dr. Morehaus, an old soldier of the Civil War as well as a soldier in the more important moral conflicts of our day.

INDIANA STATE CONVENTION.

The Indiana State Conference of the National Christian Association opened at 2:00 p. m. October 28th, in the chapel of the Bible Training School, Fort Wayne, Ind., as per program, with State President Rev. C. A. Mummart in the chair. Rev. A. E. Witmer was elected Secretary pro tem, the Secretary, Rev. J. W. Kliewer, being absent. The song, "Blessed Assurance," was sung by the congregation. Scripture reading, II. Corinthians 6, by Pres. Mummart. Prayer by Rev. L. G. Bears. Song by congregation,

"The King's Business." Rev. D. Y. Schultz followed with the Address of Welcome. Pres. C. A. Mummart responded. His theme was "Needed Light."

Rev. L. G. Bears was introduced and spoke about his own experience with the Lodge, and forcefully reasoned why a Christian should not belong to a lodge. He said, in part, "What the Saloon is to the moral conditions of the community, the Lodge is to the spiritual condition of the church."

Rev. R. V. Gilbert, of the North Ohio Conference of the United Brethren church, followed with a short address. Rev. P. A. Black, of the Oregon Conference of the United Brethren church, was then introduced. He spoke of the importance of abandoning the Lodge in order to maintain spirituality.

After the song, "Hark, 'Tis the Shepherd's Voice I Hear," Rev. A. E. Witmer was introduced and spoke briefly. Rev. H. C. Ingersoll folowed with a very interesting address. Rev. W. B. Stoddard made the closing address, using his chart.

The following committees were appointed: *Resolutions,* Elder L. H Eby, Dr. C. A. Blanchard and Rev. W. B. Stoddard; *State Work,* Rev. L. G. Bears, Rev. A. E. Witmer and Rev. P. A. Black; *Finance,* Rev. D. Y. Schultz, J. B. Welty and Rev. J. W. Kliewer; *Nominations,* Rev. H. C. Ingersoll, Rev. S. F. Sprunger and Rev. Harry Hayes.

A motion prevailed to adjourn until the evening service.

Monday evening session opened with a song service led by H. C. Thiessen. Rev. L. G. Bears then led in prayer, Rev. P. A. Black read the 1st Psalm and made some very wholesome and edifying remarks.

Dr. C. A. Blanchard was then introduced as the speaker of the evening and addressed the Convention on "Why Do Secret Societies Exist?"

A song was then sung, "I'll Go Where You Want Me to Go." Rev. W. B. Stoddard then spoke urging the importance of supporting the work of the National Christian Association, after which an offering was taken and Dr. Blanchard pronounced the benediction.

(To be continued.)

INDIANA STATE OFFICERS, 1907-1908.

President—Rev. L. G. Bears, 412 W. 13th street, Peru.

Vice Presidents—Rev. C. A. Mummart, Huntington; Rev. L. H. Ebey,; and Rev. D. Y. Schultz, Bible Training School, Fort Wayne.

Secretary—Rev. H. C. Ingersoll, 1318 E. Creighton avenue, Fort Wayne.

A CALL TO MICHIGAN FRIENDS.

Dear Friends:

This constitution and by-laws was adopted at the annual meeting of the Michigan Christian Association held in the city of Flint, October 22d and 23, 1907, and is published and distributed for the purpose of securing members to the association.

Listen! There are in Michigan some ten or twelve religious denominations opposed to secret societies, with thousands of members. The Michigan Christian Association is the only organized movement in the State, whose only object is to oppose secrecy. Much has been done; much is being done. But we need at once a *bona fide* membership of at least one thousand, each giving annually one dollar or more. With the money thus contributed we can employ workers, distribute much literature, and arrange for an annual convention, which you all would want to attend.

Lodgery is not dead. Two hundred thousand people are initiated annually. Six hundred different secret orders have arisen in the last two hundred years. More than half of them remain at the present time.

Lodgery is Idolatry. Thousands in the lodge do not know it. They are deceived. We must pull the hoodwink from their eyes and pierce the darkness of their hearts with the light of divine truth, and rescue precious souls from this awful snare. And you, dear friend, may have a part in this blessed work. You rejoice that you are not in the toils of this deceitful monster. You may help to scatter the light that will enable others to escape.

Let every one who receives this call send at once his (or her) name and one

dollar to the undersigned. And then reckon yourself a special agent to invite your friends to unite with this movement against organized secrecy. Your names will be enrolled and the money placed in the treasury.

A. R. Merrill, Secretary of M. C. A.,
64 West Ninth street, Holland, Mich.

MICHIGAN CHRISTIAN ASSOCIATION, OPPOSED TO SECRET SOCIETIES.

Constitution.

Article 1.—The Name of this Association shall be the Michigan Christian Association, Opposed to Secret Societies.

Article 2.—The Object of this Association shall be to oppose, withstand and remove Secret Societies.

Article 3.—(a) The Plan of Operation shall be to provide for the thorough and continued canvass of the State for the purpose of informing the people, both by addresses and printed documents, of the reasons for the rejection of Secret Orders.

(b) The Funds of this Association shall be raised by gifts, free-will offerings, and the canvassing by agents.

Article 4.—(a) Any person who is in sympathy with the object of this Association may become a member by paying one dollar annually and subscribing to the Constitution and By-laws.

(b) Any person who may have become a member and shall be found to be a member of or shall join any Secret Order, or shall express themselves in sympathy therewith, shall forfeit membership in this Association.

Article 5.—The Affairs of this Association shall be managed by an Executive Committee to be chosen annually by the members of the Association.

Article 6.—The officers of this Association shall be a President, Vice President, Secretary and Treasurer. They shall be elected at the Annual Meeting of the Association and shall hold their offices one year or until their successors are elected.

Article 7.—The Constitution and By-laws may be amended by a two-thirds vote of the members present at the Annual Meeting.

By-laws.

1. The President shall preside at the meetings of the Association and Executive Committee, and perform such other duties as may belong to the office.

2. The Vice President shall, in the absence of the President, or when called upon by the President, preside at the Annual Meeting or any special meetings of the Association.

3. The Secretary shall keep a correct record of all the proceedings of each meeting of the Association and Executive Committee, and shall keep a book with roll of membership and the Constitution written in it.

4. The Treasurer shall be the custodian of all the moneys belonging to the Association, and shall pay out no money except on the order of the President countersigned by the Secretary. He shall keep a true account of all the money received and paid out by him, and shall report the same to the Executive Committee when so ordered. He shall also present full report of the finances of the Association at the Annual Meeting.

5. The Executive Committee shall consist of the President, Vice President, Secretary and Treasurer, members ex-officio, together with one member from each denomination represented in the Association.

Said committee shall arrange the time and place for the Annual Meeting and such other meetings as they may think necessary. The funds of the Association shall be under the control of this committee to be used in the interests of the Association.

Meetings of this committee shall be held at the call of the chairman or any two members thereof.

The above was adopted at the Annual Meeting in Flint, Mich., Oct. 23, 1907.

A. R. Merrill, Secretary.

MICHIGAN AGENT'S REPORT.

Hastings, Mich., Nov. 19, 1907.

Dear Cynosure—After writing my last letter I continued a few days at Portland, preaching and distributing tracts. On

Monday, October 21st, I went to Flint, to arrange for the State Convention, which was held there October 22d and 23d.

There were several ministers present from out of the city, most of whom made telling remarks against the Lodge. A report of the Convention was to be sent in by the Secretary.

Rev. H. Voorhees, the Free Methodist minister at Flint, who kindly entertained the Convention, renewed his subscription for the Cynosure. Several others decided to try it, too.

After the close of the Convention I went to my headquarters at Elkton for a few days. Here, as usual, I distributed tracts. Those formerly distributed are bearing fruit.

The following week I returned to Portland and gave some more Bible readings. November 5th I give a lecture in the Radical United Brethren church, on "Christian Charity vs. Lodge Commercialism." Some seemed glad to receive the light of the Scripture thrown upon the subject.

On Saturday I went to Sunfield, to a Free Methodist District Quarterly Meeting. They kindly gave me an opportunity to present the N. C. A. work, and also to preach, both of which they seemed to appreciate. Here I got several more subscriptions for the Cynosure.

I preached at the Mission at Portland on Sunday, and gave Bible readings. November 10th, I lectured in the United Brethren church again. The audience this time was about twice as large as the week before. Here I distributed some tracts.

On the next Sunday I preached again at the Mission hall. Some of the Sunday services were certainly refreshing.

On Monday, I came to Lake Odessa. Here I distributed tracts, and also, as I do very often, while waiting for the train at Grand Ledge, I give loafers something to read while lounging. They never refuse.

This morning I came to Hastings, where there was a meeting of the Anti-saloon League. They have organized the county for a local option campaign, and seemed hopeful and determined. At one time the temperance cause had not as good prospects as the Anti-secret Cause now has. People once said Slavery was here to stay, but it is gone, and gone forever. They say the saloon is here to stay, but it is going and going fast. And I believe that the Lodge will finally go, too. I work in hope, expecting to reap. God has taught us to sow beside all waters, and to expect a harvest, too. Yours for victory,

G. A. Pegram.

N. E. C. A. ANNUAL MEETING.

Extracts From Corresponding Secretary's Report.

Why is an organized effort needed?

1st. Because secret societies have multiplied until their name is legion.

2d. Because they have fastened themselves upon the body of every industry in the State and nation and are sucking the vital energies and imperiling the very existence of that upon which they feed.

3d. Because they are reported to have a large majority in our State Legislature and national Congress, where in their secret councils they plan to defeat or enact any measure according to their own fancied or assumed interests.

4th. Because the oath administered in secret is held by many to be paramount to that taken in the open court, or on entering office in civil government.

5th. Because the Masonic oath is unconstitutional, inasmuch as it forbids freedom of speech and liberty of the press to its members, thus overriding and trampling down rights guaranteed to every citizen by the constitution.

6th. Because it *makes a man an alien* in the country where he was born, and puts him in the place of a foreigner, where he is justly entitled *only* to the protection and privileges vouchsafed to those whose first allegiance is to a foreign state.

7th. Because it usurps the prerogatives of a legitimate government, organizes its members into clans, and then controls them by arbitrary power, for the special protection or benefit of the minor and not the major portion of the people.

8th. Because it divides those whom God has joined together in the home.

provokes jealousy, and often embitters the lives of both husband and wife, in the very cradle of the human race.

9th. Because it ignores the supreme law of equal justice for all men, and erects a high structure upon the foundation of selfishness, with the appropriate motto over the portal of admission, "You help us and we'll help you, while outsiders shirk for themselves. Our gain is by their loss. They are 'profanes,' 'scabs,' fit victims for sacrifice on the altar of our high aspirations."

10th. Because "Masonry is undoubtedly a religious institution," as Dr. Mackey says, to which this peerless Masonic author adds, "Its religion is pure Theism," which, if correct, sunders the institution from all vital contact with God, since Christ declares, "No man cometh to the Father but by Me," and John asserts, "Whosoever denieth the Son, the same hath not the Father."

11th. Because it professes to prepare sinful men for a blissful eternity by rites and ceremonial observances without the Atonement made on Calvary's cross.

12th. Because the great mass of the people are indifferent if not favorable to, or members of, the lodge. They are ignorant and need to be instructed, and aroused from their lethargy.

13th. The time is not remote when the Orthodox Church in America testified boldly and took vigorous measures to purge herself from what she found to be a worm at the root of her spiritual growth and a fretting leprosy in the joints and marrow of her body, but the progressive church of up-to-date ideas prefers to shelter and coddle the lodge, rather than apply vigorous discipline in the case of so strong and resentful an institution.

Lastly, too many of the shepherds either lead the members of their flocks into the snare spread for their feet in secret, or utter no word of warning to save them from the wily arts of others.

In view of such a condition, every spirit-filled man feels deeply that something ought to be done to shield the domestic, civil and religious welfare of society against their encroachments. If he has the mind of Christ he recognizes his obligation to warn those not ensnared, and to rescue the bodies and souls of as many as possible who are already whelmed in its swirling tide, and inasmuch as the church and ministry of today are doing or saying so little in reproof of this great evil, he feels personally called upon to "cry aloud and spare not," and hails the advent of an organized co-operative movement as at least a step in the right direction.

One year ago we stood at the portal of its successor with reverent gratitude. The past had been marked by Divine interpositions and signal blessings upon our efforts to plant a permanent habitation for the association's work in New England. There was no mortgage upon the building or its contents. There were, however, annuities and obligations assumed by the management of this corporate body aggregating over $550 in semi-annual payments. These claims have been canceled and discharged with a single exception of one annuity of $25, making a reduction of over $525 on the annual demands upon our resources. A room suitable for the exposition and sale of literature, accommodations for reading and writing purposes and where meetings for prayer and conference may be conveniently held has been added, at a cost of about $1,800, which has been paid, and I anticipate the treasurer's report will show a balance still remains to the credit of the association.

The gross income in rentals from this building for the year aggregate $1,600.28. Each item of receipts and expenditures may be learned from the record, which is open at all times for inspection by any member of the association.

Work upon the field has been less aggressive than would seem to be desirable. It has been largely confined to personal effort and the distribution of printed literature. I attended the annual meeting of the National Christian Association at Wheaton in June last, which was an inspiration and blessing to all present, and several religious gatherings at different points, without extra expense to the association. My principal field for tract work was in the five con-

secutive conferences at East Northfield, where I met a most cordial reception by all the leaders in that great movement. Besides tracts of our own publication, I obtained, when at Chicago, an additional supply, at a cost of $20.05, about one-half of which were given out at Northfield.

At the Massachusetts M. E. Conference in Lynn, as also at the Maine M. E. Conference at Auburn, I was given every opportunity I could expect except the platform. I left a large number of tracts and Home Lights in the houses of Lynn, and over one thousand in Auburn and Lewiston, from some of which reports have been received.

Never before within my knowledge has there been so little *open* opposition to our work or so many inviting opportunities for its prosecution in quiet, unobtrusive ways. The Home Light has gone regularly to its patrons, confirming old friends and winning other valuable adherents to our cause. The Monday evening parlor meetings, held for the major part of the year, proved of interest to some and a benefit to those in attendance. Some members of this body attended and gave valuable aid in the work, and it is hoped that during the coming season a much larger number will join to augment the power and correspondingly good results of these informal gatherings.

As in the past, so the future upon which we have entered is in God's hand. For myself, I can forecast but very little of His plans for me or for this work which is very dear to His heart, but I may not distrust Him for myself or for the cause, to supply all our needs through riches of glory in Christ Jesus. The program is His to make, and it is ours to follow step by step as He goes before, in the straight and narrow path. The present duty is enough for us to know, and sufficiently onerous to tax our ability without putting our shoulders under what may never be. Let us be more confiding in the One who has led us hitherto and learn the secret of an ever enlarging, constantly advancing, radiant life of obedience and service, not by forecasting a future, but by living in the eternal now of duty and opportunity as God reveals them and lovingly says, "This is the way, walk ye in it."

Respectfully submitted,

James P. Stoddard,

Cor. Sec N. E. Christian Association.

Oct. 16, 1907.

FROM THE OHIO STATE AGENT.

Leonardsburg, O., Nov. 18, 1907.

Dear Cynosure: While this month has not been characterized by openings for public meetings and has not been entirely free from discouragements, much has occurred to point out the folly of lodgeism.

I have been watching newspaper accounts of lodge life quite closely and have written a number of personal letters to parties whose names came to my notice as subjects, from whom I might get valuable testimony. The results in some cases were very gratifying. A prominent evangelist writes, "I don't like lodges. I have belonged to many of them. I know they are godless, and against the Kingdom and King. When they prosper, the church cannot." A devout brother related how his pastor sank in his estimation, when he saw him go through the ridiculous lodge ceremony. One, writing to me about a meeting held in a church presided over by a highly educated pastor, and referring to this pastor, says, "He came out for and received the blessing of Holiness and of course he gave up at once his Masonic lodge. Several of his members left the lodges also."

A lady told me how a divorce was caused in the family of a relative of hers, because the husband—a Columbus, O., man, drawing a large salary—used all his money in taking high degrees in Masonry. The wife is said to have been brought to such need that she created a sensation by demanding money from a lodge official, who responded by throwing her out of the room. She left vowing she would not live with her husband till he would leave the Masons.

While interviewing a young K. of P. at Magnetic Springs, Ohio, the other day, I had occasion to show him a ritual. As I turned over the leaves and called his attention to the various points, I was surprised to hear him keep repeating

"Yes, yes!" in assent. But when I began to outline the work of our Association, he suddenly inquired, "You don't sell these rituals to everybody, do you?" He seemed plagued when I answered in the affirmative. I had told him that I was giving out light on the secret society question, but he had jumped at the wrong conclusion. Another Knight said, that as far as he remembered the ritual was all right. H. R. Smith, Jr.

(Note—Mr. H. R. Smith, Jr., will answer calls for lectures in any part of Ohio, where his expenses and a fair remuneration are promised him; but he does not wish to continue in the work longer, as the agent of the Ohio State Association, as his support has not been satisfactory. Any one wishing to correspond with him will address Mr. Smith as per post office given at the head of his report.—General Secretary.)

SECRETARY STODDARD'S REPORT.

New York, N. Y., Nov. 18, 1907.

Dear Cynosure: When I last reported I was headed for North Manchester, Indiana. I found there what I expected, a happy people who welcomed the truths I had to bring. The four buildings that constitute the German Baptist Brethren College of that place are situated on the edge of town, in a beautiful little grove, just the place for undisturbed study. It goes without saying that the N. C. A. work is sustained by such a people. I spoke three times to students and others there.

Another pleasant occasion was the address to the students at Central College (Radical United Brethren), Huntington, Indiana. President Mummart had seen to all the preliminaries. All that remained for your agent was to make the address and receive the collection. Our Radical United Brethren friends of this place are always ready for more light on the line of the Lodge, though having much already.

The Fort Wayne Convention was perhaps all that could be expected. Some friends we expected to see failed to reach us. Some from whom we expected support failed to send it, and financially we would have run behind had it not been for the liberal support of the Berne (Indiana) friends the year previous, whose generosity left a balance in the treasury. If there were shortcomings on the part of some, they were more than offset by the generous hospitality of the president and friends of the Bible Training School at Fort Wayne, who made us quite at home in their delightful school family. Here Bible study is being applied to present-day needs, the spiritual needs being kept always foremost. On entering a Bible Training School in this city (New York) I found the Square and Compass on the coat of the clerk in charge. No such emblem of heathenism could possibly be found on those in the Training School at Fort Wayne.

Addresses were given in German Baptist Brethren and Free Methodist churches during the preparation at Fort Wayne. There are many loyal hearts and kind friends in that section of the country. The German Lutheran churches of Fort Wayne are the largest and strongest, and are a unit in opposition to the Lodge. Oh, that the Lord would raise up a strong man to push the work in this needy field. In the coming of Rev. L. G. Bears, of Peru, Ind., to the presidency of the Indiana State work we are hoping for a pusher. This brother knows well the Lodge Evil and how to meet it. Let the friends write him.

New York City and Vicinity.

For many years I have visited this section twice during the year, and each time added new names to our increasing Cynosure subscription list. Unless sidetracked through the pressure of other meetings, our New York-New Jersey Convention will meet this year in Paterson, N. J., Nov. 25th and 26th. Our program is ready and all will move toward the desired consummation if the invitation comes, as I expect, this afternoon. Rev. W. C. Blakeman, D. D., pastor of the Methodist Episcopal church, Corona, Long Island, promises to lead the discussion regarding "Brotherhood." Rev. C. M. Tollofson, pastor of a United Norwegian church, Brooklyn, expects to lead the discussion on "Church Neglect and Lodge Assumption." I cannot here even

mention the many good things in store for those who shall be present at this gathering.

My addresses here have been in the mother German Lutheran church of the Missouri Synod in New York City; the Methodist church of Corona, Long Island; the Third Christian Reformed church of Paterson, N. J.; the Summit Avenue United Presbyterian church of Jersey City, N. J., and the First United Presbyterian church of Hoboken, N. J. These have all contributed their share to the great cause to which I devote my life. A generous contribution of $11.81, made by the Hope Avenue Christian Reformed church, of Passaic, N. J., was very cheering. These people had anticipated my coming need, and through Domine D. Vander Ploeg made me glad with their kind support. If all who could, would be thus thoughtful, and support the N. C. A. and its workers, how much more could be accomplished.

I found Brother Stephen Merritt at his accustomed place in the great undertaking establishment bearing his name. There are over 600,000 persons buried in a single cemetery in New York City, and still the great flood of humanity pours on. One hundred thousand either coming or going are scarcely noticed here. "What is man that thou art mindful of him?" Yet God loves us each, and makes provision for our need.

Let us keep in line, friends, for the work we are doing now will bear its fruit throughout eternity.

W. B. Stoddard.

FRANCIS J. DAVIDSON'S REPORT.

Cairo, Ill., Nov. 18, 1907.

Dear Cynosure: I have not been well since my last letter, but am now feeling greatly improved. Mrs. Davidson was severely bruised by a fall, the latter part of October, which hindered my intended Southern trip; but Mrs. L. P. Bates, of this city, has very kindly consented to fill several of my Southern engagements. I have given her a good supply of ammunition to fight with (copies of the Christian Cynosure and tracts). She reports quite a success.

There will be a general Baptist Conference held at the First Baptist church in Cairo, January 23d to 26th, 1908, at which leading Baptist clergymen from various States will be present. Booker T. Washington has been invited, and it is quite likely he will be in attendance. It will be well for the National Christian Association to have an able lecturer to visit the meeting. He will be given an opportunity to speak and distribute tracts.

I am holding my ground here, and gradually gaining. God's Word will never return to Him void. It is as bread cast upon the waters, returning after many days. The several counties adjacent to this (Alexander) have voted whiskey out, and I am praying for the moral wave to strike Cairo. God speed the day when Rum, Romanism, and Secret Societies will be voted out, root and branch. Pray God's blessings upon us.

Yours for the Master's cause,

Francis J. Davidson.

MRS. LIZZIE WOOD'S LETTER.

Pine Bluff, Ark., Oct. 31, 1907.

They have not killed me yet. I was at Sherrill, Ark., on the third Sunday of this month, where I attended Solomon's Temple Baptist church, of which Rev. W. L. Grant is pastor. He is out and out for the Church, and against the Lodge. This place is honeycombed with secret orders. While we were on one side of the little town, serving the Lord, just across the railroad from us the African M. E. church had a cornerstone laying by the Masons and Knights of Pythias. Nearly all the brothers of Rev. Grant's church, and all the gamblers and drunkards, and Methodist and Baptist order men, for five miles around, were there to lay this cornerstone for God's church. Just a few old men were left to carry on the service of the Lord. We had a goodly number of women and children for Rev. Grant to preach to.

After he had preached, I lectured to the crowd. While I was talking, I could see the devil in some faces; but I was like David, I did not have anything to throw at Goliath but a stone, and that was the stone laid in Zion (I. Sam. 17: 45-50; I. Peter 2: 6). When I sat down, Rev. Grant called for a collection for the

sister missionary, and all the sisters in the crowd gave me something. Just before we were dismissed, I asked the sisters to meet me in the afternoon at five o'clock for a Bible lesson, but they had had enough for one day, so they did not come to the meeting.

When Rev. Grant closed, he told the people they would have a new preacher that night, so everybody in town, nearly, was out to the evening service. While the crowd was waiting for the preacher, Brother Biddle, the old deacon of the church, who was delighted with my lecture in the morning, came to me and said, "Sister Woods, entertain us until the preacher comes. I want these people to hear you." So after the service was opened with song and prayer, I was introduced to the congregation. It was the same crowd that had laid the cornerstone over at the Methodist church.

I said, "I am so pleased to meet you all to-night. I asked the sisters to meet me for a Bible lesson this afternoon, but only one came. The message you heard this morning lay too heavy on your hearts; you had to stay home till you felt better. I hope by now your stomachs are settled. I am going to give you another dose."

I opened my Bible at the fifth chapter of Ephesians. I said, "I am going to teach the same lesson that I had selected for you this afternoon. You are like Nicodemus; he came to Jesus by night. I am glad you are here to-night. It is better to come at night than not at all."

Well, I set in on those lodge people, and I told all their secrets from start to finish. I said, "You brothers, deacons, class-leaders and preachers, and all kinds of sinners, gamblers, and fiddlers, and drunkards, and libertines, laid the cornerstone of God's church to-day. And our good women, and all the beer-headed and cider-joint women, were all mixed up there together to see it laid. It is so strange to me to see you Baptist deacons and Methodist class-leaders, and Methodist preachers and Baptist preachers, such good brothers in the lodge together. If one buys a bottle of whiskey, you will drink it together. If one kills his neighbor, you will all help him out. And you say your lodge is taken from the Bible. So is the Lord's Supper. Why don't you take that together? Oh, no, if a deacon is handing the wine around, when he gets to Mr. Blank he will pass him by. You will let the devil make brothers out of you, but you will not let Jesus make you one" (John 17: 11). They laughed, and said amen.

Well, I taught that whole chapter, and I got down on my knees, with my hand in the Bible, and showed the crowd how Masons are made. They laughed, some of them, till they could hardly sit on their seats. They gave me a good collection, and one man came over to me and said, "I am going to give you some money for casting us Masons out," and he laughed heartily.

The new preacher did not come, and Rev. Grant did not come. So I entertained the people at the church till nine o'clock. No one was angry; they all bid me Godspeed.

One of the sisters told me next morning, while I was waiting for the train, that those men said on their way home, "That woman is right; she told us the truth and proved it by the Bible. But we are afraid some fool will kill her." As I waited at the railroad station, a Methodist lady said, "Sister Woods, my husband said you told the truth, but that you did not have any books." I said, "Wait a minute, and I will show you." So I opened my grip and took out the book giving the first three degrees of Masonry. The lady looked at it and handed it to her husband. He looked sick when he saw the candidate dressed to be initiated. He did not say a word. Everybody in the waiting-room laughed. I said, "I will go on selling books and scattering tracts till some fool kills me. This same kind of fool killed Christ; and the disciple is not greater than his Master (Luke 6: 40).

Yours for Christ's service,

(Mrs.) Lizzie Woods.

Baker, Kan.

I find the Christian Cynosure a great bulwark against the hosts of darkness, especially against that sneaky old foe, the Lodge. Very sincerely yours,

(Rev.) F. Kersten

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA
CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages: **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

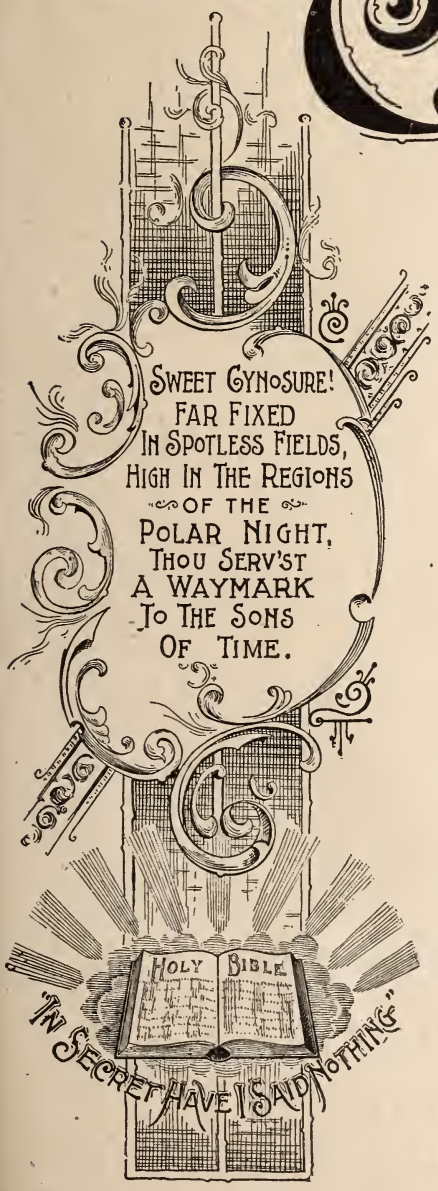
A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JANUARY, 1908.



CLEAR THE WAY.

Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray;
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evils that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

—CHARLES MACKAY.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

DISCONTINUANCES—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. IT IS THEREFORE ASSUMED, UNLESS NOTIFICATION TO DISCONTINUE IS RECEIVED, THAT THE SUESCRIBER WISHES TO HAVE THE CYNOSURE CONTINUED. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Clear the Way (poetry).....Cover
Eagles and Elks in Maine.....257
Christianity and the Jews.....257
The Lodge and the Legislature.....258
Daniel Webster (biographical).....259
Copying Men 260
A Typical Lodge Order.....260
Elks Mourning for Their Dead.....261
President Blanchard's Letter.....261
"What Ails American Shipping?".....267
Grand Master of the Grand Encampment.267
Utilizing Churches 268
Romanism Against Education.....268
The Degree of Suppressed Truth.....269
A Broken Rule 270
Seceders' Testimonies—
Knights of Labor 271
Covenant with Hell Disannulled — Oddfellowship Renounced 271
Booker T. Washington Receives Masonic Degrees 272
New Order—Nest of Owls to Be Organized 272
Miscellaneous Testimonies 273
Berea College Decision.....274
Greatly Needed Books for China.....274
New Book—"Secret Societies in the Light of God's Word".....276
From Our Mail.....276
To Fraternity Students 276
The Light in Kentucky.....277
A Pastor's Experience.....277
From Elder A. B. Lipp.....279
From Oklahoma 281
News of Our Work.....281
Eastern Secretary's Report.....281
Mrs. Lizzie Woods' Letter.....282
Michigan State Officers.....283
Work in Michigan 283
Iowa State Officers.....284
Iowa Convention Minutes 285
New York-New Jersey State Officers.....286
Eastern Convention Report.....286

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

Folly, Expense and Danger
OF
Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

THE CHRISTIAN CYNOSURE
OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, JANUARY, 1908. NUMBER 9

Rev. Mead A. Kelsey, of Winthrop Center, Maine, sends us a copy of a bill of a wholesale liquor house against one lodge of the Fraternal Order of Eagles, at Millinocket, Penobscot County, Maine, for one month, which amounts to $423.-50. This is the wholesale price of the liquors sold to a lodge of Eagles in a small town in the Prohibition State of Maine. The original of this bill is in the hands of Rev. H. M. Pringle, of Waterville, Maine. We print the bill herewith:

New York, July 1, 1907.

Frat. Order Eagles, Millinocket

In acc't with P. Ballantine & Sons, No. 134 Cedar St., Cor Washington St.

To account rendered.

June				
4	40	Doz.	Budweiser	$50.00
"	30	"	Bohemian	18.00
9	5	Cases	Albion Club Qts	45.00
"	5	"	" " Pts	50.00
10	30	Doz.	Bohemian	18.00
"	30	"	XXX Ale	30.00
11	40	"	Budweiser	50.00
17	30	"	Bohemian	18.00
18	10	"	Budweiser, Bangor,	13.25
"	40	"	Budweiser	50.00
24	10	"	" Bangor	13.25
"	30	"	Bohemian	18.00
25	40	"	Budweiser	50.00
				$423.50

O. K. Alex McKenzie. Paid July 19, '07.

P. Ballantine & Sons

M.

Send the bill receipted to me,

E. J. Warren.

F. O. E. Acc't., 1 month.

It is well for those who are rejoicing at the spread of the anti-saloon sentiment over the country to make especial note of the greatest enemy to Prohibition in the field to-day, outside of the saloons themselves. This bill, for an amount of liquor impossible to be drunk by the local lodge members, is very suggestive of the purpose for which each of the eighteen "aeries" of the Fraternal Order of Eagles in Maine exists.

A member of the Order of Elks told Rev. Mr. Kelsey of a certain prominent lodge of Elks in which every member has his locker, in which liquor is commonly kept. His informant was a member of that lodge. Mr. Kelsey writes: "Judging from a big drunk on which a company of the leading Elks, members of this lodge, went one night last winter, one could readily believe that the representations are correct. One who is in a position to know tells me that this use of the lodge locker is quite common among the Elks in Maine. I have reason to believe that the Eagles and Elks are not the only orders in this State that are guilty of abetting the drink evil; and taken all in all, I am thoroughly convinced that the secret lodge system is one of the very worst enemies with which we have to contend in the enforcement of our prohibitory law."

Rev. Samuel H. Swartz secured the privilege of examining a book in the library of one of the "patriotic" lodges of Chicago, and discovered a well-stocked buffet as one of the furnishings of that Chicago lodge.

CHRISTIANITY AND THE JEWS.

The Rev. J. F. de le Roi, a well-known statistician, is authority for the statement that in the century lately closed 224,000 Jews were baptized in missions—a very good percentage in a total of 10,000,000. The percentage is 1 to 40, whereas that of heathen converts is 1 in 300.

In England, on the continent of Europe and in the United States, 750 Hebrews

are now preaching the Gospel to Gentile congregations, these congregations themselves having once been of the "ancient faith." In the year 1800 there was not a single Jewish-Christian mission in existence. To-day there are 32 in America, with some 80 workers; 28 in Great Britain, with 481 workers; 20 elsewhere in Europe, with 40 workers, and 9 in other lands, with 47 workers—truly a remarkable showing as the growth of a single century.

THE LODGE AND THE LEGISLATURE.

Evidences of the activity of secret lodges in civil affairs are strikingly abundant. In the large cities the Catholics control, by their secret associations, as do other lodges in the smaller cities and in the country. The proof is the men who are chosen to fill the offices. The Chicago *Inter Ocean* once called attention to the impossibility of the Catholics holding the positions in Chicago which they do, without a secret association working ubiquitously to that end.

Vice-President Fairbanks, according to the San Francisco *Examiner,* promised that if he should be elected Vice-President of the United States, he would join the Masons; which promise he kept immediately following his election. President Roosevelt was not known as a lodge man until after his election to public office, and now his actual or honorary membership is in a great number of lodges. The Editor of the Cynosure wrote to W. J. Bryan, when he was first nominated, and learned that he did not consider himself a lodge member, though for insurance he had gone into two little orders. But with the rise of his political ambition has come his entrance into all the prominent lodges of the country, among the latest being that of the Elks.

It remained, however, for the General Assembly of the State of Tennessee to cap the climax, by the passage of a law (1907) forbidding a man to have in his library an exposition of a lodge of which he is not a member, and adding the penalty, too, of forfeiting his private lodge ritual or rituals to any citizen of the State *appointed to receive it by the chief officer of the lodge,* and also subjecting him to a fine of from $5 to $50. This act, however, excepts all lodge men from its provisions. This act is undoubtedly contrary to the constitutional rights of citizens of this country, but it shows the power of the lodge politically.

The next thing will be to forbid private speech, and a man who has for conscience' sake renounced the lodge and believes it his duty to warn his fellowmen will be subjected to heavy fines if he shall exercise the right of free speech. The liberty of the press will also be forbidden. Tennessee is the first State to pass a law forbidding any man to buy or sell save he that has "the mark or the name of the beast" in his right hand or in his forehead. (See Revelation 13: 16, 17.)

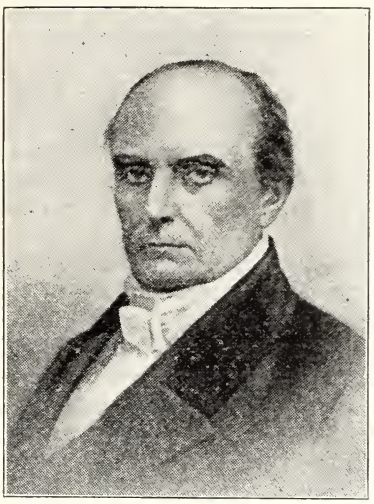
In striking contrast with the action of Tennessee's State legislature is the reception accorded a bill of opposite character presented to the legislature of Massachusetts. The *Boston Post* of Nov. 29, 1907, says:

> The frostiest reception that ever came to any bill presented at the State House is that of John M. Berry's of Salem, to abolish Masonry. It has come in early this year, and its supporter, Mr. Berry, is determined to get for it a better greeting than it got last year.
>
> Mr. Berry does not believe in the order of Masonry, and he holds that it is a fit subject for action on the part of the Legislature.
>
> Last year it appeared that not one member of the General Court agreed with Mr. Berry. Now, with six weeks to spare before the opening of the session, he hopes to get at least one member of the Legislature who will present it.

Tipton, Ind., Dec. 6, 1907.

I take great pleasure in sending you my subscription for the "Cynosure." It gives a Christian pastor new ambition to know that there are others who are fearlessly and relentlessly fighting that child of Satanic darkness—the lodge. God bless the "Cynosure" and the association for its grand and noble work. May many thousands see the light and come to the truth which alone is in Christ Jesus. Yours truly,

C. W. Baer,
Ev. Luth. Pastor.



DANIEL WEBSTER.

New Hampshire enjoys the distinction of having given birth to one of the greatest American orators, jurists and statesmen, who have won permanent national fame. This was Daniel Webster, the anniversary of whose birth is the 18th of the present month of January. Entering college at the age of fifteen, he was a graduate of Dartmouth before he was twenty years old, and at twenty-three, having finished his legal training in Boston, he was admitted to the Suffolk bar. It was not long before he ranked as an eminent lawyer, and from the age of thirty-six, when he won the famous Dartmouth College case at Washington, he is said to have been retained in most of the leading cases before the Federal Supreme Court.

When he was thirty years old he was elected to Congress, where he took a prominent and efficient part, and in subsequent years, by repeated elections and re-elections, he was a very distinguished member of both houses of Congress. In his extensive and active legislative career, he always represented the State of New Hampshire or Massachusetts, having practiced law in Portsmouth and Boston. It is hardly a question whether any other Congressman has been his peer as a parliamentary debater.

Besides his legal and legislative speeches, both of which provide well-known models of oratorical splendor, he delivered orations which alone would have retained for him a place among famous Americans; including, with others, the two-hundredth anniversary oration at Plymouth, and the Bunker Hill oration, delivered when the monument was completed.

Mr. Webster was a leading member of the convention that revised the Massachusetts constitution in 1820, and as Secretary of State in more than one cabinet, won fame as a diplomat. He was a man of great intellectual power, overmastering ability, and towering personality. Among lawyers who adorned the front rank of their profession, orators brightest in the American Galaxy, legislators who handled questions of historic magnitude, and statesmen whose diplomatic ability won peculiar distinction, he has stood eminent even there.

Readers of this magazine may, therefore, be peculiarly interested in what he said of an institution which he could judge with the intelligence of an eminent publicist and able lawyer. The letter from which the citation is made was dated at Boston, November 20, 1835.

"I have no hesitation in saying that, however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that, from its very nature, it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this con-

viction, it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

COPYING MEN.

If He Had Been Your Boy—What?

"The President's Letter" in November Christian Cynosure recites an instance in the incipient stage of lodge brutality, which, while correct, is not an *exhaustive* statement of the case. It was doubtless, under the circumstances, all that was wise or necessary to be said.

I saw the victim, with his bleeding lips and filthy garments, and listened to the story of his outrage before the blood and smirch were removed from his person and clothing by the hands of his indignant mother. I conferred with the actors at once and learned that they beguiled their unsuspecting comrade into a solitary place to initiate him into the mysteries of the Black Hand Society. Subsequently the leader denied the existence of such a society at that place, but they were copying from what he had learned elsewhere. When interrogated for reasons, the only one given was, "Oh! he's too fresh. We wanted to take the starch out of him a little." That is, his training in a Christian home had elevated his ideas of manliness above the low and vulgar standards of the lodge, and until his own self-respect could be impaired and the lessons from godly parents blurred they could not account him a boon companion in their schemes.

I pursued the investigation until convinced that two of the three boys implicated were dupes of the third, who planned and directed the whole plot. It was no surprise to those who knew his record that he was at the bottom of the whole affair. When confronted with the facts he showed no sign of shame or penitence, as did his comrades, but he rather gloried in his shame and attempted to justify himself by the stock excuse —"It's the way folks do. Everybody wants to have a little fun. The men and the boys have their secret societies, and we thought this fellow needed to take his lesson," etc., etc. Each party assured me that so far as he knew there was no branch organization of the "Black Hand" or other secret society among the boys of the place, but the disgraceful affair was simply a juvenile effervescence, finding vent in the same pranky fashion with which Masons, Odd Fellows, et al., are familiar in their initiations.

When reported to the authorities they were inclined to accept this as the real situation and so pass the matter as a sad case, but not one of criminal intent; one party, however, remarked, "They ought to be thoroughly horsewhipped, driven from the place and never permitted to return."

—Rev. J. P. Stoddard in the *Home Light*.

A TYPICAL LODGE ORDER.

Testimony to the Correctness of the Exposition.

East Florenceville, New Brunswick, Canada, November 5, 1907.

Ezra A. Cook, Esq., Chicago, Ill.:

Dear Sir—I am Past Grand of Brunswick Lodge, No. 99, I. O. O. F., and I had one of your books lent me by a friend, entitled "Revised Odd Fellowship Illustrated, the Complete Revised Ritual of Lodge, Encampment, Patriarchs Militant and the Rebekah Degrees; the Amended Work; 18th Edition, 1891." I want one of the books, and if you will let me know the price I will forward amount, and amount for registration of book and mailing if you will let me know amount, or you send it and I will remit amount due. I want the work very much and I could not keep the book I had, as it was wanted, and I just got a chance to read it a little. Our lodge was organized in June, 1907. I belonged to Valley Lodge, No. 33, I. O. O. F., Sussex, N. B., then transferred to Carleton Lodge, No. 41, Woodstock, N. B., and then organized this one with assistance of five other brothers. Please let me know at once about book and oblige, yours sincerely,

H. D. Thompson, P. G.,
Brunswick Lodge, No. 99, I. O. O. F.

Contributions.

ELKS MOURNING FOR THEIR DEAD.

I believe that not only in Philadelphia, but in the chief cities and towns of this country generally, the first day of December was observed by the lodges of the secret order of the Elks as a day of solemn mourning for their dead of the previous twelvemonth. The following realistic account from the *Public Ledger* is probably descriptive of what may have been the observance in other cities:

"Solemn services for comrades who had died during the year were held in the Grand Opera House yesterday [Sunday] afternoon by the members of the Benevolent and Protective Order of Elks. Oratory, music and stage machinery were enlisted to sound a note of sorrow for the 'absent brothers.' The opera house was crowded with friends and relatives of the living and of the dead.

"'Let us write their faults upon the sands and their virtues on the tablets of memory and affection,' said the Rev. Dr. Forrest E. Dager, pastor of St. Paul's Reformed Episcopal Church, who delivered the eulogy. Every one sat in almost total darkness at the beginning of the services, the only lights in the building being those which came from 34 artificial lilies which bloomed at the footlights. From the stem of each of these lilies a white ribbon streamed with the name of the dead man it commemorated inscribed on the ribbon in the purple of the order.

"'Joseph Dodgson,' a voice in the darkness read. The light in the lily went out and an electrical star appeared over the heads of the members of the order on the stage. There was the solemn clang of a gong. The death of one member of the order had been commemorated. A second name was read. A second light was extinguished, a second star appeared. The gong clanged a second time. In darkness and silence, the silence not broken by a single one of the hundreds of persons who filled the big auditorium, the ceremony was repeated 34 times until the light had disappeared from each of the 34 lilies, the gong had sounded its mournful note 34 times and 34 stars shone over the heads of those on the stage.

"Then the opera house was lighted again and the Elks' Quartet sang 'The Lord Is My Light.' William H. Dietrick delivered the invocation. The boys' choir of the Episcopal Church of the Incarnation, in their white and black vestments, sang 'Hark, Hark My Soul!' Miss Meta Eggleston White played a harp solo, 'Chante des Exiles'; Lewis Kriedler sang 'Lead, Kindly Light,' Carl A. Fasshauer sang 'The Plains of Peace.' The Elks' Orchestra played 'Traumerei' and the Fifth Nocturne of Leybach. Miss Effie Leland and Miss White played with violin and harp the 'Hymn to St. Cecile.' Fred Wagner played a cornet solo, 'Beyond the Gates of Paradise.' James McCool sang 'Gloria.' Miss Abbie R Keely sang 'I Do Not Ask, O Lord,' and the quartet sang 'The Lost Chord.' Frank E. Hering of the South Bend, Ind., Lodge delivered the memorial address."

Then followed the list of those in memory of whom the services were held. Near the bottom of this list was one, an opera house and theater manager, the promoter of the partly built "William Penn Theater" (against the naming of which members of the Society of Friends had protested), who, after living luxuriously and losing heavily in speculation in the effort to recoup his losses, committed suicide only two weeks ago. "Lead, Kindly Light," sings the choir. But is there not a warning in Holy Writ against those who call darkness light?

Josiah W. Leeds.

PRESIDENT BLANCHARD'S LETTER.

God's Way of Working.

Dear Fathers and Brethren:

Some one has said that the selfishness of man will complete what God begins. I do not know that this is affirmed in the Scriptures anywhere; but history shows that, in the carrying out of God's purpose, agents of every sort are employed.

In the beginning of all movements for moral reforms, simple-minded, God-fearing men and women are enlisted, as the Holy Spirit says in I. Corinthians, first chapter, verses twenty-five to twenty-nine: "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of

the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."

It was so in the beginning of the church, it was so in the beginning of the Reformation in the sixteenth century; it was so in the beginning of the Wesleyan movement in England; it was so in the anti-slavery movement in the United States; it was so in the beginning of the temperance movement in our country. It seems to be a settled principle in God's divine administration of human affairs. This fact should produce two results:

First, it should encourage those who are contending for unpopular truths. They are few, weak, often poor and ignorant, almost always first despised, and then hated. If they are conscious of pure motives, and certain of the truths for which they contend, these very facts should encourage and energize them. If one discouraged minister or other witness for the truth reads these words, let him say to himself, "I am following in the steps of Jesus Christ Himself, and of Paul, and of Luther, and of Wesley, and of Garrison, and of Gough. As God stood by the truths which they proclaimed and gave large success to them in their time, so will He give power to the truth for each one who witnesses in darkness and despondency to-day. Armies and hosts will march with flying flags and bands of music, and the cheers of great multitudes, over these fields which I am sowing in tears, perhaps in blood."

Second, these facts should cause every man who antagonizes God's cause to tremble and fear. The handwriting that was seen on the walls of the palace of Belshazzar will appear against him at an hour when he does not expect it. All the money, all the wisdom, all the popularity which is enlisted to support error, will go down in hopeless, irretrievable retreat before the little company who witness for the truth.

If one man reads these words, who is antagonizing the truth of God, and who thinks that God's truth is unpopular and weak to-day, and that he may hope to overcome it, let him stop to think that it is absolutely certain that that truth will stand victorious above his dishonored grave, unless he repent.

School Fraternities.

Since my last letter there has been printed in the Chicago Record-Herald, one of the strongest of our Chicago dailies, an article entitled "The Law and the School Fraternities."

This article is editorial, and the leading editorial, standing at the head of the editorial columns in the issue for Monday, September 30th.

The article speaks of the action of the school board of Salt Lake City, which has authorized the principals of high schools to *expel* all students joining fraternities.

In Chicago the lower and the appellate courts have sustained the board of education in forbidding fraternity members to hold honors or represent the schools on athletic teams or in literary contests. The courts have sustained the school board in Kansas City in practically the same action. The Seattle school board has been supported by the decision of the supreme court of Washington.

These facts are taken from the editorial named. This is only one of a multitude of newspaper articles which have been printed in every part of our country on this subject.

These boards of education, newspapers and courts are not influenced in most instances—perhaps they are influenced in no instance—by what might be called directly religious motives. Drunkenness, licentiousness, gambling and other vices and crimes have been found to be the results of the fraternities. School discipline has been interfered with; even school athletics have been tainted and marred by these secret societies.

School superintendents, principals, trustees, who are themselves members of secret societies, have seen the evil results of these organizations, and without respect to their secret society membership have entered their protests against them.

It is safe to say that the newspapers which print these articles are in a measure manned by secret society members. Nevertheless they are impelled to take this position.

Is there nothing encouraging to those who have been witnessing against lodges for years, in facts like these?

Another Correspondent.

A gentleman writes me a letter from Indianapolis, Indiana, wherein he takes the following positions:

First, he thinks that we, who oppose lodges, might as easily hope to move Gibraltar as to succeed in our endeavor.

Second, he repeats the old objection, that if we do not belong to lodges, we have no right to condemn them.

Third, he admits that lodges do not furnish benefits for any but those who have paid for them.

Fourth, he says that he is a church-member and a lodge-man, and that if compelled to choose between the two, he would elect the lodge.

Finally, he says that he has never heard anything taught in a lodge which in any way interfered with a man's duty to himself, his family, his country, or his God.

I give the substance of this letter and will say a few words respecting each item, because it represents so fairly the lodge-man's view. I am sure that there is no one of our readers who has not often heard some one or all of these arguments employed.

First, let me say that this gentleman is entirely mistaken in supposing that the National Christian Association expects to destroy secret societies. We are glad to witness against them, and God has promised to destroy them. He will probably use our testimony, not because He must, but because He chooses to do so. But this lodge brother should clearly understand that it is not the National Christian Association which is to destroy his organization, but the God who sent His Son into the world to save it, and who is not willing that He should be ignored, or insulted, or defied as He is is by the lodges of our day. My friend may rest assured that the lodges will change or perish.

In the second place, this lodge brother would feel offended if I should tell him that he belonged to a band of counterfeiters, a company of thieves, or any other gang of lawbreakers, because he disapproves of them. He condemns all such organizations, without belonging to them, because he knows that they are evil. Just so we condemn secret societies, because they are evil. We know they are evil, because they disregard the example and violate the commands of Jesus Christ; they rival and destroy His church; they supplant and overthrow just civil government; they demoralize and ruin thousands of men; they make drunkards, Sabbath-breakers, adulterers, thieves and murderers of them. We do not have to join secret societies in order to know these facts, and as Christian

men we ought to antagonize the orders because of what they do.

Third, this brother says that churches are like lodges in that they will not help those who do not pay. Note first that he admits that the lodges limit their benevolence to those who do pay. Note second that he charges the churches with being as selfish and mercenary as the lodges. Then remember that while his admission for the lodges is true, his charge against the churches is false.

The churches come far short of what they should be and do. But they erect buildings, light them, warm them, employ preachers, arrange for singing, throughout the whole civilized world; and every one of these churches, every one of these elevating and helpful arrangements, is open for all—men, women, and children—without money and without price.

Furthermore, the churches build homes and hospitals, in Christian lands and in heathen lands, for the relief of the poor and needy, without reference to their ability to pay or their membership in the church.

One hospital in Madjura, India, treated in one year eighteen thousand different persons. Not a penny was charged for ministering to these eighteen thousand men. Across the street, under the same control, there was a hospital for women, which treated as many women as Dr. Van Allen did men. These two hospitals alone, founded by Christian people, ministered to nearly forty thousand persons in one year. I do not know how many years they have been doing their work. I think not less than thirty.

What is the use of men repeating such a stupid falsehood when they have only to go to Chicago, or New York, to find the Presbyterian hospitals, the Methodist and the Baptist hospitals, homes for the aged, and homes for children, built by Christian people to minister to suffering and needy men and women and children without money and without price? Of course those who can pay are expected to do so; but as all informed persons know, there are free beds and wards in all these institutions. Is it not time men should stop repeating such falsehoods?

I have here made no mention of the individual charities of churches, which are absolutely without number. There is not a Christian church of any size and importance in the country which does not minister every year to needy people who have no connection with it or claim upon it, except that they are in need.

When this brother says that if he has to choose between lodge and church, he will choose the lodge, he shows that he is already a traitor to his church, and has no right in it; for the church of Jesus Christ is a divine institution, and holds a supreme place in the allegiance and affections of all loyal members. A man who puts a human organization before and above a Christian church, shows that he is not a Christian by that very act. He may be a church-member, of course, but he does not belong to Jesus Christ, and he will perish unless he repents.

This gentleman, who does not tell what lodges he belongs to, nor what the ceremonies and obligations of these lodges are, says that he has not found anything taught in his lodge which interferes with any of his duties. If he be an honest man, why does he not tell us what his lodge teaches, and say that its teachings and obligations are consistent with the Christian faith and honest dealing among men?

Not long ago a Christian minister made the same remark to me about Free Masonry. He said that he had been through seven degrees, and that there was not a

thing in the whole seven which interfered with his religious duties. I said to him, "Well, you know, in the first degree you had to swear under no less penalty than that of having your throat cut across and your tongue torn out." He said, "Yes, that is not right. I told the boys that ought to be changed."

Secret societies are sinful because they are secret. They are adapted to all sorts of evil by reason of that fact alone. One needs to know nothing else about an organization except that it is secret, to be under obligation to avoid and condemn it.

State Conventions.

Since my last letter three State meetings have been held, as you already know; one at Fort Wayne, Indiana, another at Des Moines, Iowa, and a third in Paterson, New Jersey. The two in Indiana and New Jersey were arranged by Brother W. B. Stoddard, our Secretary for the Middle States. The Iowa Convention was called by the State officers, and the program was made up by them.

The Indiana Convention was entertained by the Bible Training School at Fort Wayne, an institution having for its purpose the training of men and women for Christian work in home and foreign lands. The fervent Christian spirit which pervaded the school was very happily felt by all who came under the influence of the conference.

The Iowa meeting was held in a Swedish Mission church. The pastor, Rev. John Nelson, is a godly, devoted, earnest preacher, and is accomplishing a great work for his church and for the kingdom of God in the capital city of that State.

The New Jersey meeting was held in the Second Christian Reformed and the First Holland Reformed churches of Paterson, and was supported by the members of these organizations. The day sessions in Indiana and Iowa were small. I had not the pleasure of being at the New Jersey meeting, but I infer from the newspaper reports that the day sessions there were more largely attended than in the other States.

The New Jersey meeting is of special interest, because the newspapers of Paterson printed extensive reports, and also statements from many lodge-members in opposition to the work of the conference. These lodge objections to the conference were like similar objections everywhere. They show that the lodgemen who make them are, in general, not Christian men, and are generally ignorant not only of Christianity, but of the character of the organizations with which they are connected.

I cannot review these statements at length, but I take up one or two points. For example, some of the prominent Free Masons interviewed in Paterson declared that Free Masonry was a good, Christian institution. They said that no man could be a good Mason without being a Christian. They said that the ritual was largely taken from the Bible, that the moral teaching of the order corresponded with that of the Bible, and that any person who declared that the teaching of Free Masonry was hostile to the teaching of Jesus Christ, did not know what he was talking about.

Others admitted that Free Masonry ignored Jesus Christ, but they said there were reasons for this. In the first place, Free Masonry goes back to the time before Jesus Christ; and in the next place it is a universal religion. It takes in men of all faiths, provided they believe in God; Jews, Mohammedans, Buddhists and all other sorts of religious people can be Masons. Of course, Masonry must not interfere with the religious convictions of these people.

Now remember that these two sets of statements were made in the same paper and at the same time. One set declared that the good Mason must be a Christian, the other set declared that Jews, Mohammedans, and Buddhists, and other people, can be Masons if they believe in God; and the men making these two statements are prominent members of the order.

Does not this show how ignorant of Christianity or Free Masonry these people must be?

Hardly one of the persons interviewed failed to make a great deal of the fact that Free Masonry requires men to profess faith in God. It is probable that few of them, possibly none of them, ever read the words of the Holy Spirit respecting mere intellectual belief in the existence of God, as in James 2:19-20. Speaking of certain people He says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" None of all these gentlemen declared that the Free Masons tremble when they believe. Most lodge-men whom I have met did not. They profess their faith in God, and lead their careless, wicked lives. The devils do better than that; they believe, and they also tremble.

Persons who imagine that secret societies are not wicked, because their members profess to believe in God, should read the Bible, and they should also reflect that the heathen throughout the world believe in God as well as they. The Bible never condemns men for not believing in God. It says that all people except fools do believe in Him. But it does condemn men who, believing in God, do not obey Him. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

This has been the trouble with the whole world; not that men have not believed in God—all heathen do that—but that men have not obeyed Him, have not worshipped Him as God.

Should these words come before a single lodge-man who has heretofore comforted himself with the thought that his lodge was not evil, because it required him to profess faith in God, let him read Romans 1:21, 24, 25. Let him reflect on this thought, known to all intelligent people, that the whole heathen world believes in God or in gods, but rejects Jesus Christ, and therefore is lost in the violence, ignorance, cruelty and degradation which characterizes it.

Be pushing the battle. We are thankful to know that so many of our friends are aroused to greater diligence respecting this subject.

Recently the North Park College held a meeting for the discussion of secret societies. The church of the German Baptist Brethren in Elgin is to give one Sabbath to this subject at once. An interesting meeting on Sixty-fifth street, in Chicago, was recently held, addressed by Dr. Swartz, the writer, and the pastor of the church. The church of the Brethren in Mexico, Indiana, is also preparing for a meeting, and there are many others.

Let us be busy. The time is short, the need is great, and God is working with us.

Affectionately and fraternally yours,

Charles A. Blanchard.

Better be weak and win than strong in sin.

Editorial.

"WHAT AILS AMERICAN SHIPPING?"

The Nation of December 12 discusses the above question at some length, presenting former conditions largely by means of liberal quotations from De Tocqueville, and then asking "Now, what has happened to change all that?" Among other things, that author, who wrote half a century ago, said of American sailors:

"I am of opinion that the true cause of their superiority must not be sought for in physical advantages, but that it is wholly attributable to moral and intellectual qualities."

Referring to this later in the article The Nation says:

"If the chief causes of our success were thus, as Tocqueville maintained, 'moral and intellectual,' we may infer that our decline has been in part at least due to a decay in the mental and moral qualities which won for us our former success."

The Nation finds a "new mental attitude of the American people." It holds that we "lag behind other nations in marine enterprise and inventiveness"; that there has been a weakening of courage and determination; and it asserts that "the decadence appears in other fields as well. In the development of the turbine engine, in making automobiles, in wireless telegraphy, for example, a blight seems to have fallen on the once famed Yankee inventor."

"A powerful case can be made out," proceeds The Nation, "by those who argue that it is the general governmental policies of the past forty years which have so transformed our bold self-reliance into limp dependence. During all that period we have exalted the doctrines of paternal care over those of self-help. We have fixed the habit of running to Washington for aid. Above all, we have, by our vicious system of protection, spread wide the notion that Americans are not able to stand on their own feet."

To what The Nation says in the article from which these fragments are taken might be added, interrogatively, at least two further suggestions. Is it not true that the seamen of our present marine service are predominantly European in birth or parentage, as compared with American sailors of the earlier time? Is it the Yankees who have lost quality, or the service that has lost Yankees? Again, if the Yankee mechanic has lost initiative, has he not first lost that freedom under which his earlier distinction was fostered? He is now bound hand and foot by the trade union, which antagonizes labor as much as it does capital. How can the type of personality developed under free conditions and under the influence of Protestantism be brought forth from secret labor bondage and Romanism?

GRAND MASTER OF THE GRAND ENCAMPMENT.

The Rev. Henry W. Rugg, D. D., is a resident of Providence, R. I., and like a certain well-known rum manufacturer, is Past Grand Commander of the Grand Commandery of Massachusetts and Rhode Island. He has now been elected Grand Master of the Knights Templars of the United States. He is also a prominent Universalist, being a Trustee of Tufts College—which belongs to the Universalist denomination—besides being, also, the secretary of the corporation.

It must be conceded that inconsistency cannot be so fully charged against a clergyman of that denomination as against those of evangelical churches, which teach the divinity and true mediatorship of Jesus Christ. Dr. Rugg has no doubt pursued a less impeded way, for this reason, in threading all the mazes of the blue-lodge, chapter, council, commandery and Scotch-rite degrees, up to, and including, the final 33d.

It is said that "he has been a prolific writer on Freemasonry, and has delivered a great number of Masonic addresses, some of which, on account of their Masonic and literary value, have been issued in printed form."

He was the centennial historian of St. John's commandery of Providence, and of the Grand Commandery, which had its celebration in 1905. This appears to

be one of those mysterious cases that sometimes occur, where a man of real ability, does, nevertheless, continue to take new degrees, and show persistent interest in Freemasonry.

UTILIZING CHURCHES.

A negro member of a lodge has written to a paper in which his letter has been printed in full a warning against the tendency to have annual sermons. He has often been called on to preach such sermons, and thinks the habit almost confined to his own race. His impression is that if the custom continues to grow it will lead to a war on the orders, and he says: "In case there should be a war between the church and the lodge, it will not take a prophet to tell the result. Lodges are secular institutions, and when conducted as such, in my opinion, can be made to serve a great purpose."

He says that when called on to preach annual sermons to societies he has "always held out to them that there is nothing in the Gospel of Jesus Christ which is peculiarly or specifically designated as a society sermon."

"Let the lodges and societies," he admonishes, "look well to that principle in their platform which promises their members to in no way interfere with their religion. The commission to preach the Gospel was given by Christ to the church, and will, under no condition, be surrendered to any organization in the world. Hence, a proclamation by the highest officer of a lodge to have preaching service is entirely out of place, and the practice should be abandoned. In saying these things, I speak as a member of the lodge."

The Grand Army is the most aggressive white lodge in its relations with churches, ministers and schools. It has overlaid the real interest naturally felt by the mass of citizens and soldiers with lodge self-assertion, until the honor paid to veterans is imperiled and a stain is put upon the memory of the Civil War. At least something approaching this has been threatened. The Odd Fellows seem now to be inclined to avail themselves of the chance for display, advertising, not to mention apparent indorsement, afforded by the church. They can afford to endure one sermon in summer, if it will whitewash carousing all winter. They can doubtless utilize the service also, like the Bible, as bait for victims.

ROMANISM AGAINST EDUCATION.

A priest at Middletown, Connecticut, tried that city in 1907 to see how it would meet his proposition to turn over the parochial school to the public system for support, under a stipulation that he himself should be principal and select all teachers. It hardly seems creditable to the city school committee that it did not promptly refuse to give attention to this absurd proposal, but it made it a matter of popular vote, resulting in formal rejection.

As early as the year 1864 the Pope issued a syllabus, in the 45th proposition of which he taught that "The Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools"; and in proposition 47th, that "Public schools open to all children for the education of the young should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age"; and in proposition 48th, that "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the church."

In the same year his Apostolic Brief to the Archbishops of Freiburg declared that such a system "must necessarily be guided by the spirit of error and lies."

Cardinal Antonelli, who was prime minister of the Roman government in the time of the same Pope, preferred that children should be untaught, rather than be educated in such schools as those of Massachusetts.

The public school system was condemned by the Third Council of Cincinnati in 1861, the Second Plenary Council of Baltimore in 1866, the Sacred Congregation of Propaganda in 1875, the Second Provincial Council of Oregon in 1881, and the Third Plenary Council of Baltimore in 1885.

One archbishop called the school system "a blot, a blemish and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy." When a priest in Cambridgeport, adjacent to Boston, refused absolution to parents who sent children to public schools, and these appealed to Archbishop Williams of Boston, he gave the remonstrants to understand that he considered their Bishop insulted by a suspicion that he would favor public schools. Another bishop, in 1872, called the public school system a "social plague," "vicious," "mischievous," "iniquitous."

Bishop Gilmour of Cleveland authorized priests of his diocese to refuse absolution to parents whose children were in public schools; and Bishop McQuaid of Rochester said in a lecture, "I feel tonight in my heart the blot and disgrace that is upon the country by the wrong and unjust system of public schools that is now upheld in the land simply and solely by the power of the majority."

A priest said in New York, "They are godless schools, and they who send their children to them cannot expect the mercy of God. * * * I would as soon administer the sacraments to a dog as to such Catholics."

The Romanist press has spoken out with clearness and emphasis. The Catholic Telegraph, for instance, saying that "it will be a glorious day for Catholics in this country when under the blows of justice and morality our school system will be shivered to pieces." The Catholic World said thirty-seven years ago, "We are opposed to the common schools as they are, because our church condemns them."

These are some of the authoritative utterances which reveal the aim of the Catholic church, that is to be pursued through the agency of Romish secret societies. The Knights of Columbus is one of the orders reinforcing the Jesuit. The Federation of Catholic Societies is a powerful working force, capable of massing and guiding, under Jesuit control, a huge political contingent.

Hope is the sick man's staff.

THE DEGREE OF SUPPRESSED TRUTH.

The Rev. Eugene B. Hughes, of Worcester, Mass., gratified the truth suppressing and distorting order of Odd Fellows, in an annual sermon on the Third Degree, to which is affixed as a title, Degree of Truth. Five lodges of Odd Fellows, and the same number of Rebekah lodges were represented; one hundred Odd Fellows being present to hear about their third degree.

The three links made up in the white, blue and red colors of the order, were suspended over the pulpit.

The teacher took for his text the words of One whom Odd Fellows must not name in the lodge, as found in John xviii:37: "Every one that is of the truth heareth My voice." There was, latent, an unconscious sarcasm; since it could by no means be said: "Every one that is of the 'degree of Truth' heareth the voice of Him who said, 'I am the truth.'"

A rejector of gospel truth is fully competent to be an Odd Fellow: gospel truth itself, however, is not competent to find place in the lodge, but is excluded and prohibited. He who is the Truth must in no way be named. His very words, if for any purpose or in any way quoted, must not be credited to Him.

There are Jews in the order; Mohammedans are eligible; no objections could be urged against a pagan; there is no reason why an infidel cannot be a brother, if he stops short of the extreme of denying that an existence which created and preserves the universe is intelligent and supreme. Granting this, he may go as far as he will into infidelity, without harm to his title as Odd Fellow.

Yet Mr. Hughes appears from the report to have tried to harmonize the teachings of the Bible and the lessons taught by the principles of Odd Fellowship. We suggest to him as a text to be expounded and applied in his next annual sermon, 2 Corinthians vi:14, 15: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

A BROKEN RULE.

It is a rule of journalism to ignore anonymous communications. Sometimes, however, it happens that a good rule is "better honored in the breach than in the observance," and this seems such a time. A letter written with lead-pencil is as nearly reproduced here as type will allow:

Saint Louis Mo Oct 17 1907
Christian Cynosure
221 West Madison st
Chicago Ill

Gentlemen By chance I read Your Pamphlet In the Public Library this City. I Notice your Policy Is to Attack Free Masonry. I am a Mason & I Believe as Near A Christian as the Average Man, I see Nothing In Masonry, It Is Truly doing Much More Good, & comes Nearer Practiceing Christianity than All the So Called Christian Churches Combined, As a Class Preachers & Priests do not Practice what they Preach, Very many of them are down Right Rascals,

It does Me Good to go to My Lodge & see true Christianity Practiced Even though we do not Preach It. Masonry is Much Older than Christianity, We do not antagonize Christ, But we come Nearer Practicing It than Churches, that Is why you Must Hate us, Or Is It Because you are *Jesuits In Disguise* Me thinks Jesuitism Inspires you, For I Notice you do not Attack, Roman Catholic Secret Societys.

A Free Mason

over

(The following is written on the next page of the letter.)

Your Kind of Christianity once Burned Free Masons at the Stake. I dare not Give you my Name for Fear Your Kind Might Work Me Harm.

Jesuitism Hates Masonry. So do you Jesuitism Is Behind Your Attack Even if you do not know It Yourself.

Broad Minded Intelligent Men, would not take the Stand you do, again Masonry, only Religious Bigots do that. Jesus Christ Never Attacked Free Masonry. at Least there Is no Record of It.

Romanism & Jesuitism are the Reverse of Christianity

Romanism & Jesuitism are 2-3 Paganism, 1-3 Christianity.

Romanism & Jesuitism Equals Darkness, Tyranny, Oppression, Monarchy, & Ignorance.

Your Paper Shows to what Extent Jesuitism has—— Protestantism,

(The last word but one—represented by the dash—appears to be Peretiated, but we did not venture to decide what was intended.)

We have given Free Masonry the benefit of this advocacy and illustrative representation. We also appreciate the value which some points in this letter may appear to have for some readers; and for that reason, in large part, add a few words of explanation.

Our correspondent found the Cynosure in a public reading room, "by chance." The copy or copies he saw, contained, perhaps, nothing about the Knights of Columbus, or about Romanism; so he jumped to the inference that the Cynosure kept silence about such things. We hope our constant readers do not share his opinion.

We may accomplish nothing for him by saying that our abhorrence of Jesuitism is probably more intense, or, at least, wider and deeper than his own. The Jesuit is the oldest of our modern secret orders, having been founded in 1540. The next in age is Free Masonry, which dates from 1717, and has been in existence 290 years. The remark of our correspondent that there is no record that Jesus attacked Masonry, is, therefore, much of a kind with saying that there is no record that he ever rode on the Joppa railway.

Lanham, Neb.

I read the Christian Cynosure with great interest and benefit. May God bless your work. I wish the Cynosure would be read by every minister of the gospel, because the Secret Societies are *great,* if not the greatest, enemies of the Church and the Kingdom of the Lord and Savior Jesus Christ. Yours very truly,

(Rev.) Wm. Harder.

Seceders' Testimonies.

KNIGHTS OF LABOR.

My Reasons for Leaving My Lodge.

I will relate the circumstances that led me to join the lodge, and state my reasons for leaving it, as a warning to others, that they may escape a similar sad experience. My father was an anti-secrecy man, and my early teaching was against lodges. It was in the first part of the year 1886, five years after my father died and I had left home to begin life for myself, that the time came for me to lay aside my early teaching and join a lodge. A number of citizens of Portland, Ionia County, Michigan, determined to form a lodge of Knights of Labor, and by the advice of the man for whom I was working, who was Master Workman, I joined the lodge as charter member, and became an officer.

Now my reasons for leaving are these. First, I had been in the lodge but a very short time when I saw that it did not give its members what it promised in the way of uplift; for instead of teaching them to do better, it covered up their evil deeds. Neither did it give the financial aid it promised. Second, they undertook to make the lodge a place to settle personal quarrels, and as an officer of the lodge I spoke against it, thereby incurring the displeasure of my fellow lodgemen. Third, and last, the name of Jesus Christ came up before the lodge, and it was decided not to use His name as the Son of God, for fear of offending some Jew who might come into the lodge. Masons in our lodge said that we could do that, because they, the Masons, did it. This ruling brought me to my senses. I asked the Lord to forgive me for going with a crowd who cast His name out as evil, and I promised Him I would not join another lodge, and for twenty years I have kept my promise, and will the rest of my life.

(Rev.) W. L. Freese.

Portland, Mich.

Weeds grow rank in the fields of the indolent; but for the industrious man there is a full harvest.

COVENANT WITH HELL DISANNULLED

In the year of 1893, in Pikeville, Ky., I was urged by older people to join the Independent Order of Odd Fellows of our town; and I at the time being a sinner far from God, and seeing the fruits of secret societies, and knowing the protection one receives from such, regardless of whether he be right or wrong, I readily consented and sent in my application; which was accepted. Being notified of said acceptance, I made preparations and proceeded to said lodge-room door, having sent in the necessary fee of $50. While being prepared to be initiated, I was asked my name, occupation, age, health, and where I resided, and after giving the satisfactory answers to said questions, and signing my name to same, I took a pledge to keep secret what was about to be revealed to me. Then I was blindfolded, led into the room, and had a chain placed across my neck and shoulders and brought around under my arms and tied behind. While they were chaining me, some one would say, "Bind him to the stake," and others would say, "Mercy show." Then the procession started, leading me around the room; the lodge people being dressed in black gowns, with masks on their faces and candles in their hands; the room being very dark except for the light of the candles. They halted with me before a coffin containing a skeleton (or an imitation), and a man stood at each end of said coffin with a lighted torch. I was led up to the coffin, the blindfold was removed and I was made to look down into the coffin while the conductor repeated something that reminded me of a school-boy repeating a speech. Then they blindfolded me again and led me to the Venerable Warden, who was represented to be a very old man, with long, gray hair and beard, and I was required to assist him to rise, while he took me through a series of ungodly questions. Then I was taken to the Vice Grand (a very wicked man). I was induced to take an obligation to keep secret everything I had had revealed to me, and not to wrong a brother or see him wronged, and to apprise him of approaching danger if in my power so

to do. So I came out an Odd Fellow, having gone through the initiatory degree; and later on I took all the other degrees, which are about as nonsensical as this degree.

I never became a very good lodge scholar and did not attend very regularly; although I did enjoy seeing candidates put through the initiation and thought the lodge a great place for worldlings to meet and have a "big time."

I had remained in the lodge about four years, when, in the year of 1897, in a little Holiness meeting held near my home, I gave my heart to the Lord, and started to live for eternity. At that time I had never heard of any one condemning secret societies, but became condemned over Odd Fellowship, and at a fault-confessing meeting at Salem church in our county, I asked the preacher the question, "What about secret societies?" He said if a man lived up to the teachings of Masonry he would be a good Christian. God pity that preacher! Well, I decided to obey my convictions, and I never entered the door of the lodge again. Very often my lodge brethren would try to get me to come back and be their Chaplain, but I had something better, and so to-day I am crying against this great evil and warning men and women to "come out from among them" and "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

Glory to God, my covenant with hell has been disannulled, and I have peace like a mighty ocean, deep and broad, which the devil can't destroy. All the obligations I ever made with the devil are forever broken. I feel that I have done my duty in confessing and not keeping back anything. I can go into the presence of God without condemnation resting on my soul, knowing I have told the truth, the whole truth, and nothing but the truth.

Your brother, saved, sanctified, and living to please God. A. D. Cline.

Pikeville, Ky., Dec. 20, 1907.

Envy is a canker to happiness.

BOOKER T. WASHINGTON.

Degrees in Freemasonry Conferred on Him in Boston.

The degrees in Freemasonry were conferred on Booker T. Washington last night by William Lloyd Marshall, grand master of the M. W. Prince Hall grand lodge, F. A. M. of Massachusetts, at the apartments of the colored Masons, 446 Tremont street.

The work was performed in a lodge specially convened. Only men of mark are selected for this honor, which can only be conferred by the grand master.

H. C. Binford, grand master of the grand lodge of Alabama, in whose jurisdiction Dr. Washington resides, gave his official sanction to the granting of degrees, and sent a letter of congratulation.

Prince Hall grand lodge is one of the oldest colored Masonic bodies in the country and will celebrate its 100th anniversary next September.

—*Boston Herald, Dec.* 19, 1907.

NEW ORDER.

Nest of Owls to Be Organized.

An invitation has been extended by the Supreme Order of the Order of Owls to Nest, No. 32, of Cincinnati, to attend the organization of the Hamilton Nest Tuesday evening, Aug. 20, at the B. P. O. E. hall.

Sunday a number of the officers of Cincinnati Nest came here to make arrangements for the institution.

The Nest which will be institued here will start with 125 charter members, selected from a choice lot of good fellows of the city. The institution of this nest promises all who attend a fine time and the Cincinnati contingent will be well represented.

Its benefits are co-operative and fraternal in every respect, and its ritual is beautiful, with no religious observances.

It is a secret society of good sociable fellows who believe in and teach good cheer.

—Hamilton (Ohio) *Democrat.*

Blessed are they who desire to behold the beauty of the Lord and to inquire in His holy temple, for they shall be changed into the same image from glory to glory.

TESTIMONIES MISCELLANEOUS

Mrs. A. J. Gordon, wife of the late A. J. Gordon, President Boston W. C. T. U.—College secret societies absorb and waste the student's time. They are schools of prodigality, and incubators for schemes and hiding villainy. They incite a passion for trickery and wire pulling—the "passion" in American public life most needing an antidote. They are progressive, leading to the more odious forms of secrecy, as Masonry and Oddfellowship.

Alexander Campbell—I know no Temperance, Oddfellow, or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them."

Frances E. Willard, President National W. C. T. U.—I have always been opposed to secret societies, and never more so than today. My whole record is against them. (Atlanta, Georgia, 1892.)

Joseph Cook, Boston.—Secret Societies are dangerous to the general cause of civil liberty and just government,

Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers,

Are forbidden to church members by some Christian denominations, and ought to be by all.

Judge Pliny Merrick, Worcester, Mass.—It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it and as high priest of a chapter have so myself administered it to others.

Rev. J. P. Lytle, D. D.—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

E. Ronayne, 104 Milton Avenue, Chicago, Past Master of a Chicago Masonic Lodge; now a devoted Christian.—How any man professing to be a follower of the Lord Jesus Christ can affiliate with that institution, take its terrible oaths, bind himself under its horrible penalties of death and then deliberately lie by denying that he has ever taken such oaths and stating that no such oaths and death penalties form a part of the Masonic initiation, is the greatest mystery pertaining to that purely pagan philosophy.

BEREA COLLEGE DECISION.

A new school for negroes, of the efficient type of Hampton and Tuskegee, is planned for Kentucky by Berea College, which has made such a fine record in its work with the mountaineers. The institution, founded in 1855, has been open since '66 to "all young people of good moral character," until the passage of a new law forbidding the co-education of the races.

Rev. Jas. Bond, D. D., of Nashville, a colored graduate of Berea, has resigned pastoral charge to devote his time to this "Adjustment Fund." He is a man of large ability, recently called to a position at Tuskegee, and he commands the facts concerning negro education as few men do. For example, he shows that the amount given for negro education has been much less ample than is generally supposed. The amount expended for the years 1870-1900 was $50,000,000 from Northern benevolence, and $109,000,000 from Southern taxation (of which the negro pays his share). These large sums, however, when distributed to 7,000,000 people in the condition of emancipated slaves, give only 74 cents a year for each person. Even this paltry sum has produced marvelous results, for already half the negroes can read and write, and they have an army of over 30,000 teachers. The establishment of an educational headquarters for the colored people of Kentucky, which will give industrial training and raise up teachers for the colored schools, is certainly a project of large significance.

It is hoped that the raising of this Adjustment Fund will be accomplished at once so that Berea's unique work for the Southern mountaineers may be unimpeded. This work is one of the most interesting in the country, both as a patriotic act of neighborliness to our kindred in the hills, and for its pedagogical adaptations, and picturesque features. Three million people living in somewhat the pioneer fashion of Daniel Boone and Abraham Lincoln are an interesting and precious asset to the nation. As President Frost says "they have not the bluest, but the reddest blood in America." Some of the mountain lads come incredible distances on foot, and the institution has never yet had even barracks enough to shelter all who seek its instruction. Harvard University gave President Frost its honorary degree last commencement along with Elihu Root, James Brice, and the Duke of the Abruzzi, thus ranking the work of Berea among the great achievements of statesmanship, letters and discovery.

GREATLY NEEDED BOOKS FOR CHINA.

To the readers of the Cynosure:

Dear Friends—You are doubtless aware of the wonderful progress China has been making since the Boxer uprising in 1900. This progress, according to good authorities, is greater than that of any other country in the same length of time. But along with the new forces at work among China's 400,000,000 people—which number one-fourth of the inhabitants of the globe and one-half of the earth's unevangelized population—agnostic, rationalistic and other destructive influences are finding their way into the Middle Kingdom. These influences must be neutralized as far as possible and the kingdom of God extended by every means within our power.

One of the most pressing needs in China to-day is up-to-date books adapted to the situation in New China. The following from Secretary F. D. Gamewell—"The Hero of Peking"—relates to this important matter and the part I am to take:

"To Whom it May Concern:

"The bearer, Rev. M. C. Wilcox, Ph. D., is a regularly appointed missionary of the Methodist Episcopal church, having been a member of the Foochow Mission for a quarter of a century. During this time he has served as a professor and as acting president of the Anglo-Chinese College, as professor in our Theological School, as presiding elder for many years and as editor of the *Chinese Christian Advocate*. He is the author of a "History of the United States" in two volumes in Chinese, which work is in use in various schools and colleges, including several government colleges.

"The present is *a transition period in*

China and it is important that the young and growing church in that empire shall soon be provided with a Christian literature, including text-books for the theological schools and for students of both sexes, also for the preachers and other native workers.

"It may be that Dr. Wilcox (on account of health considerations) will have a Chinese literary man come to America (to assist in this work) and that the manuscripts will be prepared here, though the books will, of course, have to be printed in China."

Dr. Lacy, manager of the Union Publishing House at Shanghai, writes to me from there, June 12, 1907, as follows:

"I know your experience in literary work qualifies you to do a very valuable work for the church in China and I trust the way may be opened for the missionaries in China to profit by your experience. * * * * I trust you will make every effort to give the church the benefit of your years of experience and your knowledge of the (Chinese) language."

In a letter dated at Shanghai, June 21, 1907, Bishop Bashford says:

"Dear Dr. Wilcox—I must ask forgiveness for the delay in answering your letter with reference to your doing the proposed literary work." (Owing, as he explains, to his absence in the Shantung Province.) The Bishop closes as follows: "I hope you can secure the money, as this will enable you to do this important literary work. Praying for your success in this enterprise and looking forward with pleasure to another year of work in China, I remain, cordially yours,

"J. W. Bashford."

We estimate that it will require about $3,000 a year for five years to prepare to produce the dozen needed books and put them on sale *at a small part of their cost,* so they will be within the reach of students, pastors, teachers, Bible women and other native workers, most of whom are poor in this world's goods. Of the $15,000 that will be needed for preparing, translating and publishing the books, we have already secured pledges for about $8,000, including $2,500 from a member of the General Missionary Committee. It is necessary that the entire $15,000 shall be raised or pledged before June 30, 1908, so I can be set free for this work.

Persons contributing to this publishing fund at least $100 a year for five years—or better, $500 at once—may dedicate a book (on the English title page) to some friend or relative, living or deceased. A finely bound autograph volume will also be sent to every person contributing not less than $5.00. Occasional reports of this literary work will be sent to all who contribute any amount, large or small, also some Chinese curio, such as an idol, a coin, a postal card, etc., when asked for.

Books prepared by myself or under my supervision and translated by me into Chinese *will avoid discussing doctrines or practices about which evangelical Christians are not agreed,* such as the mode of baptism, etc. In a field so vast and with such infinite needs there is room for various books on undenominational lines. In fact, union or close confederation is almost a certainty in China in the not distant future and an up-to-date Christian literature should speedily be prepared on such special lines as we have in view.

We shall be grateful for any financial share you take in this important enterprise or for any aid you secure for it from your friends. I will promptly receipt for all sums, large or small, sent to me by P. O. order or bank drafts to Box 671, Mt. Vernon, Iowa, where my family now resides.

I expect to do this literary work in this country, where my health is much better than in China. I am already arranging to have a well qualified scholar —a Chinese Christian gentleman—join me as writer, or stenographer, I might say, for he writes in his own language nearly as fast as I dictate to him. I earnestly hope many who read this *will promptly remit money to help pay his traveling expenses and salary,* as well as to make up the fund for this five years' enterprise, which will be carried forward by others if anything should happen to me before the work is finished.

Let me add that the failure of the Boxer uprising shook the faith of millions in their old religions and superstitions, so they are accessible as never before to Christian truth, whether presented by preachers of the Word, by teachers in colleges and other schools, *or by the printed page*—for the educated Chinese *are a nation of readers.*

Since multitudes in China have lost faith in the old, we must hasten with the new—which is also "the old, old story," "the truth as it is in Jesus"—before they drift away into absolute atheism and a frightful anarchy. In behalf of China's millions, now within our reach, I ask your prayers and your financial help in this important undertaking. Yours for the salvation of China,

M. C. Wilcox.

Mt. Vernon, Iowa.

Rev. M. C. Wilcox, for many years a missionary in China, whose appeal for that country in this number will be read with interest, is in hearty sympathy with the National Christian Association. It may interest some to know that Mr. Wilcox is a cousin of Mrs. President Blanchard.

We have received a copy of a new and important contribution to our reform literature. Pastor R. K. Fjelstad, of Springfield, Minn., is the author of a book, in the Norwegian language, entitled (as translated) "Secret Societies in the Light of the Word of God." It contains 143 pages, type-page 3 by 4½ inches, made small so as to be conveniently carried in the pocket. The author says: "The book does not contain any quotations from any other works on the subject. My object and aim was to make it a kind of epitome on lodgism."

The following chapter-headings give a summary of the contents: "Character and Constitution of Secret Societies"; "The Aim and the Extension of the Secret Societies"; "The Religion of Secret Societies and Its Relation to Divine Truth as to Life, Death and Judgment"; "The Relation of Secret Societies to Family, Church and State"; "The Relation of Secret Societies to Worldly Pleasures, Such as Banquets, Dancing, etc."; "Twenty Reasons Why a Christian and Patriot Ought Not to Unite With Secret Societies," and "What Position Ought We Then to Take Toward Secret Societies?"

From Our Mail.

TO FRATERNITY STUDENTS.

If some high school students still maintain their secret societies, by deceiving their teachers, and in spite of judicial decisions against them, these students should consider that an act of deceit like this is in itself a letting loose of those true and good principles of living which make for universal good, and also that it is an act of unpatriotism, because the courts of the land have decided against the high school fraternities.

It is reported that a principal of one of the Chicago schools fails to command the respect and esteem of his students, because they think him a hypocrite and "mean" in opposing their fraternity, while at the same time he upholds the fraternity in college; but do they take into account that this hypocrisy upon his part, as it must appear to them, is but the result of certain promises and obligations which he has taken, just like the ones that bind them together in the high school fraternity now and are designed to protect their society in the future?

"Cliques will be formed anyway," it is asserted; but one might as well argue that thieves ought to be allowed to organize in their different classes because there will be stealing anyway.

The schools of America are intended not only for education, but also as the great defense against snobbishness and aristocracy, which works great wrong to many and ruins entire races. This is taught in every class room, and in order that this good teaching and noble influence may not be misunderstood and nullified, the exclusive and secret fraternity has been barred from the public school. Ought not all students to enter heartily into the spirit of this rule, and to show themselves broader minded than such principals as hypocritically oppose

them?—and at the same time exhibit true loyalty to our country? It is an established truth that obligations, when seen to have been taken without due knowledge and to be immoral or unpatriotic, should be renounced, and that it is one's highest duty to renounce them.

Is it not "fun" peculiar to the secret and select society that the boys and girls hate to give up? And is it not true that, however gentle, innocent or good in any particular and intention such "fun" may be, indulgence in it is a kind of selfishness that is finally lowering? The selfishness of refinement is truly the worst of all.

Does any fair-minded young lady or gentleman need the help of an organization which the courts of the land have virtually outlawed, and which can only be kept up now by the acting of a falsehood every day, if not the speaking of one? A. Friend.

THE LIGHT IN KENTUCKY.

Pikeville, Ky., Dec. 19, 1907.

Mr. Wm. I. Phillips:

Dear Brother—As I have not written you for some time, I thought I would write you this morning and let you know how the Lord is leading and blessing us. You remember, as we have heretofore mentioned, the churches in our town have been closed against us, and we have been holding meetings in the streets and out in the country in the school buildings and anywhere the Lord led, and it is wonderful how the Lord is blessing and the truth is spreading all over our county.

Bless the Lord, it pays to be true to God. My work is so that I have a chance to meet a large portion of the people of our county, being in charge of the circuit clerk's office of said county. In this way I have the blessed privilege of distributing books, tracts and other literature, which is putting the people to thinking and many are waking up to the fact that the lodge evil is a great evil and should be prohibited by law and is against civil liberty and good government.

So a few days ago one of the doctors of our town (he being a Mason) came into the office and started a conversation with me in regard to the lodges, and in the conversation he said: "If you do not quit condemning secret societies and loaning your books, your sister will be in the asylum before a great while, and as I am your friend, I advise you not to say any more about the lodges."

My answer was that if all my people were sent to the asylum and I had to go with them, I could not compromise, for it was better to obey God than man. Oh, glory to God! their kingdom is shaken and the handwriting is on the wall.

My sister came to the office and I told her what had been said between the doctor and myself and warned her to watch and pray and to let no man deceive her. That evening he made a call at her house, and while there brought up the lodge question, and God gave her the victory and the doctor broke down and began to weep.

Oh, glory to God! the devil is disturbed in our town and people are trying to keep their wives from reading our literature, saying it will cause them to lose their minds, and it seems that they have devised every plan imaginable to try to stop the truth from spreading, but it is going like fire. One doctor's wife got some of the literature and has made it so hot for the lodges they have circulated that she was losing her mind, and the doctor has taken her to Grand View Sanitarium, Cincinnati, Ohio.

So it appears to me that we are living in the last days, for God says that which has been spoken in secret shall be proclaimed on the house top, and false prophets will arise and will say, "Lo, here is Christ," but to follow not after them.

May the Lord bless you and your work. A. D. Cline.

A PASTOR'S EXPERIENCE.

No system of error, unmixed with truth, can flourish in a free, intelligent and Christian land like this.

Were it but to eliminate error, Mormonism would become Christian. Both Mormonism and Masonry contain the strychnine and the sugar—the sugar recom-

mends the strychnine, but the strychnine spoils the sugar. The only possible explanation of the fact that such systems can exist in time of peace and in a free land is the mixture of good and evil in those systems.

A lodge—any lodge—in this day and land, is a mixture of good and evil. This explains how so many good men are caught in the lodge net, and suffer themselves ever after to wear the tag of such a system.

Essential Mormonism (see its printed Codes and Revelations) teaches prime allegiance to "no government but ours." The Masonic Grand Lodge of Missouri says: "We know no government but our own." The full-fledged American Mormon is a full-fledged American traitor, and knows it. The full-fledged American Mason is a full-fledged—what?

I will give a little bit of my own individual experience. I was ordained to the work of the Christian ministry and as pastor of a little church in a young city not a thousand miles from Keokuk, Iowa, sustained largely by the denominational Home Missionary Society. It was understood that my field of labor would include a settlement twelve miles distant, which was destitute of public Christian privileges. The work among the people of this settlement was to be a free gift—entirely voluntary on the part of the society. So one day I borrowed a mule of one of the deacons and started off. I was astonished at the treatment I received when I reached the settlement and made known my errand. In a very matter-of-fact and plain-farmer style I was informed that Masonry had the first place in that community, it had; it suited most of 'em very well, it did; it was good enough for them, it was; they did not care for any preaching or any of that sort o' thing; and I remounted the mule and slowly rode back to the city, a very, very sad young preacher indeed.

Except in the enunciation of general principles, I said little or nothing publicly as to lodgery, but before the close of the year there seemed to be serious obstacles to success on that field. God only knows whether or not I might have been abundantly successful had it not been for the fact that society there was honeycombed with oath-bound secrecy—which fact I recognized and grieved over, and which to me was an unspeakable hindrance. I thought I must go, and I went. But wherever I went I heard the rustling of the garments of that "Harlot of Hell" marshaling her hosts for the conflict with the Almighty Christ.

(Rev.) Albert Matson.

San Diego, Cal.

Spring Arbor, Mich., Nov. 4, 1907.

Wm. I. Phillips:

Dear Brother—I was much pleased to get those Cynosures and tracts to take East to the people living in Steuben and Schuyler Counties, New York State. I used them on the cars, in depots, and on the streets. I find the tracts good to open the way to talk with people on the subject of lodges. Some of the lodge members will say, "The author of that tract is a liar, for he swore that he never would tell the secrets." Then I have a chance to tell them what the "First Great Light" says, which is the Bible. It tells us not to take such an oath; and if we do, we are to confess the sin (Lev. 5:4, 5). And I also refer to Matt. 5:33-37; Eph. 5:11; 2 Cor. 6:17, 18, and Luke 12:2, 5. That seems to silence them.

I find it is best to fight them with their own weapons; for the Masons claim that the Bible is the "First Great Light"—and the Square and Compass the Second and Third Lights, setting the Bible down with the Square and Compass. Some try to believe it, but I never could believe it, though I used to say it was good religion if it was lived up to. But I knew better even when a sinner. When I got into the lodge with a Methodist and a Universalist, I had no more confidence in one than I had in the other. I am glad now that the Lord would not pardon me of my sins until I gave up the lodge, and I can't help but think that the Lord wanted, not me only, but all His followers to give it up, for He has said in His Word that He is no respecter of persons. If the preachers had never joined, there would not be so many lodges as there are to-day. Preachers who are lodgemen are used by the lodges as stool-pigeons to draw in others. Knowing the fact that many preachers belonged to

the lodge, is what induced me to join. It astonishes me that any preacher or Christian can take such oaths and go through such mockery as they do in the third Masonic degree, where the so-called Christian is lying on the floor, playing he is dead, and then they call upon God to raise him from the dead when they claim that the body is decayed. It looks awful for a wicked man to go through such wickedness, to say nothing about Christians.

When I was down East I found a Methodist preacher who was about to join the Masons; but when he saw the exposures of Masonry which I had, he could hardly believe that smart and intelligent men did go through such wickedness. I also discouraged others who had thought of joining the lodge. I feel it my duty to cry out against the lodges and all sin. Jasper J. Tucker.

FROM ELDER A. B. LIPP.

Stahl, Mo., R. F. D. 1, Oct. 30, 1907.

Dear Cynosure Readers—You may be wondering whether I, like many others, have bowed the knee to Baal, or am like the ancients in the secret chambers, whom Ezekiel saw, worshiping every man his imagery, saying, "The Lord seeth us not." Truly darkness covers the land, and gross darkness the people. I would be glad if every servant of the Lord would study carefully the 8th to 16th chapters of Ezekiel, and then they would have no anxiety about any one who loves the Word of the Lord turning his back to the Lord's altar (see Ezek. 8th chapter). Men and women are drunk with the spirit of worldly gain, and crazy after Baalism and lodgery.

I thought it well to recall to your minds a former notice, that whether you hear from me or not, whenever you think of me, just count me as in the line of battle, though I am confined at home to care for my helpless wife. I have been away from her only four times since the end of last May.

Lodgery has succeeded, through opposing my interests, deranging my business, and casting out my name as evil, in bringing about my downfall financially. This only makes me know more about their wicked works and evil plottings. Four years ago lodgemen burned the flouring mill in which my son-in-law had an interest, causing a loss to us of nearly $3,500. Then they encouraged him to buy a mill at another place, but directly when he would not bow to Baal, or receive the work of the Beast, in order to secure the promised help of the lodge, they plotted together to break up his business. They interfered with prospective trades, that would have let him out fairly honorable on his debts, which shows to me quite clearly that we are living under the reign of the two-horned Beast, when none shall buy or sell without his permission.

Look at the condition of our nation. Three Presidents of the United States have been killed during my lifetime, as never before in our nation's history. Turning to the Bible account, where we learn that it is for the wickedness of a nation that its head is cut off, it makes me shudder at the condition of our country. Then to see the apparent zeal to send the gospel to foreign heathen, and heathenism so completely enthralling our own land! I wonder how soon will be the fall thereof. A house or kingdom divided against itself cannot stand; it will fall and come to naught, the Lord says. Jesus ever spoke openly to the world, and in secret said nothing, and He says, That which ye hear in the ear in secret, proclaim abroad, yea, even upon the housetop. That which is done in secret shall be revealed. What a sad delusion poor souls are laboring under, who think that they can keep their secret works always hid, and boastingly say, "You outsiders don't know anything about our societies," as if we had grown up in ignorance like themselves, and had never tried to acquaint ourselves with the institutions of God, so as to recognize the institutions of men and devils. For Satan can no more counterfeit a thing that doesn't exist, than can any of his bold, boasting servants. The fact that God requires all the family capable of learning it, and all the nation, to be taught His moral law, and all the nations, even every person, to be taught the gospel of repentance toward

God and faith toward the Lord Jesus Christ, is all the evidence that is needed to make any one of common sense know that clannish teaching is not of God, but of Satan. So Satan mocks the family with brothelism, and the state with anarchy, and the church with clannishness and all other false services, though they be public, as if there were no God of justice, who is able to enforce His law, or execute justice on evil-doers. Even the wicked king Nebuchadnezzar, while ruler of all nations, when he had eaten grass with the beasts of the field long enough, learned that there was a God of heaven who is able to do all His own pleasure in the army of heaven and among the inhabitants of the earth, and all of them are reputed as nothing before Him. Then to know that the God of the Bible is so kind and gracious as to call His creatures together to counsel them for their own good, saying, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isaiah 45:19, and 48:16, 17. Now turn to the 55th chapter of Isaiah, and you see that all the richness of God's blessings to the thirsty are without money and without price. So it's no wonder that Jesus says, "If they shall say unto you, Behold, he is in the secret chambers; believe it not"; or that Paul says, to "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."—Eph. 5:11, 12. The God of the Bible is above all clannishness and has no compromise or fellowship with it. Hence His wrath is upon us who know the evil of these things and yet fellowship or encourage them in any way. So wherever I speak, I tell the people (and I want the church members especially to hear and know it), that God's Word and law condemn such institutions of Satan; and for a man to claim that he is wedded to Christ, and still hold on to his old harlot, lodgery, is the worst of polygamy on earth, for which God has destroyed more men and nations than for any other one thing, as sure as the Bible is true—and I surely believe it is true.

The God of the Bible, by His own power, has kept me—and that contrary to my former will—out of lodgery, and has promised me strength to do my work for Him while He has work for me to do here. He gives me strength to care for my helpless wife, which is His manifest will that I should do now, and should she be restored to health, and my strength remain, I can still travel, if need be, on foot, as I did forty-seven years ago, knowing that I am not better than Jesus. I have the consolation of knowing that I have spent most of my life trying to help others, instead of asking others to help me. And my Master has wonderfully borne with my shortcomings, and so graciously kept me from the awful sin of religious polygamy. My only hope is that I have been divorced from my old husband, sin, and wedded to Christ, my all-sufficient, loving Husband, Creator, Redeemer, Keeper and Savior.

Yes, "the secret of the Lord (not secrets) is with them that fear Him, and He will show them His covenant." "For the froward is abomination to the Lord, but His secret is with the righteous."—Ps. 25:14; Prov. 3:32. Because the secret of the Lord is with them that fear Him (who are they but the righteous?), then the wicked do not, and cannot, know it, and therefore cannot buy or sell it, and it's no use to go to them for it, but go to the Lord. "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35). "Well," says one, "what is the secret of the Lord?" Is it not God's wonderful pardoning love displayed in Christ, which God alone can reveal to the poor, mourning soul, showing them His well ordered, everlasting, sure covenant? "I will put My law in their inward parts and write

it in their hearts." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:31-34; Heb. 8:10-12. Who are the "they"? "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (1 John 4:7.) The Lord incline our hearts to love Him more, and serve Him better.

(Eld.) A. B. Lipp.

FROM OKLAHOMA.

Blackwell, Okla.

William I. Phillips,

Dear Brother: Why can't the anti-secret society forces of Oklahoma be organized? This vigorous new State to be, is truly cosmopolitan. Here the North and South meet and overlap. The life and customs of every State of the Union, as well as of many foreign countries, are to be found here. Free speech is a legacy jealously guarded by the people of Oklahoma. The spirit of organization is in the air. Political, State, County, as well as Religious and *"otherwise"* secret organizations, are the theme of the hour.

I am surprised at frequently meeting men who know the evils of secret orders. Not long ago I preached a sermon on secret orders in a Baptist church just across the line in Kansas, which caused a buzzing among the friends of darkness, but also developed the fact that only one member of the church belonged to a secret order. One brother who had come out of lodges, said: "You are right; go ahead!"

A brother in his letter to the Cynosure not long ago made this statement with reference to his visit to Blackwell, that he did not think it wise to stir up the devil here unless we were *sure* we could cast him out. Permit me to say that whenever Jesus met a devil, or legions of them, He advanced at once to the conflict. I fear that if we wait until we are assured of success before we act, we will be waiting when Gabriel blows his trumpet. I know the hosts of evil are mighty, but our God is mightier than they, and in His name, through faith in His name, we shall conquer. Sincerely yours,

(Rev.) George A. Creekmore.

News of Our Work.

EASTERN SECRETARY'S REPORT.

566 Columbus avenue, Boston, Mass., Dec. 17, 1907.

Dear Cynosure—I find "The Hub" still active. It is difficult for a transient to largely take in the moral and religious situation in a center of this size. The most casual observer will note that from the orthodox viewpoint things religious are far from what they should be. The young men and women from the larger schools and seminaries located here are largely being sent forth, without a rudder, upon a sea of speculation. To be educated, to many means a disbelief in the plain teachings of God's Word, as held and taught by the orthodox of other years, and a consequent general disregard for things sacred. The orthodox have not yet reached the stage, however, of "whistling to keep up courage while passing the grave-yard." I found a league where those who love the "Old Book" unite to antagonize the "new theology," which is so pernicious. Boston yet has its faithful souls who do not drift.

On Sabbath morning last, I listened to sound doctrine as presented by Rev. S. McNaugher, one of the Covenanter pastors of this city.

Mr. McNaugher referred with favor to the work of the National Christian Association and its agents. In the afternoon it was my privilege to address a large audience in the First United Presbyterian church, and later to join a league of friends in the Shaumut Congregational church in discussing "An Ideal State of Society."

On Monday mention of my work was made at a meeting of Boston's Presbyterian pastors. Dr. Kyle, a returned missionary from Brazil, spoke of Catholicism "with its mask off." He thought the priests were the most debased and licen-

tious of any class found in Brazil. Your agent suggested that the uncovering was very important. This seemed to meet the approval of those present who were not lodge-men. The latter, doubtless, would rather make manifest the sin of some Brazilian priest than their own lodge sin.

Through the kindness of the New England agent I was permitted to take lunch with a number of the devout who form the "Bible League." It was a treat indeed to get close to so many who were brought together by their Christ love.

At a meeting of the Roxbury Temperance Alliance a lady spoke of the way much money was wasted by the Good Templars' lodge, with which she was connected.

The New York-New Jersey Convention.

Beginning where I left off in my New York report I may say that the Paterson, N. J., Convention was held, and that more than an ordinary amount of healing will come from this troubling of the lodge waters. A boom reporter helped very much in the spread of the truth. The Associated Press carried the news. A blow was struck that brings echoes from the Far West as well as the nearer East.

A meeting of the Hudson Classis of the Christian Reformed friends in Domine Tuls' church, Paterson, gave opportunity for exchange of greetings, and words and acts of encouragement. Pastor Gunderson, of the Norwegian Lutheran church, Hoboken, N. J., did more than was promised in the line of audience and collection at a meeting in connection with his young people's society. It was evident that this was one of the very helpful lectures. On the Sabbath before the Paterson Convention I worshipped with the friends of the Third Christian Reformed church in the morning, and addressed the Swedish Congregational friends in the evening.

Much work was crowded into the six days spent in Philadelphia and vicinity, but I was not able to call on many friends for lack of time. Addresses were delivered in the Germantown German Baptist church and the Geiger Memorial church of the same faith. These were well-attended meetings. My coming to the Germantown church seemed especially opportune. Elder Swigart is greatly helping this people. A good spirit was manifest. There have been conversions. There are inquirers. Among the inquirers are some who have been led to unite with lodges. They were told that they must give up their lodge connections to become Christians. Naturally they were unwilling to do this without consideration. They welcomed my message (I speak of those who really wanted the truth).

At the close of the service two young men announced their decision to leave their lodges. One said that in so doing he was losing $200 per year, which he received as Secretary of a certain lodge. May we not hope that these and others who are leaving lodges because of love for Christ, will give their testimony through the Cynosure?

My plan for the days to come takes me home, with stops in Eastern Pennsylvania, and later to work centering in the Pennsylvania Convention, which should be held in the western part of the State—likely in the city of Butler—this year. A lecture is planned in Baltimore for February 4th next. Any in that city or vicinity desiring help about that time will kindly drop me a line to 3118 14th street, N. W., Washington, D. C. W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark.

I was at Tucker's Station the first Sunday in this month, at Rev. Frank Obriant's church. They had been telling around that I was in jail, but Rev. Obriant told them, "No, she is not in jail. We will have her visit us the first Sunday in November. If she is in jail, we preachers in the central district will get her out." They said, "Well, she won't bother us any more, for she is in jail."

So Rev. Obriant had the secretary invite me to come. I was there to keep my appointment. When Rev. Obriant introduced me to his congregation he said, "This is Sister Woods, the woman district missionary. She is not in jail yet for telling the truth; and if she does

go to jail, what of that? Peter and Paul went to jail for the same truth. Rise and receive Sister Woods." The whole congregation stood on their feet.

When they sat down the pastor said, "Now, Sister Woods, say what you want to say about the lodge sin and all other sins. This is a Baptist church and not a lodge-room. Talk all you want to. You are among your friends. We are friends of all of God's messengers. No one will hurt you up here." He said, "I was in the lodge, and found out that it was a cage of unclean birds, so I got out and am going to stay out."

He sat down, and I began with the sisters' work and our missions. After I had put the work before the sisters I began advising the young women and children. I then spoke to the young men, and showed them the pitfalls to the young men of this day—the whisky habit, and the cigarette habit. Then I turned my attention to the fathers and the older men of the church. I told them of all kinds of sin; and in going over all sins, I had to take up the lodge sin. When I began on that, I saw the brothers looking at each other, and nudging one another; but I just talked right on and told all their secrets. I took the Holy Scriptures and made things so plain that they could not answer a word when I sat down. They all went out to talk together. I do not know what they were saying, but I do know that when I spoke to them at night Rev. Obriant said, "Sister Woods, you have gained every enemy you had up here."

One man, a sinner, who belonged to the Knights of Pythias, had his wife invite me home with them to stay all night. He told how mad he was at me, until he heard me talk. He said, "Now I know you are right. We sinners do help to lay the cornerstones of churches, and the Christian brothers call us brothers. Some of them drink with us, and we know each other's devilment. They help to give dances, then when we come to church we aren't in it. The whole thing is a humbug, to get our money. They don't care for our souls, or what becomes of us. Rev. Frank Obriant has been telling us we were wrong, ever since he saw what the secret orders were, but I can see it so plainly since your lecture yesterday."

I said, "Oh, yes, the National Christian Association can make the matter so plain that a blind man can see the way, and a fool need not err."

We need more preachers like Rev. Frank Obriant, who are willing to come out, and then are not afraid to tell how wicked the lodge is. He is truly a great man for God. Yours for service,

Lizzie Woods.

The Life Line reports that at a Baptist Convention recently held the following resolution was offered by Rev. J. H. Simmons, of Little Rock, Ark., and adopted by the convention:

"Whereas that secret societies are sapping the life out of the church, be it

"Resolved, That we recommend that the churches condemn the habit of having annual sermons in them. Be it further

"Resolved, That we condemn the habit of our preachers preaching them, and if the society insist on having them, then let the members come out of the society and stick to the church."

We regret that lack of space forbids printing in this number the letters received and read at the conventions.

MICHIGAN STATE OFFICERS.

President—Rev. J. W. Brink, 155 S. Terrace street, Muskegon.

Vice President—Rev. H. G. Patterson, R. F. D. 5, Birmingham.

Secretary—Rev. A. M Merrill, 64 W. Ninth street, Holland.

Treasurer—Rev. H. Voorhees, 724 Oak street, Flint.

WORK IN MICHIGAN.

Agent Pegram's Report.

Grand Rapids, Mich., Dec. 18, 1907.

Dear Cynosure: After I left Hastings I went to Kalamazoo. There I found quite a number of enthusiastic readers of the Cynosure and I left quite a number more. On November 21st the Free Methodist pastor, Rev. W. C. Muffitt, kindly gave me the privilege of addressing their prayer meeting, which was quite large. I showed the relation of

anti-secrecy and other reform work to revivals, and also the progress which anti-secrecy is now making.

My next appointment was at Hickory Corners. I spoke there on Friday night, November 22d, in the Wesleyan Methodist church. By almost unanimous vote I was requested to speak again Saturday night. I accepted the invitation, and found an audience about twice as large as that of the previous night. I showed that the principles of secrecy, and especially the principles of Free Masonry, are absolutely unscriptural. I obtained several subscriptions for the Cynosure. On Sunday morning I preached a temperance sermon, by request, as this was the World's Temperance Sunday.

My next point was Allegan. I found but little interest here and no opening at present, but a possible one later on. However, I secured one reader for the Cynosure, which I hope will be an entering wedge there.

November 25th found me once again in Grand Rapids. The following evening I addressed the Full Gospel Mission on "Christian Charity vs. Lodge Selfishness." All but one or two received it well.

November 27th I went to Coopersville, and then to Muskegon. I found Rev. Brink, the State President, hopeful, enthusiastic and determined to do something. Here I sold some books and received two more subscriptions for the Cynosure. Preparations for Christmas here and elsewhere precluded much extra speaking, but they desire addresses later.

The Thanksgiving Day made me think of how many things I had to be thankful for, and especially in this work. I found the work growing, openings increasing, calls for addresses more numerous, in eight months nearly $100 worth of books sold, Cynosure subscriptions increased over 40 per cent (now 50 per cent), and thousands of tracts distributed. So I thank God and press on.

Next I went to Holland and Zeeland, at both of which places I left more Cynosure readers. At Holland I found Secretary Merrill more hopeful than ever, and determined to push the battle on, and making preparations for it, too.

I returned to Grand Rapids again Saturday. Through the kind assistance of Brothers Groen and Day I was enabled to give addresses in the Wesleyan church, the Christian Reformed Theological School, the Walker Wesleyan Methodist church, the Alpine Avenue Christian Reformed church, and the Christian Reformed Public School. I also preached at the A. H. Mission and Wesleyan Methodist church. At all of these places the people seemed to appreciate the message of truth. I left about twenty new subscribers for the Cynosure, and sold quite a number of books. It is hopeful and inspiring to see the theological students so eager to learn about the evils of secrecy.

Sunday, December 8th, I preached at Peach Grove. December 11th and 13th I preached at Clarksville. Brother A. W. Hall of New York, an able man in the Scriptures, was holding some excellent meetings there. In my latter sermon I showed the necessity of reparation and confession of wrongs and how the Masonic murderers of Morgan and other lodgemen had to confess in order to die in peace. At the close the Congregational minister arose and gave me a tirade of abuse and declared that what I had said was "a lie and as false as hell." Then he exhorted them all to come to Christ, get saved, join the church and then never stop till they had all joined the lodge. His brazen discourtesy in disturbing the worship of another church, and that, too, an anti-secret church, aroused quite a wave of indignation among both saints and sinners.

The next Sunday I preached in Coopersville to large and appreciative congregations, on the Holy Spirit and Temperance, and was requested to return again later. Yours for victory,

G. A. Pegram.

IOWA STATE OFFICERS.

President—Rev. J. S. McGaw, Morning Sun, R. F. D.

First Vice-President—Rev. H. P. Gray, Auburn.

Second Vice-President—Rev. V. S. Jensen, Brayton, R. F. D. 1.

Secretary—Rev. T. J. Adrian, 723 Penn. Ave., Des Moines.

Treasurer—Abner Branson, New Sharon.

IOWA CONVENTION MINUTES.

The Iowa State Convention of the National Christian Association met at the Swedish Evangelical Mission church, corner of Tenth and Lyon streets, Des Moines, Iowa, Nov. 24-25, 1907. The first day, being the Sabbath, was well used by a sermon in the morning at 10:30 o'clock by Rev. C. A. Blanchard, D. D. At 12 o'clock, noon, addresses were delivered to the Sunday school. At the afternoon meeting, which convened at 3:30 o'clock, there was a large crowd assembled, which listened to a forcible address given by Dr. Blanchard on the subject, "The Lodge vs. Jesus Christ." The largest attendance was in the evening, when the church was filled to its full seating capacity. One thing that helped the audience was the fact that the Swedish Baptists and Methodists dispensed with their regular evening services, and they were certainly repaid for so doing, as Dr. Blanchard seemed to be specially endowed with the Spirit of God, and delivered an address that those present could not help but remember, even though some may act opposite to what they heard, and not even investigate matters.

Monday morning, at 9:30 o'clock, the Convention met for transaction of business. This session was opened by a half hour's devotional exercises, led by Rev. John Nelson, whereafter Dr. Blanchard was elected temporary chairman. The usual committees were appointed. Rev. John Nelson read some letters which had been sent the convention from A. J. Millard, Little Rock, Ark.; Rev. T. Van der Ark, Pella, Iowa; Rev. J. S. McGaw, Morning Sun, Iowa. Letters from the following persons were also received and read to the Convention by the Secretary at a later session: Mrs. J. R. Johnson, Morning Sun, Iowa; D. D. Zehr, Manson, Iowa; Rev. James Stickel, Toledo, Iowa; Cyrus Smith, Leon, Iowa; Mrs. Jennettie Siemiller and family, Blockton, Iowa; R. M. Fonda, Sr., Monona, Iowa, and Rev. S. A. Scarvie, Decorah, Iowa. A motion was carried that the Secretary, after using the letters, should send them to the editor of the Christian Cynosure.

Several reports from the field were heard, which were very inspiring and helpful; especially the one given by President Blanchard, which showed plainly that the good work is going on steadily and not so slowly as some may be inclined to believe.

Following the reports was an excellent address by Rev. H. P. Gray, on the subject, "The Third Commandment."

The afternoon session opened at 2 o'clock. Devotional exercises were led by Rev. H. J. Pietenpol. At 2:30 Rev. John Nelson spoke, assuring the Convention that they were welcome to his church and by his congregation.

The Committee on Nomination reported and the following officers were elected:

President—Rev. J. S. McGaw, Morning Sun.

First Vice-President—Rev. H. P. Gray, Auburn.

Second Vice-President—Rev. V. S. Jensen, Brayton.

Secretary—Rev. T. J. Adrian, Des Moines.

Treasurer—Abner Branson, New Sharon.

Resolutions were adopted as follows:

Resolutions.

Believing that all secret organizations are detrimental to the spiritual interests of the church, and opposed to the principles of our government; and

Whereas, we commend the organized effort of the National Christian Association to reveal the evils of the same; therefore be it Resolved:

I. That we acknowledge the goodness of God in blessing the efforts put forth, and adding new recruits to the forces.

II. We see encouragement in this movement in the position taken by officials in our leading high schools in suppressing the secret fraternities.

III. We believe that the action of the Legislature of Tennessee making it unlawful to unfold the evils of secret societies is evidence of the progress of the anti-secret movement. We feel that the constitutionality of their action should, as soon as possible, be tested in the Supreme Court of the United States, and we hereby request the National Christian Association to take measures to have this test made.

IV. We believe these secret organizations are in open rebellion to the principles and doctrines of the revealed will and word of God.

V. We rejoice in the attitude of the Teachers' National Association towards the secret orders in adopting anti-fraternity resolutions.

VI. We believe there is a need of more concerted effort in this State to acquaint the people with the harmful effects of the lodges, and would recommend that a fund be started for the purpose of supporting a State agent to carry on this work.

VII. We hereby give notice of our intention to protest on all proper occasions against the laying of cornerstones of public buildings under the auspices of any sectarian society.

VIII. That we recommend a vote of thanks to the pastor and people of this church for their kindness, and to Dr. Blanchard for his presence and help, and all others who have in any way contributed to the success of this Convention.

The Committee on State Work was made a standing committee, and was asked to present a report at the next annual convention.

The report of the Finance Committee was presented by Abner Branson, Treasurer, chairman, and accepted as follows:

On hand Nov. 23, 1907	$32.05	
One year's interest	1.30	
Received through mails	4.00	
Collections	23.58	
		$60.93
Paid for programs, letters, and postage	$19.50	
Paid expenses of speakers	24.50	
		44.00
Balance on hand Nov. 25, 1907		$16.93

The Convention listened to reports from the field given by W. R. Baldridge, of Des Moines, and Rev. T. J. Adrian, also of Des Moines.

The last session of the Convention was at 7:30 p. m. Monday. An address was given by Rev. H. J. Pietenpol on the subject, "Can a Christian Consistently Be a Member of an Oath-Bound Secret Society?" and by Rev. H. P. Gray on "The Holy Spirit." These addresses were certainly a great help to those present.

Rev. T. J. Adrian,
Secretary.

How wonderful to think that God foreordained from eternity the places we fill and the work we are doing.

NEW YORK-NEW JERSEY STATE OFFICERS.

President—Rev. F. M. Foster, 345 W. 29th St., New York City.

First Vice President—Rev. D. Vander Ploeg, 47 Hope Ave., Passaic, N. J.

Second Vice President—Rev. K. F. Ohlson, 140 East 50th St., New York City.

Third Vice President—Rev. H. Blews, Brooklyn, N. Y.

Secretary—Rev. G. Westenberg, 129 4th Ave., Paterson, N. J.

Treasurer—Rev. James Parker, 341 Webster Ave., Jersey City, N. J.

EASTERN CONVENTION REPORT.

From Minutes of the Recording Secretary of the New York-New Jersey Convention.

Convention of the New York-New Jersey department of the National Christian Association met in the Second Christian Reformed church, Paterson, N. J., at 7:45 o'clock Monday evening, November 25, 1907. After the singing of a Psalm in the Holland language prayer was offered by Rev. D. Vander Ploeg of Passaic, N. J. The convention was then welcomed, in some well chosen remarks, by Rev. J. A. Westervelt. In responding the President, Dr. F. M. Foster, gave a masterly address, in which he referred to reformers, martyrs and heroes of ages past, who were used of God in bringing forward his truth. The anti-slavery agitation passed through such stages as we are now passing through in this reform.

In setting forth his subject, "The Origin and Character of Free Masonry," Rev. Thos. M. Chalmers quoted freely from Masonic historical books and show-

ed Free Masonry to be bad both in origin and character.

Committees were then appointed.

The second session of the convention was held in the First Holland Reformed church, Paterson, beginning at 9:45 a. m. The devotional service was led by Rev. T. E. Nordberg, who read words of encouragement from the Bible. Prayers were offered, invoking God's blessing and expressing thanks for favors received. The minutes of the preceding session were read and approved. Letters from the General Secretary of the N. C. A. and other friends were read and listened to with interest. The report of the Committee on State Work was presented by Rev. A. J. Westervelt, and after discussion was adopted as follows:

State Work.

Your Committee on State Work would respectfully report:

During the year past some lectures have been delivered by Secretary Stoddard in the eastern part of our State. These lectures have been as well attended as those of former years, and we have reason to believe that the Cause has been strengthened in this section. We are also told that several new subscriptions have been added to the Cynosure list. Some tracts relating to the Lodge have been distributed.

Your committee would recommend:

First—That pastors be careful to set forth, to their people, facts in opposition to the Lodge at least once a year, that the young be warned and that the older ones be interested.

Second—That an efficient worker be secured and kept in the field, and that to this end friendly churches be requested to contribute, by collection or otherwise.

Third—That churches desiring lectures communicate with the Eastern Secretary, that the times for such lectures may be arranged.

Fourth—That the time for the holding of the next New York-New Jersey convention be a more convenient one than the latter part of November.

Fifth—That those who can use anti-secrecy tracts or other literature communicate with Wm. I. Phillips, the General Secretary of the National Christian Association, regarding the same.

The Finance Committee made a partial report. The Nomination Committee, through its chairman, Rev. C. M. Tollefson, nominated for

President: Rev. F. M. Foster, New York City.

First Vice President: Rev. D. Vander Ploeg, Passaic, N. J.

Second Vice President: Rev. K. F. Ohlson, New York City.

Third Vice President: Rev. H. Blews, Brooklyn, N. Y.

Secretary: Rev. G. Westenberg, Paterson, N. J.

Treasurer: Rev. James Parker, Jersey City, N. J.

Those nominated were elected by the convention.

In view of the excellent address of President Foster on the previous evening, and the fact that he refused to receive any compensation for the same, a hearty vote of thanks was given him.

Four questions presented by friends present brought forth a profitable exchange of thought. The question whether the labor unions should be classed with the lodges occupied the most time. Rev. W. B. Stoddard offered the closing prayer.

Afternoon session, 2 p. m.: Prayer was offered by Rev. C. M. Tollefson. Two questions left from the morning session were discussed. The discussions of the topics of the program, "Brotherhood," and "Church Neglect and Lodge Assumption," were instructive and helpful. These discussions, as also that of the resolutions afterward adopted, were generally participated in by those present. The concluding prayer was offered by Rev. H. E. Nies.

Concluding session, 7:45 o'clock, in First Holland Reformed church: Music in the Holland language. Prayer by Rev. J. C. Voorhis. Scripture reading and comments by Rev. F. G. Dekker, the pastor of the church in which convention was held. The church and lodge were contrasted by Rev. W. B. Stoddard, and the concluding address was made by Rev. A. J. Van Lummel, in the Holland language. Rev. H. Tuls led in the concluding prayer.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA
CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, FEBRUARY, 1908.

ABRAHAM LINCOLN.

February Twelfth.

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us finish the work we are in—to bind up the nation's wound; to care for him who shall have borne the battle and for his widow and his orphans; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

—From the Second Inaugural.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES — Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

A Masonic Admission 289
Lodge Was Forced to Pay 289
Royal Arcanum Insurance *289
Mormonism's Blight 289
Chicago Stamps Out "Frats."..... 290
The Molly Maguires 291
Catholic Priest Bars Hibernians 292
Cardinal Gibbons Praised the A. O. H.... 293
President Blanchard's Letter 296
Zeal of Workers of Evil. By Rev. I. J. Rosenberger 299
Practical Question Answered by Rev. R. A. Torrey 300
Why I Am an Anti-Lodge Man. By Rev. H. P. Gray 301
Our Work 303
Parable of the Sower 304
Washington, D. C., Abolishes School Frats 305
Singularly Fraternal 305
Fraternal Compliments 305
Palisades Assassins 306
Colored Oddfellowship 306
News of Our Work 307
President Blanchard's Addresses.....*307
Pennsylvania State Convention 307
Secretary Stoddard's Report 307
From Mrs. Lizzie Woods 308
From Our Mail 310
New Ku Klux Klan 312
Pretty Good—Lodge Animals 314
The Hazing Nuisance 314
A Chinese Political Secret Society 315
The First Secret Society 315
Kokoalers Koming 316
The Duty of Italians 317
Order of the Eastern Star 317
The Lodge. By Rev. F. A. Phelps 318
Injustice Properly Rebuked 319

NEW YORK-NEW JERSEY STATE OFFICERS.

President—Rev. F. M. Foster, 345 W. 29th St., New York City.

First Vice President—Rev. D. Vander Ploeg, 47 Hope Ave., Passaic, N. J.

Second Vice President—Rev. K. F. Ohlson, 140 East 50th St., New York City.

Third Vice President—Rev. H. Blews, Brooklyn, N. Y.

Secretary—Rev. G. Westenberg, 129 4th Ave., Paterson, N. J.

Treasurer—Rev. James Parker, 341 Webster Ave., Jersey City, N. J.

IOWA STATE OFFICERS.

President—Rev. J. S. McGaw, Morning Sun, R. F. D.

First Vice-President—Rev. H. P. Gray, Auburn.

Second Vice-President—Rev. V. S. Jensen, Brayton, R. F. D. 1.

Secretary—Rev. T. J. Adrian, 723 Penn. Ave., Des Moines.

Treasurer—Abner Branson, New Sharon.

MICHIGAN STATE OFFICERS.

President—Rev. J. W. Brink, 155 S. Terrace street, Muskegon.

Vice President—Rev. H. G. Patterson, R. F. D. 5, Birmingham.

Secretary—Rev. A. M Merrill, 64 W. Ninth street, Holland.

Treasurer—Rev. H. Voorhees, 724 Oak street, Flint.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago
Entered at the Post Office, Chicago, Ill., as second class matter

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, FEBRUARY, 1908. NUMBER 10

In view of the recent ruling of the post-office department, many of our subscribers will have to be more prompt than heretofore in renewing their subscriptions, if they wish to keep an unbroken file of the Cynosure. Several persons have recently renewed for more than one year, and where it is practicable, this plan is to be commended, because it saves in the aggregate considerable money to the association for carrying on the Work. Expense for postage, clerical work, and printing notices is saved.

A MASONIC ADMISSION.

It is easier to flout the charge that secret orders corrupt government and pervert justice, when it comes from without, than to explain confession that originates within. In a recent article written by Rev. James P. Stoddard, of Boston, and published there, he spoke of a meeting in Worcester, Mass., held by members of Prince Hall Grand Lodge. E. B. Gray, of Boston, was the speaker, and is said to have "proceeded to expound the principles, history, and present status of the Masonic order in America." He referred to what he called "State Masons," and said:

Masonry Plays a Large Part in Politics.

"The forming of State Masons gradually became a money matter. The original idea that Masonry is for the laboring classes was forgotten, and it became a case of having money and a good social position in order to join the Masons. From being a money affair, it has gradually drifted into the political ring; until, to-day, Masonry in this country plays a large part in the political situation."

This is a Mason to Masons. Here is no calumniating antimason, to be contradicted and called a slanderer. A Masonically-selected speaker, addressing members of a Grand Lodge, is merely quoted.

IT WAS FORCED TO PAY.

Several months ago, James Lewis, of Muldron, Miss., a member of the Odd Fellow Society, was killed by the train. The society refused to pay his death claim on a mere technicality. Rev. P. W. Powell brought suit in the courts of Mississippi and a verdict has been rendered in his favor. His widow will get a thousand dollars and ten per cent interest for her money. The suit was brought against Grand Master E. P. Jones and E. H. McKissack.

A friend of mine, a Christian minister, was a member of one of these organizations, the Royal Arcanum, I believe it was. He wished to transfer his membership from Chicago to a suburban town. In making out the papers for the change, a discrepancy was found as to his age. The Chicago lodge reported him to be two years younger than he reported himself to be to the suburban lodge. He said to the lodge man, "I do not understand this, I gave my age correctly to the Chicago lodge, if they did not record it correctly, I am not to blame for that, and I am willing to pay what is required for my actual age." But he was getting to be an old man, his hair was a little white, and the lodge man said, "No, we cannot continue your insurance." So they dropped him from their rolls, and kept all the money which he had paid.

—*C. A. Blanchard.*

MORMONISM'S BLIGHT.

"The Mormon priesthood controls the politics of Utah, and holds the balance of power in two or three other States and territories. Each good Mormon has his political views made to order, his measure being taken by the bishop of his

ward. We had abundant proof of this in the election of last autumn.

"The legacy left to this generation by polygamy and Mormon teachings is a natural-born tendency to be deceitful and to practice deception, and a jealous disposition, together with an inordinate desire for the gratification of lustful passions. The bondage of this social impurity hangs like a pall over our sun-kissed valleys and plains; neither is this evil confined to the cities alone, but every village and school district feels the blight of this awful curse. Dancing, with this people has become a passion, and they are reaping the results in ruined lives and broken hearts."

The Baptist Home Mission Monthly for January thus refers to one of the great religious and political problems bequeathed to the twentieth century by the nineteenth. Some of our readers may recall the striking similarity between Mormonism and Free Masonry brought out a few years ago by official investigation. Like Free Masonry it also tends to dancing, according to the report given here by the Mission Monthly.

CHICAGO STAMPS OUT "FRATS."

The school management committee of the Board of Education have voted to abolish secret societies in the Chicago high schools. This means an end to the "frats," so far as the official tolerance of the school authorities is concerned.

The action of the committee must be sanctioned by the board at its meeting next Wednesday evening, and the new rule must withstand a storm of legal attacks which, it is expected, will be made upon it, but the approval of the board is looked upon as practically certain, and the score or more of court decisions by which similar rules have been upheld in various parts of the country are said to be more than enough to insure the rule's validity.

President Offers Resolution.

President Schneider presented the resolution, which he drafted several days ago with the help of the legal department of the board, and moved its adoption. The resolution follows:

"Whereas, prior to June 19, 1904, thorough search and investigation was made by the educational department of the public school system of the city of Chicago into the effect upon discipline and scholarship of secret societies, commonly known as Greek letter fraternities and sororities, in the high schools of said city, all of which resulted in the passing of the resolution of this board, still in force, pertaining to such secret societies, and

"Whereas, subsequent study into the effect of such organizations upon the school system has conclusively proved to those upon whom rests the duty of managing the public schools of said city that they are so subversive of discipline and injurious to scholarship as to require further restrictive action by this board; therefore, be it

"Resolved, that on and after the —— day of ——, A. D. 1908, all pupils attending the public high schools of the city of Chicago who are members of secret societies, commonly known as Greek letter fraternities and sororities, having their existence in whole or in part in any public high school of said city, shall be suspended."

"Jesus, Thou art mine forever,
Dearer far than earth to me;
Neither life nor death shall sever
Those sweet ties which bind to Thee."—Loy.

No Masonic or Odd Fellow lodge ever sang that hymn. No such lodge dare sing it; for the name, Jesus, is found in it. Many lodge members no doubt think that the name of their Savior, Jesus Christ, has been omitted by mistake. That it has been omitted, they can very soon learn by consulting their rituals; and that it has *not* been omitted by mistake, they can also learn there, when they read, "It is unwise and unlawful for a chaplain to pray in the name of Christ." —*Harry P. Long.*

The recklessness of the age in making and breaking covenants in social, domestic, political and church life, is debasing, corrupting and alarming; and what is more responsible for this than the secret lodge system?

THE MOLLY MAGUIRES.

Interests in the Ancient Order of Hibernians was revived last month on account of a Catholic priest's refusal to allow that order to enter the church at the time of the funeral of one of its members. Particulars are found elsewhere in this number.

The Ancient Order of Hibernians exists in Great Britain and Ireland, as well as in the United States. It is said to have received its name "Mollies" from a ferocious Irishwoman, who particularly distinguished herself in the shooting of the agents of the Irish landlords, which seemed to be the principal work of the order in Ireland. The headquarters of the order in the United States are in New York. It is regularly incorporated under the laws of the various States in which it exists. No man can be a member of the order but an Irishman, or the son of an Irishman, and a Roman Catholic. The membership in the United States is very large. The local name for this order in the Pennsylvania coal fields was the Molly Maguires.

The principles of the society, so far as its constitution and by-laws are concerned, embody the purest sentiments of morality and brotherly love, and enjoin upon its members the most Christian-like treatment of persons outside of the organization. In the initiatory ceremony the candidate is told, "We are joined together to promote friendship, unity and true Christian charity among our members, by raising money for the maintenance of the aged, sick, blind and infirm. The motto of the order is 'Friendship, Unity and True Christian Charity.'"

These principles were found to be in striking contrast with the character of members of the order. It was proven that the Ancient Order of Hibernians, in the coal regions of Pennsylvania, was a criminal organization banded together for the purpose of committing crime and escaping punishment. The murders committed in Schuylkill County, Pennsylvania, in four years, according to the *Miner's Journal*, had averaged one a month, and what was true of that county was true of several others. The State was as powerless to convict any member of the order of any crime whatsoever, as the State has recently been impotent in the trial of Heywood and Pettibone in Idaho.

It is significant in this connection that the heads of the various labor unions, in which "wrecking crews" and "educational committees" have been especially prominent, are headed by Catholics. Were the leaders, Shea, Mitchell and Gompers, trained in the A. O. H.?

The Ancient Order of Hibernians, or Molly Maguires, had a thoroughly arranged system for the commission of crime, just as the sluggers here in Chicago had regular prices for their work and a regular system for the commission of crime. "The person committing the crime is in nine cases out of ten a stranger to his victim, and is actuated by no personal ill will to him. He simply obeys the orders of his society, and murders or burns in cold blood, and with a deliberation that is appalling. Murder was the common form of punishment of the Mollies. 'Dead men tell no tales,' was the principle of the order."

The State of Pennsylvania found itself impotent to punish or to stay the hand of this secret order, that was fast securing political offices and political power in the State. As Franklin B. Gowen, the president of the Philadelphia and Reading Railroad Company, said: "The State cannot attain these things; she has repeatedly tried, and tried in vain." "Pinkerton can do it." And it was through Pinkerton and his agent James McParlan, that punishment was finally meted out when ten of the Molly Maguires were hung in one day for the murders committed by the order. McParlan himself owed his escape from being murdered by the society to his wonderful courage and to the providential circumstances that worked to that end. His death was nearly accomplished by the advice of Catholic priests, who first warned the Mollies that they believed this McParlan was a detective. The utterances of the Philadelphia priest which we reprint from the Philadelphia papers of last month, will be read with much interest.

The Ancient Order of Hibernians is strongly reorganized throughout Penn-

sylvania to-day, and is believed to be a great power in the hands of the priests throughout our country whenever elections are held. Just as the miners in Illinois and other States furnished money and stood by Heywood in his recent trial, so the Ancient Order of Hibernians furnished money and aided in every possible way the condemned Mollies of Pennsylvania. Not even after their conviction did the Order of Hibernians pass any condemnatory resolutions.

How shall we account for the fact that, notwithstanding the condemnation of the Hibernians by the Holy See, and its being under the ban of the Catholic church, Father McDermott's memorial to the third plenary council in Baltimore was suppressed?

Archbishop Ryan declined to be interviewed. We remember a priest—who, like this one, was not a young man—whose conflict with the Hibernians occurred a little before he visited Rome, where he saw the pope. After his return he proceeded to do the Hibernians a favor, and the conflict appeared to be over. It is easy to guess that the present protest will be suppressed, and the memorial destroyed. Rome is like the scarlet woman in the Proverbs, whose "ways are movable."

Well did ex-President James McCosh, LL. D., of Princeton University, say:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."—*"Psychology; the Motive Powers,"* page 214.

Some men treat the gospel as they would a rose: they tear it to pieces in their indiscriminate craze for analysis. Others place it where they may enjoy its sweetness.

PRIEST BARS HIBERNIANS.

Secret Order Not Allowed to Attend Funeral.

Philadelphia, Jan. 7.—Members of the Ancient Order of Hibernians were stirred to-day through the refusal of the Rev. D. I. McDermott, rector of St. Mary's Roman Catholic Church, to permit funeral services to be held in his church over the remains of John Daly, a parishioner, because a Hibernian lodge had been invited to attend the obsequies. The funeral was to have been held yesterday, but had to be postponed. Father McDermott said he would permit the funeral to take place from St. Mary's only on condition that the invitation to the Hibernians be revoked. The widow of Daly agreed, and in the funeral notice printed to-day it was stated that "the invitation to the Ancient Order of Hibernians to attend the funeral is hereby revoked."

The funeral was held from the church to-day without the presence of the Hibernians.

Father McDermott in explanation of his opposition to the society, said:

"My absolute opposition to the Ancient Order of Hibernians is based on my knowledge and the facts in my possession about the 'Molly Maguires,' which I got directly from the condemned 'Molly Maguires' themselves. No power on earth will ever make me recede one inch from my stand against the Hibernians. I have given my testimony against them, and what I said was true and is true, and I cannot compromise on it."

In further explanation of his attitude Father McDermott said:

"I have on my desk a memorandum which I was directed to prepare, presenting the facts in my possession, to be read before the third plenary council in Baltimore. After I had prepared the document under the direction of Dr. Corcoran I was called before Archbishop Ryan here and asked to read it to him. He declared that it contained features that would cause one of the greatest scandals the Catholic Church has ever known, and informed me he would use his influence against having it submitted before the council. I sent the memorial

to Dr. Corcoran, regardless of Archbishop Ryan's opposition to it, but through the influence of Cardinal Gibbons and Archbishop Ryan during the sessions of the council in Baltimore the memorial never reached them.

"Archbishop Ryan and a number of other prominent clergymen are aware that the charges I have in my possession against the Ancient Order of Hibernians are true; that if made known they will cause the greatest kind of a scandal, and I have a mind to give them to the public."
—*Sioux City (Iowa) Journal.*

"There never were any Molly Maguires," said Father McDermott to-day. "There were only members of the Ancient Order of Hibernians. I never submitted any evidence or gave any information, directly or indirectly, to the prosecution of the so-called 'Mollies.' I never even attended the trials, though requested to do so. While I regarded as commendable the efforts of officers of the law to bring criminals to justice and disrupt the criminal organization. I realized it was no part of a priest's duty. As chaplain of the county prison my endeavors were directed solely to save their souls. Even in this work I was opposed.

"A priest identified with the A. O. H. visited the prisoners and instructed them to have nothing to do with Father McDermott, because he was opposed to the order, but to get one of their own priests, who no doubt would help to damn them in order to save the organization."
—*Chicago Tribune.*

CARDINAL GIBBONS PRAISED THE A. O. H.

Patrick Logue, Treasurer of Division No. 80, Cites Prelate's Letter to Order's National President.

Patrick Logue, treasurer of Local Division No. 80, A. O. H., which meets at 30th street and Haverford avenue, sent to "The Bulletin" to-day a communication containing a copy of a letter written in the summer of 1906 by Cardinal Gibbons to the national president of the Ancent Order of Hibernians. This, Mr. Logue says, shows the opinion which that prelate has of the order, excluded by Father McDermott from St. Mary's Church. Mr. Logue's communication follows:

To the Editor of "The Bulletin."

Sir—The accompanying letter will explain something about the controversy existing in the press during the past week. I herewith give verbatim the letter from His Eminence Cardinal Gibbons, which will show the estimation in which the A. O. H. as a society is held by him, the exponent of faith and dogma of the Catholic Church in the United States:

"July 11, 1906.

"Hon. James E. Dolan,
"National President, A. O. H.,
"Syracuse, N. Y.:

"My Dear Sir—I regret very much that it is out of my power to attend the National Convention of the A. O. H. at Saratoga, July 17, 1906. The condition of my health and advancing years require that I should take some much-needed rest during the present hot season. I have accordingly made arrangements to go next week to a cooler climate, where I hope to spend some days. I avail myself of this occasion by expressing my hearty appreciation of the great work that has already been accomplished in the cause of religion, benevolence and patriotism, and it is my conviction that your noble organization will be as conspicuous in the future as it has been in the past in the cause of God and country. I am also deeply sensible of your munificent generosity in contributing a few years ago the sum of $50,000 in behalf of the Catholic University, and $10,000 to Trinity College more recently, which proves that its members are also deeply interested in the cause of Christian education.

"I am, my dear sir,
"Yours sincerely,
"J. (CARD.) GIBBONS."

It is unnecessary for me to make any further comment on the subject. I will allow the thoughtful and considerate mind to ruminate on the above letter.

Hoping this will help to terminate the controversy, I remain truly,

Patrick Logue.

Father McDermott Explains.

The Rev. D. I. McDermott to-day sent the following letter to "The Bulletin," refuting several assertions which have been published in various newspapers re-

garding his knowledge of and attitude towards the A. O. H.

To the Editor of "The Bulletin":

Sir—As I have been in many instances misquoted, unintentionally, in some of the interviews published in the newspapers anent my recent action in regard to the A. O. H., I ask you to publish an article which more truly states the facts.

There is one thing which has been persistently repeated and which does me great injustice, namely, that I derived my information about the A. O. H. from men who were executed for its crimes in the coal region. There is not a particle of truth in this.

One of the first things I said to the accused was this: "I do not come to the prison to discuss any charge that may be pending against you." To this declaration, I strictly adhered during all my intercourse with them as their spiritual adviser.

There has been something also said about "written confessions." I did not even suggest that statements should be made. Upon learning that their attorneys had secured statements from them, for good and sufficient reasons I advised that the statements be recalled from the lawyers. This was done, and other statements dictated to me for the express purpose of publication.

These statements as well as those received from the lawyers are still in my possession. For reasons at the time beyond my control they were not made public, though there was an injunction to publish them whenever the reasons for withholding them should cease to exist.

The knowledge upon which my attitude towards the A. O. H. is based antedates by ten years any execution in Schuylkill County. The first execution took place June 21, 1877.

In the "Catholic Standard" of October 17, 1874, is published by order of Archbishop (then Bishop) Wood a lengthy article which I had previously written for "The Freeman's Journal," N. Y., and which was published in that paper. I could not draw a more formidable indictment of the A. O. H. to-day than was embodied in that article and in ten propositions which were also at the time published in "The Catholic Standard," and to which the Bishop of the diocese directed special attention.

These facts clearly prove that I am not acting on any information derived, sacramentally or otherwise, from parties convicted of crime in the coal region. It is hardly necessary to make this statement to those who know me and are familiar with events which occurred thirty years ago, but there are others who do not know me and who would naturally be shocked at any betrayal of professional confidence, even when not sacramental; and, unfortunately, there are those who gladly seize upon the mistakes, misunderstandings or misrepresentations of reporters to villify the priestly conduct of one who in his relations to the A. O. H. can be censured only when misunderstood, or purposely misrepresented.

Very truly yours,

D. I. McDermott.

—*Philadelphia Evening Bulletin.*

RECTOR OF ST. MARY'S CHURCH AGAIN TALKS OF HIS OPPOSITION TO THE A. O. H.

"The impression has been left that in opposing the A. O. H. that I am a self-opinionated, headstrong person who without any reason differs on this subject from my Archbishop and fellow-priests who are possessed of as much knowledge of the A. O. H. as myself in dealing with it. The fact is my opinion of the A. O. H. was not evolved by myself and obstinately persevered in despite of reasonable objections from others. The opinion was implanted in my mind by theological professors of the highest eminence. My reasons for the opinion as given in a thesis received the highest commendation from the seminary faculty. My opinion was shared by the Bishop of the Diocese and his priests with two exceptions, and the naming of these would afford little comfort to the A. O. H. and its champions. I may add that Archbishop Ryan, after the Council, assured me that my position was the right one, that it was occupied by all the priests of the diocese whom he had consulted on the subject. The Archbishop himself may be able to show what change

took place in the law of God or the law of the Church or the character of the A. O. H., or the evidence against it which enabled him a few years subsequently to declare 'the A. O. H. an admirable order.'

"I was never summoned before the Archbishop to discuss the memorial to the Third Plenary Council, asking for the formal condemnation of the A. O. H. It was my own proposal to submit, before sending it to the Council, the memorial to the Archbishop as an act of courtesy, and in the hope that, if he could not be enlisted as an advocate of the memorial, we might obtain his approval of submitting it to the bishops assembled in Council. This he disapproved, and I acquiesced. It was not until requested by Mgr. Corcoran, secretary of the Council, to send the memorial to The Third Plenary Council that I did so. As the request came by wire, I inferred that the request had been made with the knowledge and consent of Archbishop Ryan, so my action was free from any opposition to his wishes.

"The question is often asked why I do not submit since my appeal to the council was made, and, to all intents and purposes, denied. The case has never been heard, and, therefore, has not been decided against me and in favor of the A. O. H. I think I am perfectly safe in following Mgr. Corcoran's opinion, especially since not a single reason has ever been advanced in favor of the A. O. H., and since statements given out by its members can be torn to pieces as easily as cobwebs.

"For example, one Doctor O'Brien says, in to-day's 'Public Ledger,' that the A. O. H. was organized centuries ago to protect priests while celebrating Mass during the penal laws in Ireland. Why, will he explain, was the A. O. H. under the ban in Ireland as late as 1897? Why was absolution denied to its members in almost every diocese in Ireland, and why did every Irish priest oppose it in the coal region, with the exception above noted? If Doctor O'Brien desires the evidence which proves the A. O. H. responsible for the crimes committed in the coal region he will find it in the paper books prepared for the Supreme Court when the A. O. H. cases were appealed. In these books, he will find the testimony sifted by the most able lawyers, revised by two courts, and which stood every test that evidence can be subjected to. The most conclusive evidence of the criminal character of the organization everywhere was given by its own members.

"The chancellor of the diocese is reported as employing the official 'we' in saying the A. O. H. is not a secret society nor a condemned one. Archbishop Ryan is my authority for saying that Bishop Chatard secured the A. O. H.'s condemnation by name from Rome. Has that condemnation been revoked? Is it necessary to await from priest or prelate or Pope the condemnation of an organization whose unjust oaths, blasphemies, and assassinations are condemned by the Ten Commandments?

"In my opposition to the A. O. H., I have followed in the footsteps of learned, zealous, saintly ecclesiastics, who were at all times able to give a reason for the faith that was in them. It is an indisputable fact that no one has more patiently listened to argument advanced in favor of the order or has given it greater consideration, and no one has had greater temptation to change his attitude if it could have been done with a safe conscience."

—*Philadelphia Evening Bulletin.*

Elder I. J. Rosenberger, of Covington, Ohio, writes:

In our town and country we have secret orders of every grade, class, and even color, as we thought. But to our surprise there has come another, and this they call "The Gobblers." A name is usually due to some quality, character or circumstance. At this name I am a little confused. True, gobbler as a fowl has its uses, but it is selfish and quarrelsome; in its strutting it well-nigh equals the peacock. But its most uninviting trait is its hoarse, unmusical, gobbling noise. I do not know which of these traits led this order to call themselves Gobblers. I see so little to commend the name.

Contributions.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

I have thought wise to choose for the subject of our mutual conference this month the latest development in the secret society situation in our country, which was entirely unknown to me a few weeks ago.

In the State of Tennessee there has been enacted a law which provides for punishing a man who has a secret society ritual in his possession, unless he is a member of the order. I have not read the statute, though it is in the possession of our secretary. I heard of it from a friend who recently withdrew from the lodge in that State, because he felt that a Christian man had no right to remain in it.

After he had withdrawn, he was tried by the lodge and expelled for unmasonic conduct. That made the situation look better for the lodge, and gave him an added honor, which always comes to those who are persecuted for righteousness' sake.

This law is said to provide that every copy of such work shall be forfeited to any citizen of Tennessee authorized by the chief officer of the lodge to act for such lodge, and such appointee shall have the right to enforce the provisions of said law by a writ of replevin, that is, go into a man's house by authority of the court and take the ritual away.

The law further provides that if one imports into the State for the purpose of sale the ritual of a secret society having branches in the State, the person importing or offering such ritual for sale, not being a member of the order himself, he may be fined I believe from fifty to two hundred dollars, and the stock of rituals on hand may be confiscated.

The law also provides that an informer may receive half the fine in any given case. I may not be strictly accurate in every particular, as I quote from memory, without any copy of the statute before me. But I think you will find me substantially correct when you come to read the statute.

This is one of the most favorable tokens, so far as I am able to understand, which I have witnessed in many a day. Satanic movements are calm and undisturbed as long as their perpetrators believe the opposition to be futile. When they find it slightly effective, they become nettled and irritable. But when they become sure that the situation is serious, and that the counter-movement will, unless checked, do fatal damage, then they fight.

It was so with slavery. I think it would be difficult—very likely impossible—to name one statesman during our first one hundred and fifty years of colonial history who justified slavery. Washington was opposed to it. Jefferson said concerning it, "I tremble when I remember that God is just." All Northern statesmen looked upon it as a moral wrong and an economic blunder.

This was the reason why slavery was abolished in the North. The South used to taunt the North for abolishing slavery because it was found to be unprofitable, and the South alone continued slavery because Southerners thought it was profitable. The fact was, that like any other sin and injustice, it was profitable nowhere, but it seemed to be profitable in the South, and the Southerners were irritated by the opposition of the North.

But this was long before the discussion had begun. Southern statesmen in the beginning were quite as much opposed to slavery as Northern statesmen. Ministers throughout the whole country looked upon it as a temporary evil which

was to be done away with in the progress of time. By and by the selfishness of men led some to resolve to maintain it, right or wrong. These persons began to justify it, to say that opposition to it was unscriptural. They called it a great missionary institution; they said it was a great tax upon the masters to bring the ignorant savages here from Africa, and turn them into Christians on their plantations and in their homes. At first they do not attempt to interfere with those who saw and declared the baseness of the whole system.

But we never stand still; the times change, and we are changed with them. Opposition to slavery became more decided, the advocacy of slavery became more decided; and it is very interesting to note that history repeats itself.

Secret societies are like slavery, like the liquor business, like traffic in women, like any other immorality which is apparently profitable to a certain class of citizens. Such institutions never live as an appeal to reason. They are not founded on reason, they are founded on desire. In order to promote and extend them, all that you have to do is to awaken or promote the desire, and furnish the opportunity; gratification does the rest. No man ever heard of a set of gamblers coming into a town, calling a public meeting and delivering addresses to show that gambling was an excellent practice which all persons should be familiar with. Gambling-houses do not advertise except through their dens; they do not require even signs; they rely upon the appetites of men. When they are interfered with, they strike back in the same way that this Tennessee statute does—not by an argument in self-defense, but by personal injury. They give notice to politicians that if they wish to be left alone, then they must let the gambling-dens alone. "If you will let us alone, we will let you alone," is the general proposition. "But if you interfere with us, we will interfere with you; we will destroy your property, we will alienate your custom, we will take your lives."

This Tennessee statute is a repetition of the history of the past, and a clear sign of the coming day.

Years ago, in this same State, a friend whom I know well, and loved and honored much, was traveling with a horse and buggy, selling cottage Bibles. It was a copy of the Bible in two volumes, rather nicely gotten up, and he sold them to well-to-do farmers who loved the Word of God. The young man was a student in Lane Theological Seminary, and was spending his vacation in this manner in order to secure means to pursue his studies. In the outskirts of Nashville he stopped at a blacksmith's shop to have some repairs made. Slavery was like all other sins and crimes. Intensely suspicious, fire and sword were always in the speech of the slave-holders, and oftentimes the fear of them was in their hearts. So almost instantly a little company of inquirers gathered around this student and his little buggy and his stock of Bibles. "Who are you?" "What are you here for?" "Where do you come from?" "What are you professing to do?" "What is written here in shorthand?" were the questions they fired at him. He answered them all according to the facts of the case. "Well, then, let us see your Bibles," they said. With the conscience of innocense he exhibited his stock. "But what is this printed here on this paper?" It turned out that the Bibles had been wrapped by the publishers in copies of the *National Era*, which were lying as waste paper in the office at Cincinnati.

The young man declared that he had nothing to do with the publishing, that he came to do nothing but sell the Bibles,

he did not even know what the wrappings were. "Well, but don't you belong to some abolition society in Ohio?" The young man would not lie. He said, "Yes, I do. I am opposed to slavery, and in Ohio I work against it; but I did not come here to interfere with it, and I have from the beginning made no effort to do so." By this time the crowd was large, and having duly considered the facts available, the committee reported that the said Amos Dresser had by the committee of public safety been found guilty of circulating Bibles, wrapped in incendiary documents; that by his own confession he was a member of an abolition society in the State of Ohio; that furthermore he had in his possession a book written in strange characters, which they could not read, but which evidently was of most inflammatory tendency.

It was decided that he should be lashed fifty lashes on his back in the public square, and that he be banished from the town. Accordingly he was led up to the public square, in this same city of Nashville, where this latest law against free speech was framed; was stripped, and whipped with the rawhide upon his bare back. The man who whipped him said to the young fellow that he ought to thank him that he was not dead, for the excitement among the people was such that if he had not put the rawhide on him so as to make the blood fly, the people would have insisted on killing him, but now they were satisfied with the flogging and let him go.

Now this was so recent that living men can remember the occurrence. The man who was whipped died within the last few years, bearing to his grave the many scars of his warfare.

This same Tennessee, which had laws permitting such outrages, is now framing statutes to protect secret societies, which are doing this same sort of work for the souls of men that slavery was doing for their bodies.

If a merchant in Tennessee, sending to Chicago for supplies, orders ten dollars' worth of books revealing the secret work of secret societies, his neighbor is encouraged to become a spy upon him. When he sees the books taken out of the packages, he may run over to some lodge official and report the facts. The official may bring an action against the merchant, have the goods seized, the merchant fined, and half the money levied upon him shall be paid to the sneak and spy who reported that he had bought the books.

I do not know what the Bill of Rights of the constitution of the State of Tennessee is, but I cannot think of a Bill of Rights, that should protect citizens in the most common privileges of free men, which is not outraged by a statute of this kind. I very much doubt whether it can stand a test in the courts of Tennessee. I feel sure that it will go to pieces like a piece of brown paper in the furnace if it goes into the United States courts.

But it is important to see how the lodge fears the revelation of its inner character, and the measures by which it proposes to secure itself against the knowledge of the outside world. It must be secret, so that it may draw decent men in without their knowing what it is they are entering. It will not do to have it known. Why not? Because if so known, it cannot live. Men will not join it if they know what it is; and because it cannot protect itself, the law must come in and protect it by fines and confiscation of property; perhaps later, as in the olden times, by public whippings and burnings, and hangings, and shootings.

In connection with this, it is interesting to observe that the Southerners, who have had so much trouble in securing immigrants, are now having trouble because they have secured some. A friend of mine, who was recently traveling in the South, told me that he saw miles of cotton-fields, ripe and ready for harvest, without a man, woman or child picking in them. The planters are helpless, they cannot secure labor, and they have been watching men with guns, chaining them, locking them up, whipping them, to make them work. They have been doing this for black people, and having secured some ignorant immigrants from Austria and elsewhere, they have treated them precisely the same way. Lock and chain and whip and sword—the regular old-fashioned way of dealing with labor.

But these immigrants are citizens of governments which care for them. These governments are making representation to our government, and they say that they expect decent treatment of their people who have come to our country. Our Nation pleads the baby act as it is compelled to, and says, for substance, that the States are bigger than the Nation and can do as they please.

Nevertheless our government feels the moral pressure of the situation, if not the diplomatic and military one. Millions of the most industrious, economical working-people in the world would rush into the States in a moment, if it were not known what the United States is in the matter of respecting the rights of men. Bu so long as a State like Tennessee will pass such a statute as this one which is under consideration, the statesmen of our country may rest assured that the labor interests of that region are increasingly to suffer.

This seems almost solely an appeal to self-interest. And beyond doubt it is that very thing, in a way. At the same time, self-interest in reality is only another name for the divine order. It is the interest of men to do what God has required. It is not only a sin for them to refuse to do this, but a bad blunder, which will work out harm increasingly as the years go by.

If only the glorious idea of freedom could take possession of our fellow citizens in the Southern States, so that instead of trying to compel all people who differ from them in sentiment to think their way, and do their way, they could come to truly believe that others have rights as well as they, and that they need not be afraid to allow others their rights; and if they could heartily and without grudging enter upon this plan, it would furnish a new departure for this portion of our country, so fair, so beautiful, and so deeply wronged by the blunders of the past age. Fraternally yours,

Charles A. Blanchard.

ZEAL OF WORKERS OF EVIL.

BY I. J. ROSENBERGER.

Workers of evil have always been untiring in their efforts. The vigorous attack that the devil made on Christ in the temptation is a sample. When the agent of evil failed to get Balaam to curse Israel, he made an assault on Israel by which he wrought an equivalent, if not a greater, evil. Evil prevailed on Balaam to teach Balac "to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." What a stupendous victory this was for evil! But what a sore penalty was quickly meted out on Balaam!

The evil of secrecy is along the foregoing lines. In their zeal advocates of secrecy use every possible cause, or occasion of need, as making a secret organization necessary. Caring for the sick, burying the dead, caring for the destitute, etc., are all necessities to be seen to and provided for. Some agent of

secrecy is right on hand proffering aid upon the receipt of your name for membership, with the necessary backsheesh; giving assurance, of course, that along those lines no want will come to your loved ones when you are gone. They overlook the fact that the gospel fully provides for any and all of these necessities. And the resultant fact is, that all such institutions are but rivals of the church, and hence all such efforts are simply "robbing God."

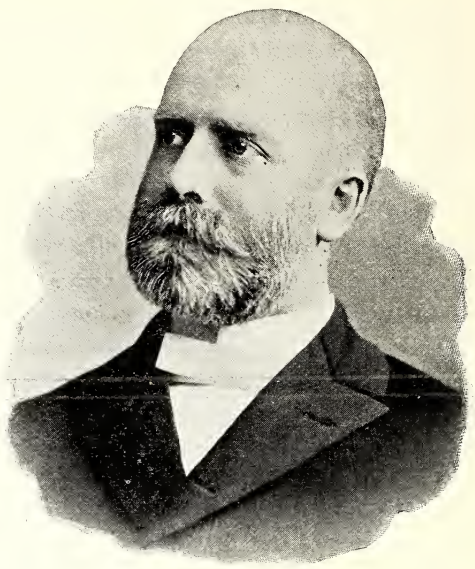
I am pleased with the continued efforts of the National Christian Association against the empire of darkness, as put forth through the Cynosure. A common line of my efforts is to supply reading minds, including the clergy, with clear-cut literature on secrecy, such as Dr. Blanchard's and President Finney's writings. These men pen truths that will make honest and conscientious men stop and consider.

I am asked if we expect to ever overthrow the works of secrecy by our anti-secret efforts. To this I answer, No, no; not at all. But we do expect to rescue many who are deceived. Please stop and think for a moment how few are the evils that have been destroyed by legislation and order leagues. There is legislation against theft, robbery, murder, etc., yet these grave evils continue. But law, with the sentiment behind the law, has very much lessened the extent of these crimes. While the efforts of the National Christian Association have not at all destroyed the lodge, yet we know that its efforts have rescued or saved hundreds, and may we not say thousands? from the blight of secrecy. Paul puts this whole truth in a nutshell when he says, "I am made all things to all men, that I might by all means save some." Paul clearly saw that he could not destroy the works of darkness, sin; but he saw that he could do something to "rescue the perishing," and thus add jewels to his crown.

Covington, Ohio.

It is not good policy to kick the ladder over after you have climbed into the tree.

If some men were not quite so famous they would be infamous.



PRACTICAL QUESTION ANSWERED.

BY REV. R. A. TORREY, EVANGELIST.

"Ought a Christian to Retain Membership in a Secret Society?"

No, I do not see how a Christian who intelligently studies his Bible can do so. The Bible tells us plainly: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what fellowship hath light with darkness?" (II. Cor. 6:14). All secret societies of which I have any knowledge are made up, partly at least, of unbelievers, that is, of those who have not accepted Jesus Christ and surrendered their wills to God. In the light of this express commandment of God's Word, I do not see how a Christian can retain membership in them. I am not saying that no members of secret societies are Christians, for I have known a great many excellent Christians, who were members of secret societies, but how they can continue to be so I cannot see. Many continue simply because they are not acquainted with the Word of God on the subject.

Furthermore, in some secret societies the Scriptures themselves are garbled in the ritual. Passages which contain the name of Jesus Christ in the Scriptures are cut out so as not to offend Jews and other non-Christians. How a Christian

can retain membership in a society that thus handles deceitfully the Word of God, and above all cuts the name of his Lord and Master out, I cannot understand.

Further yet, oaths of the most shocking character are required in some secret societies, and there are ceremonies which are simply a caricature of Bible truths; for example, there is even a mock resurrection scene.

Further still, Christianity courts the light and not the darkness (Eph. 5:8, 11, 12). Doubtless many Christians go into the Masonic and other orders for the purpose of getting hold of the non-Christian members and winning them for Christ, but this is a mistaken policy. The secret society is more likely to swamp the spiritual life of the Christian than the Christian is to win his fellow Masons to Christ.

—Copyrighted, 1907. From the *Institute Tie,* Chicago, by permission.

WHY I AM AN ANTI-LODGE MAN.

(An address delivered by the pastor, Rev. H. P. Gray, at the Auburn Presbyterian Church, Auburn, Iowa, Sunday morning, December 15, 1907, there being seven local secret orders represented in the audience.—Editor.)

At a meeting of the official board of this church last Tuesday evening, I told the board that I believed it was due the board, the church and congregation that I state publicly my reasons why I am an anti-lodge man. Sometimes lodge people accuse anti-lodge men of having been blackballed in some secret society, as a reason for their position on this subject, but I am not one of them, since I have never applied for membership in any secret order. I have been solicited for membership and an offer made to pay my initiation fee and dues. I do not come to you to quarrel with you, but to plainly state my reasons for my position on this subject.

My reason in general, is because the entire lodge system is antagonistic to the plain teachings of divine writ. The most prominent thing connected with the lodge from an outsider's point of view is its secretism. No one denies that the lodge is a secret society. The scripture teaches to publish, while the lodge teaches to suppress. In John 18:20, Jesus says, "In secret have I said nothing," and in Acts 20:27, Paul says, "I have not shunned to declare unto you all the counsel of God." If any home in Auburn became a secret home, into which none were allowed to enter except certain persons, and everything connected with it was kept secret, public suspicion would rest upon it immediately and an investigation would be ordered. So it is with a secret organization; it invites public suspicion. It is a known principle that secrecy in political, commercial, social and religious affairs tends to break public confidence and cause panics. Nothing arouses public indignation quicker than to have its business carried on behind closed doors. In Luke 12:3, the Master says: "Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed on the housetops."

Then again the religion of the lodge is not the harmony with scripture. The lodge system is a religion, the ear-marks of which are its altars, its chaplains and the use of the Bible.

Dr. A. G. Mackey, Past Grand High Priest, a 33d degree Mason, says: "The only religious qualification demanded is belief in a God and in His superintending providence. The religion of Masonry is pure theism." Webb's Monitor says: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scripture to be of divine import. All this is irregular and un-Masonic." Chase's Digest of Masonic Law says: "It is anti-Masonic to require any religious test other than to believe in a God, the Creator and Governor of the Universe." Dr. A. G. Mackey says: "A Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." I cannot go into the religion of all of the lodges, for there are one hundred of them in the United States and Canada, with many thousand members, but I mention the Masonic order because it is the father of all other lodges. It was organized in 1717. Here we have the statement of its religion by its highest official authority—pure theism—and a

man who keeps its rules is free from sin. How awful that is! The Bible teaches that nothing but the blood of Jesus Christ cleanses from sin. Peter says in Acts 4:12: "There is none other name under heaven given among men, whereby we must be saved." Again, Paul says in Gal. 1:9: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

The third reason why I am an anti-lodge man is because the name of Jesus Christ is left out of the lodge prayers and scripture readings. The insult to my Master in that way would never allow me to enter the secret doors. It is in the air everywhere. The public schools of New York City have cut out the name of Christ from their songs and books—that name which is "above every name," and at which "every knee shall bow and every tongue confess." The Bible says there is no other name by which to be saved.

My fourth reason is because the lodge applies titles to their officials belonging only to God. The Masons call their leading official the "Most Worshipful Master." This is blasphemy. There is but one Most Worshipful Master, and that is Jesus Christ. In Job, chapter 32 and verses 21-22, Elihu says: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles: in so doing my Maker would soon take me away."

Then my fifth reasons is because of the oaths required. The plain command of the Bible is to "Swear not at all" (Matt. 5:34), and in Leviticus 5:4-5: "Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty of one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." I cannot understand how any person that professes to be a Christian can take the blood-curdling oaths required of an applicant for membership in the Masonic lodge. In the first degree he swears to keep the secrets of Masonry "under no less penalty than that of having my throat cut across, my tongue torn out by its roots"; and in the second one it is "under a no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air." The third one is "under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes." The obligation of the Master Elect of Fifteen is still worse. It reads: "And in failure of this my obligation, I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen." Some of you say: "How do you know whether these things are true?" I answer by the combined testimony of those who have been members of the Masonic lodge and have renounced allegiance to it and exposed these awful evils. Captain Morgan, who was murdered in 1826 for exposing the secrets of Masonry, said: "I owe to my country an exposure of its dangers." Rev. Jacoby, of Guthrie Center, Iowa, at one time assistant pastor of the Moody church, Chicago, and at present Evangelist Torrey's assistant in evangelistic work, was an officer in the Masonic lodge, but renounced it all and testifies that Masonry is anti-Christian. Stephen Merritt, of New York City, Colonel Clark, founder of Pacific Garden Mission, Chicago, and Charles G. Finney, a mighty man of God, of Oberlin, Ohio, all renounced Masonry and testified that it is antagonistic to the Christian religion.

My sixth reason for being an anti-lodge man is because of the uncharitableness of the lodge. The boast is made by themselves that it is a charitable institution. A man told me the other day that the lodge is a more charitable organization than the church. This man is a member of the Masonic and Odd Fellows' lodges, and also a church member.

I told him I denied the charge; that the order would not accept a man with one limb, or one eye or crippled in body in any way, nor unless he had his $25 initiation fee and enough to keep up his dues. This is the boasted lodge charity. Their so-called charity is no more than they have obligated themselves to do, and that limited to the members. Let some one oppose the lodge, and a most uncharitable persecution is instituted. The church's charity reaches to the *last man*, whether crippled or poor, friend or foe.

The seventh reason is because of forbidden alliances with unconverted persons. The Jew, Mohammedan and Christian all mixed in and sworn to defend and stand by each other, is open rebellion to the command of scripture. Paul says in 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" It was never said that the gates of hell should not prevail against the lodge, but it was said of the church. I stand for the church, the institution God established on earth for the good of all humanity. Some of you here to-day no doubt will not agree with me, even in the face of all this testimony, but you will when you stand in the presence of the King of Kings. As an ambassador of Jesus Christ, I must be true to Him, for it is to Him I must render an account for what I have said to-day. I cannot say all that might be said concerning the lodge to-day, for it is too great a subject, but my statement in the opening was that the entire lodge system is antagonistic to the plain teachings of divine writ. Not only is this true, but it is also antagonistic to American principles and the constitution of the United States. The bill the State Legislature of Tennessee recently passed, making it a penal offense in that State for a non-member to buy, sell, or have in possession an exposure of the secret work of any secret lodge, is an object lesson and a bird's eye view for the public of the secret workings of a system that is against the government, and a menace and insult to the stars and stripes, which stands for liberty and free speech.

Editorial.

OUR WORK.

Agents on the Field.

Last year there were five different field agents, who gave more or less of their time to the saving of men from secret societies. Lectures, sermons, house to house visitation, securing subscriptions for the Christian Cynosure, and the distribution of tracts, mark an outline of their daily service. The salary account amounted to between three and four thousand dollars.

The needs of this work: Instead of only five agents in the entire country, we ought to have at least one in every State.

Tract Distribution.

Last year we sent out, in round numbers, a thousand dollars' worth of free literature, most of which was distributed in the various States and Territories of our own land, though some went to various foreign lands. In this work we had the aid of some five hundred volunteer agents. This branch of the work is one of the most efficient ways of reaching the people. It was a tract on secret societies, written by a W. C. T. U. member, handed to a Baptist minister, that brought him out of the lodge, which became the turning point in his Christian life and service. He is now pastor of one of the New England churches. A piece of a tract, picked up in Nashville, Tennessee, containing but little more than the address of the association, led to the saving of a Southern minister, and because of his salvation a great many others were saved through his testimony.

Last December we sent three pounds of tracts to a gentleman in Southern Africa, who wrote that he would see that they were put into the hands of Christian workers and those that he thought needed such literature; but instead of three hundred tracts, he wanted us to furnish him with thousands for this purpose.

The needs of this department are difficult to estimate exactly, but instead of having one thousand dollars to spend for tracts, we ought to have at least five thousand. There is need not only for the republication of tracts now in hand,

but we need new tracts on different phases of the question which are not treated in the tracts which we have at the present time.

The Christian Cynosure.

This is the strong arm of the whole movement. It is the arsenal from which thousands of ministers in the years past have drawn their weapons for the defense of the church; ministers not only of one denomination, but of many. It is the storehouse, indeed, from which most of the tracts, compilations, and newspaper articles are secured, that are not printed by the National Christian Association. The Cynosure reached twenty thousand different school teachers last year, and was read in forty-two different States and twenty-three foreign countries.

The need of the work is a Cynosure list of a hundred thousand subscribers; and then, in connection with the various church publications that bear a testimony on this subject, we could say that we have fairly reached the people of our land and borne a testimony that would be considered fairly adequate in view of the needs and demands of our times. We cannot visit you personally except in this way. Write *now* what you will do for 1908.

PARABLE OF THE SOWER.

Jesus' parable of the sower is encouraging to those who work for him in any field; partly because they learn not to blame themselves for not doing what cannot be done, and partly because they are assured that apparent failure at some point is entirely consistent with success at another. Neither truth sown nor faithful sowing can overcome prevailing thorns or deepen shallow ground. The Master himself met opposition, contradiction and rejection. He does not demand of his servants not to be rejected, but, rather, not to be dejected.

Surprising failures await him who does not know better than to be surprised by failure in rescuing victims of lodgery. There is good ground where truth is not sown in vain, and here there may be a harvest rejoicing: there is other ground, some of which looks good, where the seed will be unfruitful.

It is not always the case that truth respecting Free Masonry given before initiation will keep men out of the lodge. A Methodist preacher and writer who believed that he was forced out of a position because he would not join some sort of lodge, had a relative by marriage who read up Free Masonry, laughed about it and joined, although he was also a Methodist preacher. A Baptist minister whom another tried to help to such an understanding of Masonry as would save him from being snared, told another that he had finally joined in spite of warning, to show those who had counselled him that it was none of their business. The son of a Free Mason, staying at a hotel for a while when he was a boy, read a Masonic exposure which was lying around and so remembered it that when he took the Blue Lodge degrees nothing took him by surprise. His nerves were not seriously shaken by either Jubela, Jubelo or Jubelum.

Yet in spite of this previous knowledge and in spite also of his father's sorrow, when, almost at the time of his death, the son told him that he was about to become a Mason, he went into the lodge, which later he despised.

Once when President Blanchard was lecturing in Illinois he showed the audience how Masonry could, as Washington told Trumbull, be used "for the worst of purposes," or, at least, in this lecture, how it could favor bad men—a minister in the audience arose and remarked with ungracious sarcasm that he "guessed he would join." Join he did, and, it has been alleged, in season to get that sort of help within less than two years. Among all the things said against Free Masonry no one of its enemies has ventured to allege that it would not help a villain.

Stony ground, thorny ground and the wayside persistently remain: so does good ground. It is the sower's duty to bear true seed and sow it faithfully; it is his privilege to do it in hope.

It matters little where we sleep at last of only we sleep in Jesus.

WASHINGTON IN LINE.

Hazing episodes have proved intolerable in Washington, and Superintendent Chancellor has delivered to 400 teachers the ultimatum that the public schools must not harbor secret societies and frats. A committee has been appointed to take in hand the task of extirpating the evil and abolishing the nuisance.

Dr. Chancellor brings the additional charge that such societies encourage snobbishness. In connection with this good news, comes the report that betting in athletic contests will be suppressed.

Many other places had taken the same course earlier, but now the reformers of schools can cite the example of the capital city of the nation. It is a pity that the school children of Washington have had before them the vicious example of adult silliness to incite them to their own.

SINGULARLY FRATERNAL.

In the afternoon of October 28, the school committee of Portland, Maine, considered the Frat question, and came to the decision that secret societies in the high school should be discouraged and if possible abolished. This action resulted from the actions of high school pupils themselves. They took Neal Brewer to a cemetery after dark; they blindfolded him for his enlightenment; they tied him hand and foot so that he could do no harm; to make him strong and competent for the arduous duties of worthy membership in the noble order, they fed him a rotten banana, which they spiced with acid, and the boy was very sick for several days.

His father showed dull appreciation of the great honor conferred on his son; he was even disposed to bring the matter to the attention of the school committee; but Neal pleaded with him to desist from that purpose, lest, in addition to his suffering, he should be subjected to retaliation that would make his school life disagreeable, through the fraternal and loving spite of our noble order.

Strangely, neither this plea nor the fitness of things deterred the rash parent. Coldly insensible to the beauties of fraternity and the protecting qualities of secrecy, he basely sought the school committee, which, in turn, ventured on the misguided step which has been indicated. As reported, however, the committee appears to have moved with prudence; for the decision was to discourage, and only "if possible" to abolish the benevolent organization. A good many other cities have been hoping that abolition would be possible. How would it do for the adults of Portland to assist the school committee by setting the example of abolishing similar things that infest older circles?

FRATERNAL COMPLIMENTS.

The Fraternal News of Atlanta, Ga., appeared to have seen the Cynosure before printing its edition of June 21, 1907, and to have been stirred up. In a series of what it headed "Brief Edits," the following items were found beside a column headed "'Christian Cynosure,' a Maligner," from which we quoted in December. The first "brief edit" is:

"And yet we bow to his Satanic Majesty and connive at his wicked scruples. Liars ye are!"

We do not quite understand what it is to connive at a scruple; and we are not sure what sort of scruple is wicked; so we ask to be counted out from the list of liars.

* * *

"That sheet which finds no good save in self dances to the tune of hypocriacy and its cymbals tinkle."

That sheet from which proofreading fails to remove the letter a from hypocrisy, and to substitute s for c, dances to typographic rag-time. The shot also flies wide of the Cynosure, which makes a point of finding good things to copy or quote from.

* * *

"'The ritual of our order does not strive to foist a narrow or bigoted theology on the world.'—Red Man, Binghampton, N. Y. See the gist, Cynosure?"

Doesn't it make a good deal of confusion in the postal department, when one State has two offices named so nearly alike as Binghamton and Binghampton? As to the gist, we should say: Disclaimer of Gospel.

"'Pythians do not sow wild oats, for there is no market for them.'—The Pythian.

"Yet in the face of this teaching the Christian Cynosure declares secret orders are creatures of the devil."

Well, why not? Wasn't he a liar from the beginning?

* * *

"'Our fraternal spirits should reach those outside of the lodge.'—American Redman.

"Yet a Chicago secret order opponent declares us narrow and clannish. To tell the truth, is indeed a virtue."

Would it be telling the truth to say that "should reach" is not necessarily equivalent to saying "do reach"; and that a remark in a paper does not always indicate the precise contents of an obligation formulated in a ritual? What is the actual obligation of a Red Man?

* * *

"The Tennesee Mason is a sparkling product always just like Tennessee people.

"'Truth our bulwark, Charity the cornerstone.' Yet a paper supporting an order with such mottoes is corrupt (in so many words) according to a Windy City paper opposed to secret orders."

What paper in Chicago called that paper "corrupt—in so many words," we do not know, only we are very sure it was not the Cynosure. But if any "sparkling product" here had given Masonry such an empty puff, the Windy City would have been swept by a hurricane.

PALISADES ASSASSINS.

One man was shot through the arm, two were mortally wounded and one was killed by assassins who lay in ambush on the Palisades opposite Manhattan on the Jersey side of the Hudson River. The day before a dozen or more laborers had a general fight: most of them were supposed to be members of a secret society and several of them under death sentence by the society. A constable said that he knew that several of the laborers had been implicated in Black Hand outrages.

The day following the fight four of the laborers were on the way to work; three others concealed themselves in the bushes; the four came along a narrow path in single file when the assassins opened fire from ambush and all four dropped. One was shot through the groin, one through the head and another through the heart. This one died instantly and those two, at the time of the report, were believed to be dying. Probably the one shot through the arm still remained under sentence of the order.

COLORED ODD FELLOWSHIP.

Proof that the exposure of Odd Fellowship is correct, is furnished by the origin of The Independent Order of Odd Fellows of African Descent. The book, having been published in 1874, reached its tenth edition in 1880, thus attaining its twentieth thousand. A few colored men used it in organizing a lodge, and a grand lodge took out a charter. The Grand Secretary wrote Ezra A. Cook, the publisher, Jan. 31, 1881, saying:

"Dear Sir—Having obtained a few copies of your Odd Fellowship Illustrated, Exposition of all the Degrees of the Lodge and Encampment, and the Rebekah or Ladies' Degree, eighth edition, revised, about two years ago, fifteen of us, who at that time had just withdrawn from the Manchester Unity, on receiving your books at ....., opened a lodge in ....., and called it 'Key of the West.' . . . We tried the work and found that quite a number of Odd Fellows recognized the work as being genuine. . . . We then sought admission into a legally organized lodge, but we being men of African descent (negroes) could not be admitted. Then we formed a grand lodge and sent a petition to Springfield and were incorporated."

The existence of colored Odd Fellowship becomes a corroboration of the published exposure.

The loss of your neighbor's confidence is one that is hard to replace. It may take years to regain your lost standing in his estimation.

Many men are willing to be boosted into immortality, but they think the press agent should pay them for being boosted.

News of Our Work.

During the past month President Blanchard has spoken twice on the lodge in Mexico, Indiana, to good audiences, averaging about four hundred; four times in the city of Fort Wayne, Indiana; at Union Bridge and at Myersville, in Maryland, and also once in Washington, D. C., besides, we believe, several times in Pennsylvania and New York.

PENNSYLVANIA STATE CONVENTION.

Blairsville, Pa., Jan. 16, 1908.

To the friends of the Anti-Secrecy Association of Pennsylvania:

You are invited to attend the annual convention which is hereby called to meet in Butler, Pa., March 9-10 next.

The Eastern Secretary, W. B. Stoddard, will arrange program and announce the details later. Let all who can arrange to attend.

A. D. Zahniser,
President.

SECRETARY STODDARD'S REPORT.

Pennsylvania Convention.

Allegheny, Pa., Jan. 18, 1908.

Dear Cynosure—The clock strikes again. Another month has its record. Some are dead; some are dying, but we are moving on. The month past has brought its joys and its trials. I have been able to see the usual number of friends and give a goodly number of addresses. The extra meetings in progress in many of the churches have given opportunity for a "drop in" message, such as I was permitted to give last evening in the Free Methodist church at Tarentum, Pa. These meetings all contribute to the cause.

Returning from work in New England I made but few stops en route to Lancaster, Pa. Efforts for a few days were centered in this section, to stimulate the interest awakened by the Elizabethtown Convention of last year and lectures of recent date. The number of subscriptions cheerfully given for the Cynosure, together with the many kind words and expressions of our friends indicated an appreciation of the work God is helping us to do. The president of the Elizabethtown German Baptist Brethren College gave your agent the salutation of a loving Christian whose fervor and zeal for the cause are only limited by his ability. President Beahm is wide awake. The largely increased number of students attending this college shows that the young ladies and gentlemen of that section are finding needed help.

On Sabbath, December 22d, I got in four addresses to good audiences at Harrisburg, Pa. I spoke in the churches of the "Brethren," "the Brethren in Christ" and before the Christian and Missionary Alliance. I also taught two Sabbath school classes and listened to a practical address by Bishop Zug, of Elizabethtown. The bishop is a plain-spoken, practical man, whose efforts are much appreciated by those among whom he labors. His address made a good opening for the anti-secrecy address that followed. There were several at the Alliance meeting that did not like the anti-secrecy address, but we may hope they were not the members. Those who claim to be specially watching and working for Christ's soon coming should not be found in organizations which He condemns.

We are fortunate in getting the promise of Elder Falkenstein, of Elizabethtown, to speak, D. V., at the coming Pennsylvania Convention. He is a typical German Baptist brother. Those not acquainted with these friends should meet and hear him.

A visit to Scottdale, Pa., always cheers and helps. Addresses were given as usual in the Mennonite church. There were no indications of any desire on the part of these people to retrench along reform lines. Count on the *Gospel Witness* to give the right testimony on the anti-secrecy line. I regret not being able to mention some of the kindnesses of friends here, which I appreciate very much.

One of my "drop in" talks was given in a prayer meeting of the Second United Presbyterian church, Wilkinsburg, Pa. Pastor and people were cordial. A gracious revival is in progress in the Free Methodist church on Frankstown avenue.

East End, Pittsburg. The address of your agent last Sabbath, on the "Evil Character of the Lodge," did not "throw a coldness over the meeting," but the evening session showed many were seeking salvation. People know there that to get saved means to get out of the lodge. Brother McKim and wife did much for my comfort, and led the friends in contributing eight dollars to the N. C. A.

Rev. C. V. Sheatsley, of the Surgeon's Hall (Pa.) Lutheran church, had advertised that I would deliver the first of a series of lectures in his church, on the subject, "The Lodge Inside Out." This I did. The attendance was large. Some of the lodge members present seemed anxious to get from the inside out, before the meeting adjourned. There were many commendations by friends.

Pennsylvania Convention.

A word in conclusion regarding the Pennsylvania State Convention: Meeting the pastor of the Free Methodist church on the train, I was assured that a meeting of N. C. A. friends in BUTLER this year would be welcome. After consultation with the State President, Rev. A. D. Zahniser, and a few of the friends, it is decided to go to Butler. This is a central place. The gathering there should be large. Let us begin to plan for it. Read the President's call. Mark the date and plan to attend. I hope to announce the hall or church in which we will meet, D. V., together with program, next month. Yours in the conflict,

W. B. Stoddard.

FROM MRS. LIZZIE WOODS.

Vincent, Ark., Dec. 28, 1907.

Dear Brother Phillips:

I am visiting a friend of mine at this place. I arrived here last Monday evening. I met the people of the First Baptist church of Vincent. The preacher here, Rev. Prude, is an anti-secret man. He used to belong to five or six lodges. He saw that it would not do for a preacher to be mixed up with all sorts of ungodly men. He said that, years ago, he was in the lodge room, and the Holy Spirit said to him, "I called you to preach the gospel, and see where you are." He answered, "Yes, Lord, I will go out of this place to-night, and I will never be caught in this place any more"; and he said, "From that day to this I have kept my word." On Christmas day, after preaching, he introduced me to his people, and I lectured on all kinds of sin, but the lodge was my standing point. You know how many tracts I had. I had just got those you sent me. Well, I just told them about their calf-worship, and after I had told all their secrets and proved to them by the Bible that they were wrong, I then gave out the tracts. The Masons, the Odd Fellows, the Eagles and Owls, and Knights of Pythias, and all the other beasts are angry with me. I say "beasts" because they are not disciples of Christ. If so, why do they name themselves after animals and birds?

The postmaster at this place is a Mason, and he says if a man lives up to his obligations he will go to heaven. He is a sinner and a drunkard, and I told him right in the post office that no drunkard can inherit eternal life. I said, "I came here yesterday to the post office to send off a money order, and you were so drunk you did not know when I came into the office, and when I got you to wake up you could not stand up. Do you think you can get to heaven?" At that he hung his head with shame, and said, "Well, that is all the sin I do." I said, "That one will damn you." He said, "Yes, I reckon it will." I said, "The Worshipful Master will have to make you over; he has not finished you up for heaven yet." He said, "Well, we white folks and negroes all need mission work done among us more than the heathen do in Africa." I told him about Jubelum hitting him in the head with his setting maul, and he said, "Do you know what became of Jubelum?" I said, "No, nor you don't either, for you can't find that lie in the Bible." He laughed and said, "You know what you are talking about." I gave him a lot of tracts to read, and he said. "A fellow will think he is right until he can see the other side of the question." He said, "I thought the lodges would make men better." I said, "They have not kept you from getting drunk." "Yes," he said, "that is so."

I will be here two or three weeks

longer. The thing is getting hotter each day, and I am making houses to house visits keeping it hot. I don't want these beasts and birds to get cool while I am here. Rev. M. Prude is glad that I am here to help him fire Satan's camps. Some of the preachers are preaching against the lodge, but have not come out yet; but this good man has come out of them all. Any man that will stay in a lodge and preach against it is a hypocrite. (Luke 6:42.) Away with all the lodge preachers, with their lying annual sermons. I say, Away with them, white and black. We want men that can and will preach the truth.

Yours for Christ's service,

(Mrs.) Lizzie Woods.

January 14, 1908.

Brother Phillips:

I am still at Vincent. I was talking to a minister the other day who was saying what a good thing Masonry is; what they do for the sick. I said, "You are to teach the people God's commandment; do you teach it?" He said, "Yes." I said, "What did Jesus say in the fifth chapter of Matthew about swearing?" He said, "Swearing is all right when we live up to our oaths." I said, "That is the thing that will damn you. If you live up to your oaths, you are a murderer; and if you don't live up to them, you are a liar." I said, "You swear to cut any brother's throat that divulges the secrets of Masonry." He said, "We don't mean to do that. We want to make a man fear to give away the secrets." I said, "Well, if you don't kill him, you sinned any way. You swore to a lie." Then I read the tract called "The Worship of Secret Societies Offered to Satan," by President Charles A. Blanchard. After I had read the tract, he acknowledged that the whole secret system was wrong, but he said he was ignorant of it; he had thought it was right.

After the minister went out, another old man, who heard the conversation, said, "Sister, you are right about the Masons making men murderers. My son was a Mason, and one of the brothers in his lodge gave away some of the secrets, and they cast lots who should kill the traitor, and the lot fell on my son. My son did not want to kill that man, but he had to do it." I asked him, "How did he kill him?" He said, "The man went hunting, and my son killed him in the woods, and no one ever saw that man any more." I said, "What became of his body?" He said, "The Masons put it away." This poor old man told the truth. He said this was done right in this country, about twelve years ago. His son is dead now. He said, "I don't want to have anything to do with secret societies." He said, "I was fool enough to let some man who came to Vincent make me a half Eagle." I said, "Why did he not make you a whole Eagle?" He laughed and said, "He never did come back to finish us. He just kept collecting dues, and would not finish making us. So I got tired of the thing, and now he shall not finish making me." I said, "Well, if God had wanted you to be an Eagle, He would have made you an eagle at first." The old man laughed and said, "Well, Sister Woods, I am eighty years old, and I don't need any more making over."

That night I tackled an Odd Fellow. He was a sinner. He said his order was taken from the Bible, and no man could be a true Odd Fellow unless he was a Christian. I said, "Then why did they initiate you in the order? You say you are a sinner." He said, "Yes. But the order will make me a better man. We visit our sick, we bury our dead, we take care of the widows of our deceased brothers, and we treat our brothers' female kindred all right." I said, "How do you treat the kinsfolk of men that are not lodge brothers?" He said, "They did not teach us anything about other people's kin." I said, "They left it so you could do any devilment you want to do to other men's wives and daughters." He said, "I am a young man, and I have not been in the order long. I don't know yet much about it." I said, "What do you all do with a man who tells your secrets?" He said, "If he is one of our brothers in the lodge, we put him away." I said, "Yes, you murder your brother, and say it came from the Bible." He said, "Well, lady, the whole thing is a humbug as far as Christianity is concerned. The members of the church that

are in the order are no better than I am. They will drink whisky, and every one of them will tell lies. We have to tell lies to keep our secrets from others." He said, "I don't care to hear a preacher who belongs to the same thing I belong to." "I like the order," he said, "because they will visit me when I am sick, and if I get into trouble of any kind my brothers will help me out. If I were to kill anybody, my lodge would run me off; and if I was caught, the papers would make out that they were going to hang me, but that is only to fool the public; the judges and the jurors and the lawyers would let me out of it." I said, "Well, I was trying to tell you the sin of the order, but you have told the whole thing in a nutshell."

Yours for Christ's service,

(Mrs.) Lizzie Woods.

From Our Mail.

In a letter to Secretary Stoddard, Rev. C. F. Kreider, of Cleona, Pa., wrote last year of the Cynosure: "I think it is getting better every year. May God's richest blessings fall upon the editor, president, and other officials of the N. C. A."

In speaking of a camp meeting held last fall he said: "Many people expressed their opinion that this was the best camp meeting that we have ever held. God in particular blessed the ministers and the preached word." He spoke especially of the address of Rev. M. D. Landis, a seceder, who "told the people the evils and sins of the lodge."

GRACIOUSLY DELIVERED.

Mount Joy, Pa.

I was handed a sample copy of the Christian Cynosure of July, 1907. It was the first copy I ever saw, and I never before knew of such an association as yours. I have felt like Amanda Smith said she did. I read her experience, in which she spoke of being "muzzled." I think I must tell my experience. Twenty-three years ago I was converted. I found the first time I stood up to give my testimony for Christ, I was not a clear witness. I felt condemned because I was unequally yoked to unbelievers. I did not feel myself free until I gave up my lodges, which I did, with everything else that hindered me from being free and clear for my Master. For twenty-three years I have struggled in the workshop, surrounded with church lodge-folks, but God has kept me above all their secret schemes. My worst experience is in the church where I belong. The members are all lodge men but myself. I read in my Bible that there were seven deacons chosen. Among them was Stephen, a man filled full of faith and the Holy Ghost. But nowadays the man who is filled must sit back. The double-minded lodge Christian gets the office. This year the business men brought a big evangelist, and said, "Now, come on; we are going to have a Union Pentecostal revival." You ought to have seen the sight. It was like the Baalites that Elijah dealt with. God can't open the windows of heaven when He is being robbed.

Find one dollar enclosed. Send the Christian Cynosure forever to

Isaac Henderson Fellenbaum.

Chelan, Wash., Dec. 28, 1907.

Dear Cynosure—Your monthly visits have been light to my pathway and strength to my words. Until I knew you I was at a loss to meet all arguments in favor of lodge life.

I pray for your success in freeing the people from lodge slavery. It is a bondage as evil and wicked as that of old Pharaoh's, and a very dangerous form of idol worship. I thank the sweet Savior that helped me out of the pit years ago. I wish you good success in your work for 1908.

Yours for liberty,

Mrs. J. Highland.

LODGES HARDEN AND CORRUPT.

Sacaton, Arizona, Jan. 6, 1908.

Mr. William I. Phillips:

Dear Brother—I have lived among the Indians in the southwest for over forty years. I have seen them treated well, but seldom by members of secret societies. I have seen them robbed and killed and treated most shamefully, but nearly always by members of some lodge, and

what makes it so much more dangerous and worse is that they, who treat the Indians thus, are generally officers of our government, some of them holding high positions. Have we a government within a government?

I am glad and thankful for the noble work of the National Christian Association, glad that there are other Christian papers, like the German *Evangelish-Lutherisches Gemeinde Blatt*, not afraid to speak the truth concerning secret societies.

With best regards, yours truly.

(Rev.) C. H. Cook.

ENCOURAGING WORDS.

From a Good Friend.

Beaver Falls, Pa., Dec. 21, 1907.

Dear Bro. Phillips—Enclosed I send your a mite to help on with the good work. If yours were the only call, the response might be in duplication many times, but it is a good thing to know that the Lord's work is going on on many lines. And my heart's sympathy is with all of them. And there is no greater enemy to the world's uplift and betterment than the one that you are directly antagonizing, viz: "the lodge system." We pray for its overthrow every time we plead "Thy kingdom come."

I send N. Y. draft for $3 with the sincere desire that your efforts may be greatly successful.

Very truly and fraternally.

H. H. George (D. D.)

Rev. G. A. Pegram, State agent for Michigan, writes of a church-lodge display that occurred in September last in Albion, Michigan. He says:

"On Saturday the Detroit Conference (of the M. E. Church) went to Albion on a special excursion train. While marching from depot to church the procession was headed by a number of Knights of Pythias and Oddfellows in uniform. Lodge people always use all opportunities for display and advertisement. Dress parade is always easier than real battle: so lodge display is always easier than the professed benevolent work of the lodge. But why should lodges have a place at church gatherings?"

GOOD NEWS.

Potsdam, Ohio.

Rev. Stoddard.

Washington, D. C.,

Dear Brother Stoddard—I have neglected sending you remittance for the "Cynosure," but will do so now. I also want to thank you for the message delivered in the church while here. It is having the desired effect. One brother denounced secrecy publicly at a prayer meeting and said he had heard the truth. Wishing you abundant success in your calling, I remain, your brother.

E. S. Isenbarger.

——, Tennessee, Nov. 10, 1907.

Dear Brother Phillips:

Allow me to say it is a burning shame that such a beautiful State as Tennessee should have such a corrupt Legislature, but it is due to the fact that secret orders have taken this State, and the most vile and wicked of these lodgemen are in the lead. I purpose to fight against these evil institutions, as the Bible and conscience may direct, but we have need to heed our Lord's words, to be "wise as serpents" and "harmless as doves," and to be as bold as lions.

I have sustained great financial loss in the stand I have taken, but on the other hand am amply rewarded in the abundant fruits of my ministerial labors.

I thank you for registering my last bundle of books, for I am of the opinion that my mail has been tampered with, at least, secret order men are in charge of the mails, and nearly all are officials in Masonry and Odd Fellowship. They have got the National Christian Association spotted, and they call Charles A. Blanchard's name as readily as if he lived in our town. So you may keep on your guard. I hope and pray for the success of the National Christian Association, and all the leaders in the good cause. Yours truly.

(Rev.) ——.

Unionville, Mo., Dec. 13, 1907.

Kindly send me four of this month's issue of the Cynosure (December number). The Blanchard, Long and Pegram articles are worth the year's subscription. Truly. J. T. Cullor.

From Our Exchanges.

A correspondent writes that the colored pastors are quietly "getting out of the lodges." We thank God for every step in the right direction, but the only way to be *free* is to come out openly. Those who have sinned by going into lodges have sinned publicly, and public sins should be publicly confessed.

The following item is of interest and shows that the prejudice against "secret meetings," "grips, signs and passwords" is growing in the South:

"It will give a twenty dollar burial for fifteen cents to infants from one month old to fourteen years old, or a thirty-five dollar burial to adults from fifteen to seventy-five years old for twenty-five cents. This institution is for the benefit of the members of the C. M. E. Church and their families; others may become members by taking receipts as members.

No grips, signs, pass words, secrets, nor meetings—just simply a business institution.

Death rate dues in the infant department is fifteen cents each for seven deaths a year, should that many die. Adults twenty-five cents each for four deaths a year. All thereafter, five cents a year for each death.

For further information, write the founder and manager at Prescott, Ark., or Pine Bluff, Ark. Agents are given good pay for work. Write at once for outfit. Let each of us deal fair, honest and prompt. Motto: 'Keep everlastingly at it.' A. R. CALHOUN." —*The Christian Index.*

NEW KU KLUX KLAN.

Russellville, Ky., Jan. 4.—Governor Willson has offered a reward of $500 for the conviction of any persons implicated in the "night rider" raids in the "dark tobacco region." The governor declares the raid here was clearly a violation of the promises made by the managers of the tobacco associations in that part of the State and was made to hinder the prosecution of the participants in the recent raid at Hopkinsville by intimidating the officials and witnesses.

The outbreak here, ending in the destruction by dynamite and flame of $45,000 in property, and the wounding of several persons, is declared by tobacco planters to mark the beginning of the end in one of the strangest wars in history.

The tobacco growers believe the three recent invasions by the night riders will bring the hitherto omnipotent tobacco trust to terms.

Like the Ku Klux Klan.

The night riders are members of an organization founded on the lines of the Ku Klux Klan, with the object of preventing tobacco raisers selling their crops to the tobacco trust until higher prices are paid.

Their warfare is waged not alone against the trust, but against those growers who ignore threats to hold their product.

There has been discovered no way to strike at these night riders. Detectives for the trust have been caught before they had established themselves and tarred and feathered, or horsewhipped in the woods. Spies of all kinds have been ineffectual.

Nearly all the tobacco growers are members of the Tobacco Growers' Protective Association, but this organization discountenances the acts that have been accredited to the night riders. The situation is now particularly acute, in that many growers are now holding two years' crops.

Hopkinsville was the scene of the last raid previous to the one here. This was made on December 6 and thousands of dollars in property destroyed.

Buildings Are Burned.

Most of the damage was done in the tobacco district, where a number of buildings were burned. Plate glass windows in the Commercial Banking & Savings Company, the First National Bank and Planters' Trust Company were blown in. The newspaper office of the Hopkinsville Kentuckian, owned by Mayor Meacham, was also attacked.

During the raid three men were killed. A sheriff's posse pursued the riders, but all of them escaped. Later it was discovered that 197 bullets had been fired into the office of the county judge in the courthouse. Police headquarters were similarly riddled by the riders.

All across Kentucky and Tennessee the battle has raged. In smoke and flame countless warehouses in which were stored tobacco pledged to the trust flared heavenward.

Mounted on the fleetest horses of the Blue Grass State, armed to the teeth and draped in ghostly white or somber black, bands of night riders roam to and fro, wrapped in silent mystery. Men who dared to combat them were shot dead. Men who attempted to get names, to identify leaders, were tarred and feathered.

But the night riders are not merciless. Once, when a man was shot and his widow and two daughters were left in need, a bag of gold containing nearly $2,000 was left on their doorstep the next night, with a note expressing the deepest penitence.

Tar for Chicago Detective.

But all efforts by the trust to get to the identities of the leaders of the Ku Klux have been baffled. The latest meeting conflict was with a Chicago detective named Lanahan, to whom a coat of tar and feathers was applied in the hope of checking his curiosity.

The effort was highly successful. As soon as he was able—the tar was scalding hot—Lanahan took the fastest train back to Chicago.

In no case did the detectives locate any member of the night-riding bands, and in no case did the Ku Klux fail of detecting the detective and soundly punishing him.

Sleuths have been taken from their beds in the hostelry of some small town in the tobacco growing country, and after being blindfolded have been bound hand and foot and then strapped across the back of a horse, transported to some lonely section of woodland country and there whipped soundly with stout birches.

How They Do the Work.

The night riders come and go quietly. Force—even vicious examples of it—however, is brought into play when the occasion demands it.

One tobacco grower, who had persistently refused to abide by the dictum of the night riders and their notice posted in the dead of night—

"Don't Sell Your Tobacco to the Trust."

was literally riddled with bullets when he attempted armed resistance.

His family, a wife and two pretty daughters, were left practically destitute when the night riders' bullets laid the father low. Their tobacco crop had been destroyed and several months would intervene before another crop could be raised to supply them with revenue. Their need became known a few days later.

That night there rode up to the house of the dead planter, with the quietness which marks all of their movements, a masked man carrying a bag of money which would provide food and clothing in plenty for the widowed woman and her two girls.

Attached to it, when it was found the next morning on the doorstep was a note which read:

"We are sorry we had to kill, but he forced our hand. This will make some atonement for our act. There is more where this comes from and WE shall see that you want for nothing. When your next tobacco crop comes DO NOT SELL IT TO THE TRUST.

"The Night Riders."

—*Chicago Evening Post.*

Rev. R. H. Craig, an evangelist, of Chicago, who has been assisting in special services at the M. E. Church at Jackson Center, was egged out of town last night because of attacks he has been making from the pulpit on the people of the town. Craig scored the lodges of the town, saying, "I don't want any lodge members to come up and wipe their noses on the mourners' bench." Of members of the base ball team, of which Rev. M. I. Nash, pastor of the church, where the evangelist was preaching, is a member, he used the term, "whisky-bloats."

—*Delaware (Ohio) Semi-Weekly Gazette, Oct. 25, 1907.*

The above statement is largely a local lodge lie. There was an attempt to egg the evangelist, but he was not hit, nor run from the town. He did warn against the lodge and so effectively that the pastor named above renounced Masonry, and a number of his members left their lodges. No wonder that forceful though unsound arguments (eggs) were used by lodge members against him.

W. J. BRYAN LOCKED OUT.

Finds Opera House Closed When He Appears to Address Elks' Memorial on Sunday.

Derby, Conn., Dec. 1.—(Special.)—For the first time in his life William Jennings Bryan was locked out of a hall this morning. He had accepted an invitation from Derby lodge of Elks to speak at the Elks' memorial service here to-day. The lodge had changed the hour of its meeting from evening to 11 o'clock in the morning and then to 9 o'clock to accommodate the speaker in order that he might return to New York to keep an appointment at 12:30 o'clock.

Bryan learned that to reach New York before noon he must leave Derby before 9 o'clock, as there is no Sunday train after that hour, and sent word to the Elks to change their hour for the exercises to 8 o'clock in the morning. This the Elks declined to do. Bryan came here from Torrington on a train at 7:40 o'clock and breakfasted with Mayor A. F. Howe. Then he and his party walked from the mayor's home to the opera house shortly after 8 o'clock. It had not been opened.

The party went to the Elks' rooms and there met a few of the members, and an effort was made to get Mr. Bryan to remain until 9 o'clock and address the Elks and then go by automobile to New York.

The Elks are incensed over his action. He is a member of Lincoln, Neb., lodge of Elks.

—*Chicago Daily Tribune.*

PRETTY GOOD.

Monett, Mo., Dec. 1, 1907.

Dear Brethren: While I was living in Arkansas I wrote a letter to the Octographic Review on the subject of Lodges, which was published, and called forth some criticism.

But now let us take another look at our friends, the lodge members. Let us look at the ridiculous side of the question. Look at men, well educated, who ought to be proud of their manhood and intelligence—think of them calling themselves Elks and Eagles and Hoo Hoos and Red Men and Odd Fellows and such. Just think of it—a man calling himself an animal, or a foul bird of prey, or such a foolish name as Hoo Hoo; and ought you not to be thankful that you are not Indians? and as for Odd Fellows—well, there are plenty of them naturally, without joining any order in order to be "odd."

When we see a lot of little children playing some "make believe" character, we smile at their childish fancies; but when it comes to men, and (I blush to say it) women, joining in such foolishness, any thinking person surely must regard them with ridicule. Think of the foolish characters they assume, and the foolish and sometimes brutal initiation ceremonies they go through. Every man who has ever belonged to a secret order knows that I am telling the truth. I often wonder what they have done with their "superior intellect," which is the boast of the male sex. An elk is not an animal of any greater sagacity than any other animal of the forest. Why should men, created in the image of God, seek to personate a beast, "changing their glory into the similitude of an ox (Elk) that eateth grass?" And why will a civilized white man call himself a "Red Man," when we all know what terrible savages the Indians were and are? Why do civilized men seek to emulate such characters?

We have a society, and a character, set forth in the Bible for us to follow. Our Lord Jesus is the character for us to emulate, and his church is the society we should join, and that should be sufficient for any one.

Yours for truth and good common sense, Mrs. Alice Stewart.

—*Octographic Review.*

THE HAZING NUISANCE.

It is impossible to use words too strong in the condemnation of the barbarous practice of hazing as carried on in connection with some institutions of learning. Now and then the guilty parties are brought to justice and made to suffer the penalty of violated law. For hazing Charles Stoner, of Bradford, Illinois, a student of a school there last spring, five young men of that town must pay $14,000 damages. This verdict was rendered by a jury. Stoner was tied to a tombstone in a cemetery by these young men.

He was so badly frightened he pulled the tombstone over on himself in his efforts to get free. A bone in his leg was broken, and he was kept in a hospital, a nervous wreck, for several weeks. The hazers have been indicted for conspiracy and will have to stand a criminal trial.

We read the other day that twenty sophomores of the State School of Mines at Rolla, Missouri, were routed out of bed one night recently, and, half-clad, tied to trees, where they remained until daylight shivering. The sophomore class in retaliation captured seventy-five freshmen, bound them with chains and marched them around town, accompanied by a band. The freshmen refused to obey the injunction of the sophomores to wear green caps with yellow buttons.

Such senseless escapades would disgrace a lot of Hottentots if they should be guilty of like pranks, and it is singular that the faculties of these institutions of learning do not arise and put a stop to all of this ruffianism. If this spirit of lawlessness is permitted to run rampant among students it cannot help but have a demoralizing effect. The quicker it is abolished the better for all concerned.
—*The Free Methodist.*

A CHINESE POLITICAL SECRET SOCIETY.

Writing on "The Situation in China" for The Watchman of December 26, 1907, Rev. E. P. Burtt said in part:

"Though the Chinese submitted to their conquerors, the feeling of hatred was strong in many breasts, and secret societies have fostered this feeling until it is said that the situation to-day is critical. It is said that there is a secret organization, numbering many thousand members who are pledged to overthrow the present dynasty. They are making active preparations, hoarding up treasures, having agents in foreign lands buying arms and ammunition, and only waiting for the Empress Dowager's death to rise against the throne. What lends color to such reports is the patent fact that the young emperor, who was set aside by the Empress Dowager, is not her equal in personal force and ability, and the beginning of his reign might, therefore, seem to be a favorable opportunity for rebellion."

THE FIRST SECRET SOCIETY.

When the young student enters the university, he is beset with various temptations. If he is a promising young man or, if, in the case of a young woman, she gives evidence of personally charming characteristics, the student is importuned to yoke up with the "Greek Letter" contingent, and various bids are made to get them to join this or that secret order.

Caste.

Presently, the initiation being past, the golden emblem with the insignia of the order is donned and the student makes his appearance, a full-fledged "Greek Letter" enthusiast. The disgraceful scenes of college initiations are best known to those who have "ridden the goat," as the initiation is sometimes described. It is well named, as it is a goat party and the sheep feels ill at ease in this kind of society. The student is stripped to only one under-garment, dressed in an empty barrel for a shirt, with nails sticking through at him, a sheet of fly-paper pasted upon his stomach or back, or both, blindfolded, asked to stretch forth his hand and receive the secret grip, when, instead of a grip, he is handed a piece of fresh liver which gives him the creeps. He is told to arch his brows, make the signs, give the grip and then is allowed to dress and be one with the ungodly goats, who have abused his manhood as before described.

Selfishness, the Motto.

Henceforth, we vote for our "brother" for orator, president, secretary. He is our man for every honor and we vote solidly for him, even though a much more capable student is trying for the place. We will not detail mock initiations, where students are thrown into water, etc., etc. Brethren, we are not in favor of secret societies.

A converted man who has left the lodge told me how he crossed the lake. His wife and he, at that time unsaved, desired a berth, but they were all taken. He reported to the ticket window, and finding the berths sold, raised a "storm"

and demanded to be treated on the "square"; whereupon, an old man, who had bought a berth, but had not retired, was refunded his money and told that his berth had been "previously sold." The young man was given the place and the episode passed until the Judgment day.

An Abomination in the Sight of God.

It is proverbial that a "Mason never is hung." Other orders are strong and prominent and becoming more powerful as the days go by. The very nature of society is wicked, we believe. The fact that Masonry demands every member to keep sacred every secret of a brother, excepting murder or treason, is evidence that sins are covered by the carload, which bring ruin and damnation to the people covering same. The only One who can successfully cover sin is Jesus Christ. If sin is confessed and repented of, there is no occasion to ever repeat the story; but, as in the case of worldly orders, sins are repeated, never repented of, contrition is unknown and wickedness continues, the covering of such crime is simply an abomination in the sight of God.

Lodgery Rampant; Victim Awakens in Hell.

So expert are the Masons and other secret society members, that they work it into religion, politics, business, society, law, jail, jury and crime; and everywhere it can be worked to advantage. Fortunes, without doubt, are started in secret lodges, yet on a foundation of sand, for Jesus says, "He that covereth his sins shall not prosper."

Death ensues; the "brothers" of the lodge come, bring the flowers, carry the corpse, bury the dead and the victim awakens in Hell. Brethren, in Jesus' name, we do not need this sin covering, this protection, this benevolence or fraternal insurance, or lodge funeral.

Arimathean Tomb and Holy Resurrection.

God is able to take us to the end, and if we follow Jesus, we may be crucified, but an Arimathean tomb will be supplied, a holy resurrection will follow in God's time, and an ascension to things eternal, result, if we associate not with the world and its follies, but accept Jesus as our Guide, Defender and Friend.

Our Front Page Picture.

On our front page, we show the formation of the first secret order. The patriarchs sold Joseph (a type of Jesus); they dip his coat in blood and deceive their father, entering into secret oath to never divulge the secret of a "brother." They nearly starve to death, kill the family and die in disgrace; but Joseph, who was a "barbarian," and would not join their order, feeds them, forgives them and they break up their lodge and get salvation (in type).

The lodge "brother" has sold Jesus, and, we believe, cannot get forgiveness, or be ready for the skies, until he repents, confesses, leaves his lodge and gets salvation.

N. B.—A close study of the Bible will reveal the fact that Joseph's burial and the attention given his remains was more careful than that of any of his brothers. —*The Burning Bush.*

KOKOALERS KOMING.

They Are Retail Coal Dealers Who Have Fantastic Conventions.

Pittsburg, July 11.—To the accompaniment of vivid lightning and deafening thunder, the Kokoalers to-night held their Koruskation.

Promptly at 8 o'clock, 11 minutes and 40 seconds the modoc, baron, baronel, baronet, pictor, mazuma, gazook, pit-boss, acolyte, swatta and spotta arose and a mighty stillness followed. Every one in the room trembled as the lightning flashed again and the thunder pealed.

Then the modoc announced that Boston had been selected as the place for the next convention and the principal work of the Kokoalers was over.

All this really happened. It isn't a fairy tale, or the result of a midnight rarebit.

The Kokoalers have just completed their annual pow wow in Pittsburg. What are the Kovoalers? Why, every one ought to know that. They are the fellows who do things to your bank account in the winter time, and they are therefore celebrating now in the summer. In other words, they are the retail coal dealers of the United States.

Last year a couple hundred of them met in Chicago and they were so struck on the fantastical name that they adopted, and the weird titles of their officers, that since that

time the Kokoalers have grown into a great institution. Now their membership has been increased to 2,000, and delegates are here for the convention from all parts of the United States.

There is nothing formal about their meetings, although when the fun is all over, the delegates get down to business and discuss the retail coal situation.

The above, copied from a Boston newspaper, is a fairly good take-off at the expense of feathered, ribboned and aproned gazooks, differently named.

THE DUTY OF ITALIANS.

[From the Chicago Tribune.]

But among law-abiding and reputable Italians in the United States there is a duty to be considered which is far above any spasmodic attempt at justice or vengeance promoted by lynchings. The criminal societies as those specified, thrive on the fears of the Italians who, by their own timidity, are doing everything to thwart the extermination of criminals. Were they to pluck up courage, refuse to be intimidated by mysterious letters and blood-thirsty signals, and organize for the hunting down and arrest and punishment of the criminals, there would be a speedy end to persecution and murder. As long as they live in abject terror, afraid to bear witness against their persecutors, and refusing to say the word which will convict the ruffians who seek their lives, so long these lawless operators, kidnappers and murderers will be encouraged to continue their crimes.

One great difficulty in rebuffing all fraternal cruelty seems to be that the brethren who are victimized are bound by oaths and penalties not to speak a word. It is quite true that members could easily protect themselves in any order of the Masonic type, making fraternal outrages impossible even in a frat initiation, if it were not for the secrecy which they dare not break.

So far as Italians are concerned, what is needed may be vigorous action by the courts. The Boston judge who began to give every Garotter the full penalty allowed by law, quickly broke up the crime which was becoming a public terror. If the Italians were sure that the court would pursue a similar policy with the Black Hand, they might become the best detectives giving free service for protection.

Italians are peculiar in their notions of American law. There is just one way to make a law mean anything to an Italian. He is a great violator of the law against shooting birds, for instance, but it is of no use to teach him that he is now in a country where there is such a law. The police may threaten, yet so long as he has succeeded in hiding, "Polica-man no good." Catch one of them, however, make him pay one fine, and you have silenced all guns.

Now such a rule may work both ways with them. Once they knew they could rely on perfect protection in each case they exposed, they might adopt the tactics so truly pointed out as efficient by the Tribune. But if they think again hat society obligations put free action out of their power, then they are crippled much the same as a Free Mason, or a helpless younger brother whose brethren can put him into a pit or sell him into Egyptian slavery where he may not even tell where he came from or how he came there. It may be that in the larger number of cases those threatened by the Black Hand are under no sworn obligations that make them helpless: it then remains for the police and judges to show by practical action that the safest thing an Italian can do is to report to the authorities; and that the criminals will be punished without mercy and without exception. The criminals themselves will also take notice that shooting a man brings as sure punishment as shooting a bird. Let this crime be treated like the Garotte, and let Italians learn American law in that practical way which instructs them.

ORDER OF THE EASTERN STAR.

J. R. Merrill—The order of the Eastern Star is not a branch of Masonry; its relation to the latter fraternity is that none are eligible to the Eastern Star save Master Masons and women of certain degrees of kinship with such. The order was originated in February, 1850, by Dr. Robert Morris. He first conferred the degree in New York, in Hope Chapel, 716 Broadway, in 1853.

In 1855 he promulgated a system of organization of subordinate bodies,

known as constellations. In 1859 he devised a new and simpler ritual providing for subordinate bodies, known as families. In 1868 Dr. Morris turned the whole informal system over to Robert Macoy, who devised the present organization of subordinate chapters, the first in New York City being constituted Oct. 9, 1868.

The changes in form and ritual during the three periods of the order are necessarily not matters of public record. Answer to a correspondent in the Boston Globe.

THE LODGE.

BY REV. F. A. PHELPS.

Dear Editor—I have been a reader of the Witness for years, and have never before felt like Elihu, Job 32:19. But I would like a word now, if you please, and the Witness shall not be responsible. My blood on my own head.

In the last Witness I find this question and answer: "Is it wrong, according to Scripture, to belong to a secret lodge?" Ans. "I do not think it wise or expedient. I find no Scripture specifically condemning it, unless it be this, 'Be not unequally yoked together with unbelievers.'"

This Scripture, and all the many which go with it, certainly forbid any one, professing Christ, to join a lodge or to continue to belong to one. Also Christ's positive statement with regard to oaths, but the *sin* of the lodge is that it is *anti-Christ,* always and everywhere, deliberately and maliciously so. It is at once one of the most deceptive and deadly agencies of the devil. The fatal sin of the world is Christ rejection, and we notice that the trick of the devil is not to keep the people from being "religious," but to keep them *Christless.* So we have Romanism and Mormonism and Universalism and Unitarianism and Christian Science and Spiritism, and all the rest, but one of the most deadly—*Lodgism.*

Some of the above profess Christ, but are, nevertheless, anti-Christ. There are two ways to deny Christ; one is to reject Him entirely, and the other is to have a fictitious Christ. That is, to add something to Him, or take something from Him. We must accept the Christ of the Bible just as He is.

The lodge has its chaplain, its prayers, its ritual. It buries *all* its dead in hope of the resurrection, and professes to have a Bible; and yet it has rejected Christ to make room for infidels. Christ is an offense to many. Such as infidel Jews, Mohammedans, Confucians, Buddhists, and others. Christ has been rejected from the lodge in order that these may not be offended. It prays, but not in the name of Christ. It has a ritual, but no Christ in it. It claims to have a Bible, but it is a Christless one. It buries its dead in the hope of the resurrection, but has rejected the resurrection and the life. It is a colossal deception that is damning its millions. It lays claim to being benevolent, but rejects the poor and helpless, the maimed, the halt, the blind, the aged; and all who are really objects of benevolence, and only accepts those who seem to give promise of being able to pay dues for some time to come. And only those who keep their dues paid go to lodge heaven. "The great lodge above."

Believe me, the thing that is damning our country, and the world, is lodge religion. That Christ-dishonoring thing that hates holiness and loves the world. It is a child of Mammon. The fight of the Devil in all ages has been, is, and will continue to be, against Christ. He is willing that one may have the whole form of godliness if he only denies the power, and Christ is the power—"The power of God unto salvation to every one that believeth."

Secrecy is contrary to both the letter and spirit of salvation. He that is of the light comes to the light. All the Devil's works are secret. He hides behind screens and works in the dark, but *all* of God's works are open and manifest. If a thing is good it should be open to investigation, and preached to all, and is; only the evil is secret.

I have been in the evangelistic field for years and I have never yet met a highly spiritual lodge member. Once the lodge member understands that the lodge is anti-Christ, and it will not take him long to find that out himself if he

is honest, he must choose between it and Christ. He cannot deny Him at one place and confess Him at another. Its oaths are hideous, its rites degrading, its claims false, and its religion deception.

I have never known a revival to fail except where the professors were lodge members. I have never known a real Pentecost where they were. I have never found a dead church unless the membership were lodge members. I have never found a live one where they were. There are many empty churches, and, almost without exception, a live lodge near them.

The great evangelist Finney said that the time has come when Christians *must* speak out on this evil, or God would hold them guilty. And so I feel. This Christless church has paralyzed spiritual life, and is damning more, two to one, than the saloon. It makes a world of holiness fighters.

Symerton, Ill.

—*Christian Witness,* Chicago.

INJUSTICE PROPERLY REBUKED.

(William Lloyd Garrison, in the Boston Transcript.)

"There exists in Boston a group of colored men possessing a weekly organ conspicuous for its hostility to Booker T. Washington. Viewing him as a self-seeker influenced by unworthy motives, they lose no opportunity to criticise his acts and asperse his character. Agreeing with them, concerning the value of agitation to rectify wrongs, and uncompromisingly demanding for the negro equal, civil and political rights, I, nevertheless, protest against the unfair spirit of their attacks upon Mr. Washington. To my mind it betrays a personal animosity and a distorted vision. . . .

"There is cruelty in these aspersions. Mr. Washington is working in the most inflammable portion of the South. He not only carries the burden of a great university, but upon his shoulders has fallen the mission to disarm sectional hostility, to draw support from southern whites, with inherited prejudices that must be allayed, ever to keep a hopeful front under circumstances which must at times chill his heart, to discern events in their proper proportion, never to allow discouragement to blind him to the real signs of promise, and to preserve a serenity and poise that are a marvel to his friends and a confusion to his enemies. What unusual qualities meet and blend in one capable of such achievement! . . .

"But, however the colored people may differ with each other regarding methods and policies, there is room enough for all to help in the renegerating work without the unseemly strife that divides and weakens their efforts. Personally, I beg to be spared further employment of my words to discredit one who, in the consideration of the thinking civilized world, is the most remarkable living American, black or white, and to whom both races owe an immeasurable debt."

Like death, Free Masonry loves a shining mark, and it has succeeded in enrolling the name of Booker Washington. Probably some of the Masonic fiction about George Washington was used to entrap him. An indifferent Mason, like the other great man, he is liable to show himself in due time. There must, however, remain one ineradicable difference between them; while an active Mason, one is also a citizen of the United States; the other ceased from Masonic activity long before the new nation was formed. They will share in having their names used in doing American citizens incalculable harm.

Waste of money is not necessary to a good time. The boy with his hazel fishing rod, a line of wrapping-thread with a hook on the end of it, can have just as good fun along the stream in the meadow as many another boy with his five-dollar pole and book of costly flies. His joys may be simpler, but they are saner and just as real, and his whole outfit has not cost him a nickel.

The "light affliction" is, to many people, a heavy burden and a cross; to others it is an "eternal weight of glory." It all depends on the character of the one who is under the weight.

You can buy your neighbor's horse or his house or his business; but no dishonest man has money enough to buy a good man's respect.

Keep your suspicions to yourself; your good cheer give to another.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God." Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

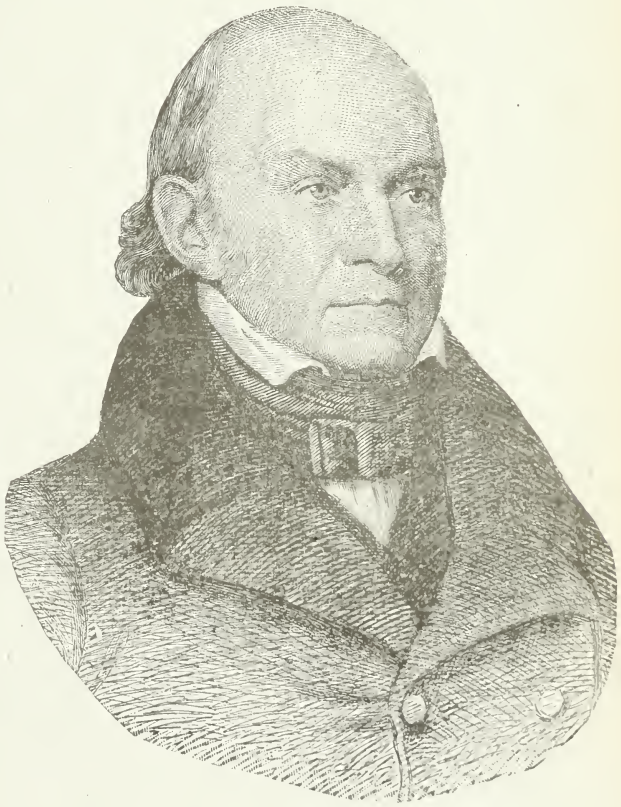
Christian Cynosure.

CHICAGO, MARCH, 1908.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



JOHN QUINCY ADAMS.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES — Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

CONTENTS.

Annual Meeting—Official Call.....321
February Twenty-second 321
Montana A. O. U. W. in Court 322
The Evangelical Lutheran Church and Secret Societies 323
Universalist Church and Masonry 324
How Presiding Elders Cater to the Lodge. By Rev. G. A. Pegram 328
President Blanchard's Letter 334
Supreme Court Decision against Unions..338
Churches and Wholesale Liquor Dealers..339
Fraternities and Yale Scholarship 339
A New Massachusetts Abolitionist—Would Abolish Masonry by Law.....339
"The Passion King"—Book Review.....340
News of Our Work 342
Program of Pennsylvania Convention....342
Secretary Stoddard's Letter 342
Rev. G. A. Pegram's Report 343
From Mrs. Lizzie Woods 345
Seceders' Testimonies 346
Freemasonry—My Experience in and Out of the Lodge 346
From Our Mail 347
Attention, Iowa!.....347
Lodge Charity 348
From Indiana State President 348
From Edmond Ronayne—A Letter on Masonry 348
Ministers Attack Lodges 350
High School Fraternities 350
Our Work and Our Needs 351

NEW YORK-NEW JERSEY STATE OFFICERS.

President—Rev. F. M. Foster, 345 W. 29th St., New York City.

First Vice President—Rev. D. Vander Ploeg, 47 Hope Ave., Passaic, N. J.

Second Vice President—Rev. K. F. Ohlson, 140 East 50th St., New York City.

Third Vice President—Rev. H. Blews, Brooklyn, N. Y.

Secretary—Rev. G. Westenberg, 129 4th Ave., Paterson, N. J.

Treasurer—Rev. James Parker, 341 Webster Ave., Jersey City, N. J.

IOWA STATE OFFICERS.

President—Rev. J. S. McGaw, Morning Sun, R. F. D.

First Vice-President—Rev. H. P. Gray, Auburn.

Second Vice-President—Rev. V. S. Jensen, Brayton, R. F. D. 1.

Secretary—Rev. T. J. Adrian, 723 Penn. Ave., Des Moines.

Treasurer—Abner Branson, New Sharon.

MICHIGAN STATE OFFICERS.

President—Rev. J. W. Brink, 155 S. Terrace street, Muskegon.

Vice President—Rev. H. G. Patterson, R. F. D. 5, Birmingham.

Secretary—Rev. A. M Merrill, 64 W. Ninth street, Holland.

Treasurer—Rev. H. Voorhees, 724 Oak street, Flint.

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full acount of the murder of Mortimer Leggett. 25 cents each.

THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE
NATIONAL CHRISTIAN ASSOCIATION

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, MARCH, 1908. NUMBER 11

ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 21 AND 22, 1908.

The annual business meeting and conference of the National Christian Association will occur on Thursday and Friday, May 21 and 22, 1908, at 10 o'clock a. m., in the Chicago Avenue (Moody) Church, Chicago, Ill., for the election of officers and the transaction of other important business.

C. A. BLANCHARD, President.
N. E. KELLOGG, Recording Secretary.

What shall be the program for the Annual Meeting on May 21st and 22d? Let us have your ideas. Would you favor one session for women, to be addressed by women seceders and other speakers? Shall we have one session addressed by men who have left the various lodges for conscience's sake? Write us your views and plan to be present.

FEBRUARY TWENTY-SECOND.

The twenty-second day of February is related to the beginning of the life of the first President of the United States, and the ending of the life of the sixth President, who was also son of the second one. It was the birthday of Washington, and was also, in a later year, the last full day of the life of John Quincy Adams, who died on the twenty-third from a paralytic stroke suffered the twenty-first.

Like Washington, Adams had a remarkable career aside from the Presidency. Having been educated both in this country and Europe, he became a member of the Boston bar. His great talents soon brought him into notice as a man capable of government service. Without the prestige of being son of a President, he would have attained early to high position. He was United States minister to The Hague, to Berlin, to Russia, and to England. He was elected to the United States Senate, and to the House of Representatives, in which he served his native district seventeen consecutive years.

A distinguished essayist and orator, he became the first Boylston Professor of Rhetoric in Harvard College, of which he was a graduate. Besides his diplomatic service abroad in four European courts, and a score of years in Congress, there were eight years of cabinet service when he was Secretary of State. Like his father, the second President, he was also President of the United States.

Adams was a man of strong character and marked personality; his mental powers were highly cultivated and naturally strong; he was a lawyer trained by an eminent member of the bar; his experience in public affairs had been long, and had involved wide acquaintance with domestic and foreign affairs. He was, therefore, peculiarly well qualified to penetrate to the core of any subject related to government and law. What he discovered, he could state with the clearness of the accomplished rhetorician, and the eloquent force of the orator. It is no wonder that a novice in Freemasonry, reading his writings on that subject, imagines him to have been himself a Freemason, nor is it surprising that his invective aimed at Freemasonry is like the merciless fire of artillery. His judgment of the system, and his manner of expressing that judgment, are shown when he says,

"Secrets written in blood should be revealed; a tree that bears such fruits should be hewn down."

It was a mind disciplined, matured, and thoroughly informed, that spoke its judgment in saying,

"I am prepared to complete the dem-

onstration before God and man, that the Masonic oaths, obligations, and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."

It was not until several years after Washington died, that Adams became intimately conversant with the character of Masonry. While Washington lived, neither became so radical and outspoken an antagonist of Masonry, although Washington had already said that it could be used for the "worst of purposes." Never while President, or even while a citizen of the United States, was Washington in the habit of attending meetings of the lodge. At the most, he was an unofficial and indifferent Mason, who, if he had lived till 1833, would have been likely to agree with his friend Chief Justice Marshall, who, like himself, withdrew from lodge attendance many years before he died, and who said in a letter to Edward Everett,

"The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

MONTANA A. O. U. W. IN COURT.

Receiver Is Named for the Order in the Far West.

St. Paul, Minn., Jan. 29.—A special to the Pioneer Press from Helena, Mont., says that Robert S. Howey was to-day appointed receiver for the Montana Grand Lodge of the Ancient Order of United Workmen. Application for the appointment of a receiver was made before Judge Clements of the district court by H. R. Kepner, counsel for the Grand Lodge. The Grand Lodge, it was stated, has death claims of approximately $100,000. There is now on hand in the beneficiary fund $1,400, and in addition there are funds in the treasuries of subordinate lodges. The Montana Grand Lodge has been in existence seventeen years and has paid claims amounting to $1,650,000.

I enclose herewith a clipping from the *Register and Leader,* Des Moines, Iowa, showing how the A. O. U. W. in Montana, during seventeen years, have tried to solve the problem to get something out of nothing. The Grand Lodge has gone where all such organizations will go, and ought to go. No one will shed tears except those women and children who have been robbed of food and clothing that rightly belonged to them, but the money for which had to be used in paying lodge assessments. They ought rather to rejoice that henceforth what father makes will be for their comfort.

And so another organization has ceased to do charity! Just think of it! When a rich man dies, belonging to the A. O. U. W., the poor workingman must dig down into his pocket and help pay the insurance to the estate of the rich man. In Montana the A. O. U. W. shall not continue this charity work any longer. 'Tis a pity! Yours truly,

(Rev.) O. T. Lee.

Northwood, Iowa, Jan. 30, 1908.

Louis, King of France, was once taken prisoner by the Sultan. Terms of peace were made; and, to assure that the terms would be complied with, the Sultan declared that he would renounce Mahommed if he should fail to keep them, and required Louis to renounce Jesus Christ. Louis rejected, and detested the profane proposition, saying, "I would rather die than make such a covenant." The Sultan, surprised at his fidelity to Christ, accepted his word without the profane condition.

I once knew a minister in an orthodox and popular church, who was chaplain of a lodge, and accustomed to pray in the lodge in the name of Christ, and declared his purpose to continue to do so, even though objections were made. Later a Jew objected to the lodge preacher's prayer; the preacher protested, but the lodge sustained the Jew, because his objections were according to ritual, and the preacher submitted, and therefore denied his Lord. King Louis kept his covenant with Christ, though a prisoner. The minister, claiming to be a free man, denied Him.

—*Rev. J. Howe.*

Temptations and trials are often sent by God to test the strength and loyalty of His servants.

No one is required to avoid temptation when it lies in the pathway of duty.

Contributions.

THE EVANGELICAL LUTHERAN CHURCH AND SECRET SOCIETIES.

From "The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States" we copy the following:

"Convinced from their own publications of the anti-Christian character and tendency of such associations, the Joint Synod of Ohio declares: 'The rule among us must be and ever remain, that members of secret societies cannot be received as members of our congregations, nor may they continue their membership, or be admitted to the Holy Supper an indefinite length of time.' The ground of this rule is not merely the appearance of evil that lies in their shunning the light, although the element of secrecy is on this ground a serious objection. It awakens just suspicion, to which a Christian should not willingly make himself subject. But the evil is of a more dire and dangerous nature. When a society such as that of the Free Masons, Odd Fellows, and those of similar character, inculcates rationalistic principles subversive of Christianity, destroying souls by leading them to trust in another righteousness than that of Christ, and to engage in another worship than that of the triune God, while at the same time it abuses the sacred oath and teaches and practices a so-called charity that is not in harmony with the gospel, we cannot regard their adherents, whatever their professions or their intentions may be, as in a proper condition for membership in the Christian church and communion at her altar. They may not all be aware that their societies operate against the truth in Jesus, as many persons are not aware that in their natural state they are children of wrath, and without Christ can do nothing. But this does not change the fact. And it is the church's calling to teach; where sin is not seen she must expose it, and where the saving truth is not known she must impart it. This our pastors are willing to do with all patience and with all allowance for circumstances; but they are not willing first to receive secretists into church fellowship and afterwards endeavor to do the work necessary to qualify them for it. While all secret societies are not in the same degree in conflict with Christian faith and love, and a difference will therefore be made in dealing with them, they are all objectionable, and the watchman on Zion's walls must warn against them and seek to rescue souls from their evil influence. With those who are willing to do nothing against these anti-Christian powers, and say nothing while souls committed to their charge are led to ruin by secretism, we are not agreed." (pp. 18 sqq.)

German Iowa Synod.

The German Iowa Synod "has from its beginning tried to enforce *strict church discipline* in its congregations, and their constitutions require of those who seek to be admitted to membership evidence of a Christian life. Such discipline it also endeavors to enforce in regard to *secret societies,* against which its congregations are earnestly warned." (p. 67.)

General Council.

At Pittsburg, in 1868, the General Council gave the following testimony:

"1. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse and in its abuse may work, as it has often worked, great mischief in family, church and state, we earnestly beseech all good men to ponder the question whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

"2. Any and all societies for moral and religious ends which do not rest on the supreme authority of God's holy Word as contained in the Old and New Testaments, which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man, which teach doctrines or have usages or forms of worship condemned in God's Word and in the confessions of his church, which assume to themselves what God has given to his church and its ministers, which require undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our

members and ministers against all fellowship with or connivance at associations which have this character.

"3. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and, after faithful and patient monition and teaching from God's Word, the cutting off the persistent and obstinate offender from the communion of the church, until he abandons them and shows a true repentance." (See Jacobs: "A History of the Evangelical Lutheran Church in the United States." pp. 477 sq.)

At Buffalo, in September, 1907, "in answer to the request of the Canada Synod, the position of the church as against secret societies, originally taken in Pittsburg, was re-affirmed." (*The Lutheran*, Sept. 26, 1907.)

Synodical Conferences.

The Synodical Conference: "Secret societies, such as Odd Fellows, Free Masons, etc., are incompatible with the Christian church. For in these societies a way is commended *of obtaining 'eternal happiness,'* not through Christ, however, and him crucified, but by 'moral education.' There is *praying*, also, in the lodges, but not in the name of Jesus Christ. From this it appears—not to mention the ungodly oaths and other objectionable features connected with membership in the lodges—that a Christian cannot enter into membership with secret societies without professing a false way to heaven and participating in a false worship, and thus denying Christ, man's only hope for salvation. It is the sacred duty of the Christian church to raise her voice against secret societies, for a public testimony, and especially for the purpose of regaining such of her members as are already led astray by the lodges." ("Distinctive Doctrines," etc., p. 130.)

"The Evangelical Lutheran Tennessee Synod rejects all ecclesiastical union and co-operation which is not based on the pure Lutheran teaching and faith; as the Exchange of Pulpits, Promiscuous Communion or Altar Fellowship, Secret Society Worship, and Chiliasm." (*Ibid.*, p. 190.)

The Buffalo Synod: "Membership in secret societies is utterly forbidden, and renders any person ineligible to church membership." ("Lutheran Cyclopedia," p. 501.)

These synodical bodies, together with the Norwegians, who are also opposed to secret societies, make a host of Christians, numbering 5,890 pastors, 1,535,183 communicants and 2,375,000 baptized members, fighting the forces of secretism, which shun the light lest their deeds should be reproved. (Cf. John, 3:20.)

UNIVERSALIST CHURCH AND MASONRY.

BY REV. H. L. F. GILLESPIE, B. D.

Noting in the January number of the Cynosure an editorial on the Masonic and church honors and positions held by the Rev. Henry W. Rugg, of the Universalist church, I wish to state the attitude of this church toward secretism, the effect of secret societies on it, and the doctrinal considerations involved, from which I hope to make clear that Universalism is in deadly opposition to Masonry.

By Masonry, I mean not merely the order to which that term is applied, but, more particularly, the principles of Theism, partialism in favors and friendships, secret unusual obligations, oaths, or pledges, and symbolism, which find their most perfect representation in that king of secret orders, Free Masonry, and to a greater or less extent in all other secret fraternities. I shall apply the term to these principles and practices, which some ministers and laymen advocate, not being aware of the master whom they serve.

The Universalist church has never taken a stand or passed a resolution on secret societies. The ministers are about equally divided as to membership in them —so I judge. Once, only, at a representative gathering of the ministers of Ohio, I heard the question discussed; when all, including those who wore the secret emblems, agreed that the less a minister had to do with outside work the better, and that, in a general way, fraternalism was a hindrance to church work in all departments.

Doctrinal and moral aspects of the

question were very lightly touched. The general policy of the ministers is public neutrality, whatever may be their private opinion. I have heard and read Universalist sermons and publications extolling secret lodges, but never the reverse. Our denominational paper, The Universalist Leader, is not slow in calling attention to the hindrance of "clubs and societies;" and a recent contribution told some wholesome truths about Greek letter societies in high schools, but omitted to apply it to these same societies which hold undisputed sway in our denominational schools.

To my knowledge, the faculty, and many friends, of Lombard College at Galesburg, Ill., at one time would have been glad to be free from the "frats," but made no move in that direction. Most of the students, including the children of influential patrons, were members; and their parents—themselves secretists—upheld them.

Circumstantial evidence is very strong, that Masonry is a mighty, subtle power in the settlement of ministers, and in the nomination and election of denominational officials. College fraternities make no secret of striving to place and hold members of their own orders in the faculties and governing boards of our colleges, methodically maintaining them to be the "best" men.

A minister of an important city church, himself a non-secretist, said that he had never known a successful church worker who was also an active member of a lodge. If he should declare that in his pulpit, his "usefulness" would be ended. Personally, I have found, in fifteen years of service and observation, that, aside from my own short-comings, organized Masonry was inevitably the one insurmountable obstacle to gaining and training church members; though I have always treated the question with careful consideration of the feelings of secretists, and, whenever called on, have kindly and plainly given my best counsel in the matter. I have also found that even though my congregation was ignorant of my attitude, organized secrecy was none the less an obstacle.

Laying aside personal considerations, and guarding against even an unconscious prejudice, my deliberate belief is that, but for organized secretism, the Universalist church would, to-day, have been among the largest, if not itself the largest of all denominations except the Roman Catholic, instead of just living at a heart-breaking rate among the smallest.

It is Masonry, or Masonic ministers and officials, who have striven to corrupt the doctrine of the church, so as to make it stand for no definite principle, either in creed or in deed. The same agency exerts a steady pull to unite with the non-Christian Unitarian church, which uniformly means a disappearance of Universalism. In spite of loyal effort to check this destructive power, we have often lost promising mission points, our distinctive name, valuable properties, and more valuable prestige, under the guise of "liberality," "broad-mindedness," "adaptation to local conditions," etc. Usually, such destroying movements have been planned and executed by Masonic preachers, or by those who failed to look ahead and guard against these things.

I have noticed that ministers who have been "wined and dined" by secretists, and, in return, have preached on special occasions, and "praised the order," (for their mutual benefit, as was supposed) have never gained, either for themselves or their charges, any permanent good. The genius that seems to preside in the hearts of secretists, always fails, at the test, to rally and to sacrifice for the church when its life and purpose hang in the balance.

When reviving a dead church, or starting a new one, I have invariably found that secretists controlled the social and moral life of the constituency. If I explained to them the plea of the church, they held their lodge religion was good enough for them. If I had attempted to make a church that would be an auxiliary of the lodge, and had given the lodge my sanction and help on public occasions, doubtless the church would have been revived temporarily. Like some other ministers, I might have received considerable praise and some money. The church, however, would have lived but a short time, while I would have been obliged to repeat this work in another field. My successors would have found

the church growing weaker and weaker, until at last all would have been lost, and no minister, whether lodge man or not, could have succeeded there. Thus have many hearts been seared, and parishes made dull. Some vast revolution must now come, before the people of thousands of villages and cities can again be really helped by the Universalist or any other denomination.

The question under discussion is affected by doctrinal considerations, because the Universalist church has the following fixed and fundamental creed.

The Profession of Belief adopted at the session at Winchester, N. H., A. D. 1803, is as follows:

Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind.

Article II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

II. The conditions of fellowship shall be as follows:

1. The acceptance of the essential principles of the Universalist Faith, to-wit: 1. The Universal Fatherhood of God; 2. The Spiritual authority and leadership of His Son, Jesus Christ; 3. The trustworthiness of the Bible as containing a revelation from God; 4. The certainty of just retribution for sin; 5. The final harmony of all souls with God.

The Winchester Profession is commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed.

2. The acknowledgment of the authority of the General Convention and assent to its laws.

Fellowship means a reasonable comprehension of this creed, and public assent thereto. No precise wording of confession is required. The divinity of the Christ is universally believed, though his deity is not. That is, Jesus was not God, but like him. As interpreted by us, he is "The Son of God," one with him in spirit and will, and having Divine authority upon earth, though himself subject to the Father above.

Passing other points, as not essential to the subject before us, Universalism holds that Christ is the Savior of all men, and that there is no other. Masonry ignores Jesus, and his claims on every man. These differences make Universalism and Masonry unalterably opposed, through these respective and cardinal doctrines.

The Masonic doctrine of fraternalism is also in deadly antagonism to the Universalist doctrine of universal brotherhood. The church holds that all men, being children of one Father in heaven, are brethren, no one of whom can claim rights for himself that he denies to others. If it should be said, without due consideration, that the church excludes from its fellowship all who do not confess the Master, one should still reflect that the church, unlike the Masonic lodge, excludes no soul from its fellowship of worship, communion, instruction, or social and friendly uplift. The church is maintained by its members, for the present and future welfare of non-confessors, just as much—even more than for its own communicants. The lodge is maintained for the welfare of its members, primarily, while, from its advantages, every non-member is excluded. On account of their poverty, birth, or personal misfortune, some are shut out arbitrarily.

Again, if one unthinkingly declares that Masonry is all-sufficient for the members, and through them, or through their principles, is sufficient for all mankind, then the answer is, that, if the fact supported the allegation, the foundation of the entire structure of Christian institutions would be forever thrown to ruin. Let it be asked: upon what authority does the church base its claims on the soul of every man? and asked, also, upon what authority does Masonry allege its all-sufficiency for humanity?

The claim of the church rests in the personality of Jesus Christ, the Son of

God. Universalist terminology appears in the express statement:

"We believe in the spiritual authority and leadership of his Son, Jesus Christ."

The authority of Masonry resides in traditions, partial truths, and corruption of the revealed word. If it did truly antedate Christianity, it would be the farther removed from any possible basis, except pagan doctrine, and man-made theories, selfishly devised to authorize men to enjoy both good and evil at the same time.

The basis of the church, on the contrary, is revelation, and the righteousness and perfection of Jesus. The church is the only self-conscious, aggressive institution guided by perfect love and true wisdom for the salvation of the whole world.

From foundation to fruition, therefore, Masonry is in irreconcilable antagonism to the Universalist church. Hence, in order to be consistent, Universalists must separate from Partialism, and from every root and branch, including Free Masonry. For the reason that Masonry is Partialism in its most obvious form, and that form the one most objectionable to Universalists, they ought to separate from Masonry.

It is, indeed, a rare mystery that a man of real ability—to use the words of the Cynosure—can continue persistent interest in Free Masonry. I venture to hope that, in this instance, as in others, the mystery will be resolved by loss of that interest, and virtual abjuration of the whole system.

Chicago, Ill.

FENCE POSTS MADE DURABLE.

Woods Given Sixteen Years' Additional Service by Preservative Treatment.

Fence posts of many kinds of cheap woods which ordinarily would soon decay if set in the ground can be made to last for twenty years by a simple treatment with creosote. Most of the so-called "inferior" woods are well adapted to the treatment, and this is especially true of cottonwood, aspen, willow, sycamore, low-grade pines, and some of the gums. When properly treated, these woods outlast untreated cedar and oak, which are becoming too scarce and too much in demand for other uses to allow of their meeting the demand for fence posts.

Impregnation with creosote has been greatly cheapened by the introduction of the "open tank," which can be installed at a cost of from $30 to $45, or much less if an old boiler is used. A tank with a bottom 12 square feet in area will suffice for treating 40 or 50 6-inch posts a day, or double this number when two runs per day can be made. The absorption of creosote per post is about as follows: Eucalyptus, one-tenth gallon; willow, two-tenths gallon; sassafras, ash, hickory, red oak, water oak, elm, and maple, four-tenths gallon; Douglas fir, quaking aspen, and black walnut, six-tenths gallon; sycamore, cottonwood, and lodgepole pine, seven-tenths gallon. The price of creosote is about 10 cents per gallon in the East and Middle West, 16 cents per gallon on the Pacific coast, and 27 cents per gallon in the Rocky Mountain States. The cost of treating a post will therefore vary from 4 to 15 cents. Properly treated, it should give service for at least twenty years.

Experiments of the Forest Service show that with preservative treatment the durability of lodgepole pine in Idaho is increased sixteen years. The cost of creosote is there relatively high, yet by treating posts there is a saving, with interest at 6 per cent, of 2 cents per post yearly. More important than the saving, however, is the fact that through preservative treatment other woods are fitted to take the place of cedar, of which the supply is rapidly becoming exhausted. A detailed description of experiments in preserving fence posts, together with practical suggestions for treating them on a commercial scale, are contained in Circular 117 of the Forest Service. This publication can be obtained upon application to the Forester at Washington.

There is a medicine in the pharmacy of Christ for every sin-sick soul.

Jesus judges our gifts to His cause not by the amount, but by the spirit in which they are given.

G. A. PEGRAM.

HOW PRESIDING ELDERS CATER TO THE LODGE.

BY REV. G. A PEGRAM.

Presiding elders not only *represent* the sentiment of the Methodist church, but they *mold* the sentiment of the church, more than any other class of men.

Although at the present time the office is usually held by second-class men, so that the office and its incumbent are both held in contempt by many, yet on account of the official power of the presiding elder for removing, exalting or abasing men in the pastorate, both pastors and people do obeisance more or less to the presiding elder, and both fawn, flatter, and cater to his wishes more or less. The people do it to win his official influence in granting or removing pastors according to their wishes; and the pastors do it to avoid ecclesiastical decapitation by the stroke of his official wrath, and to gain promotion by his special favors. For as all Methodist pastors and most members know, most presiding elders are so lacking in Christian principles that they will use the authority of their office to wreak revenge on every minister who incurs their official wrath. Let them deny this, if they will, and scores and hundreds of witnesses will rise up against them.

The time was when presiding alders molded the sentiment and customs of the church more than they do now. It was the object, aim and constant effort of pioneer elders to mold Methodism after the ideals of the founders and fathers of the church. Now the elders seem to care but little for what Methodism was nor yet for what it ought to be. Their principal aim now seems to be to enlarge the statistics of the contributions and membership. Some of its own ministers have said that the Methodist church has degenerated into a money-getting machine; the successful pastor is the one who meets the demand for members and money; they must be gotten some way—any way. So the presiding elder nearly always caters to the moneyed men of the community—no matter whether members or not. He visits them, finds out their wishes and caters to them, and utterly ignores the pious poor, or the earnest obscure. Numbers have told me that their presiding elder never spoke to them, nor gave them a chance to speak. Yet when ordained he promised to pay particular attention to the weak, poor, unfortunate and dependent, all of whom he respectfully ignores, and thus tramples on his own vows.

So presiding elders continually cater to the demands of the prominent and moneyed men of the local church. Most of my presiding elders insisted that I do the same. This spirit is not local or occasional; it is everywhere. I heard a theological professor, who afterward became a presiding elder, tell his class not to pay much attention to any of the lower classes of society when they went to a new appointment, but advised them always to get acquainted with the business and professional men first. The great majority of presiding elders are of this sort.

Because the presiding elders confine themselves almost exclusively to the aristocratic class, and cater to their wishes, the pastors feel under obligation to do the same, for the sake of their own positions. For they know that the

presiding elders form their judgment of the standing of a pastor from the attitude of this class. Moreover, offending this class is very likely to offend the presiding elder. When this class "turns down" the pastor, the presiding elder does, too.

There are a few, and but very few, elders who are not of this stamp, and who try to do the right thing by both pastor and people, without reference to any aristocrats. A few seem to desire to be genuine Chrislike leaders of the hosts of the Lord. But because the presiding elders are no longer generals of the Lord's hosts, to lead the advance against sin of every sort, both preachers and laymen are longing for the abolition of this office. The pastor who is loyal to the ideals of early Methodism, feels that it is to the interest of his work to be rid of this incubus, which is frequently a spiritual hindrance, and is always a financial burden. The pastor is almost always helplessly sandwiched in between a worldly official board on the one hand, and a catering, timeserving presiding elder on the other, neither of whom he deems it wise to provoke, no matter whether he is right or wrong. If the former cannot exactly remove him, it can hinder or destroy his work, and curtail, or possibly cut off altogether, his financial income. The latter may be able to do both; yes, and they do it very frequently, too.

Quite a large number of Methodist ministers want to be loyal to God, their conscience, and the best interests of their people. But it seems to them absolutely suicidal to do otherwise than render strict obeisance to the sentiments and mandates of their official board and politic presiding elder.

When I have spoken to pastors in regard to reform work, or following all their convictions of duty, their replies have almost invariably been the same in substance. "It is of no use." "I would have to move right away. "I could not get a hearing." "I would starve if I did." "The presiding elder would not stand by me." Most presiding elders advise their pastors not to do reform work of any kind, either on the line of temperance or antisecrecy. My last advised me against both.

In this article I desire to show from personal experience what is the usual attitude of presiding elders toward the lodge. A long article could be written, based upon the experiences of others. But that would make the article far too long. My own sad experience will make it long enough. Then I prefer to have their experiences for extra argument, should any one have the temerity and foolhardiness to deny what every honest observer admits. Some fools still argue that the earth is not round, but is flat or square; and possibly some fool may want to insist that all ministerial and ecclesiastical deals are "square," and are neither roundabout nor crooked.

I believe the question can best be handled by discussing the case of each elder separately. For their views and methods were very different. Yet they all agreed in ignoring, publicly, the evils of the Lodge System. I want to say that every one of them declared to me in private, his disapproval of the Lodge System as a whole. They all declared that the Lodge System was evil, and that not only in sporadic instances. And every one of them who declared himself at all upon the subject, denied all personal connection with secret societies. Futhermore, every one of them advised me not to join. Whether they did it under the compulsions of conscience, or to win my confidence, because I was opposed to organized secrecy, is a question which others may judge for themselves. I simply state the facts as I know them. Others may draw their own inferences as facts seem to warrant.

I. There are four kinds of ministers, in regard to the Lodge. Two classes seem to be loyal to their expressed convictions, and two do not.

The first class is that of the frank, uncompromising lodgeman. He joins the lodge, admits it, declares his views, and defends his position to both friends and foes of secrecy. He is always and everywhere the same. He is the exponent of the Lodge and the advocate of its

interests. This class is the pillar of the Lodge System.

The second class includes all of the open, uncompromising opponents of the Lodge System. They resist all entreaties to join, and assign moral as well as prudential reasons therefor. They stand for principle more than for expediency. All antisecret workers, whether lay or official, belong to this class.

Between these two classes are found the politic shufflers, both in and out of the lodge. Neither of them can be depended upon.

The third class is made up of the men and old women who join the lodge, and yet profess to disbelieve in its principles and oppose its practices. This class gets in, and then leans out. A man says he does not like the way they do in the lodge; yet he stays in it. You could not induce him to leave. If a preacher, he declares he preaches against it. His arguments are always pro and con, and his practices pro.

The fourth class consists of those who stay out, but lean in. They say they do not belong; but they always defend and cater to those who do. This class seems to have conscientious scruples against organized secrecy, and yet seems afraid to offend the lodge constituency in any way. This class includes all moral cowards. The majority of presiding elders with whom I have been acquainted, belonged to this class.

We might add a fifth class, including all those, in the lodge and out, who are in constant perplexity about what to do in regard to the lodge. Some will act one way, and then another; and some refuse to do anything, not knowing what is best. They are conscientious but undecided. They need pity and patient instruction.

II. 1. Just after I graduated from college I was urgently requested to supply a charge whose pastor, for some reason, had recently left it. My presiding elder and I had known each other for several years. Early in our acquaintance we had talked over the secrecy question. He never had any sympathy at all with the Lodge. It seemed a matter of provocation to him when other ministers joined the lodges, attended their meetings, or made addresses for them. He said some of his ministers would go around lecturing for the Lodge, just to get a pull. He told me also that a certain charge wanted a certain minister because he belonged to the principal lodge of the town, and preached and lectured for the order. The presiding elder declared that this minister lacked both ability and experience needed to take care of such a charge. Yet, because of the clamor of the lodge element, he afterward appointed that very minister to that charge. He reported, as lodge ministers often do, a great number of converts, who are usually nothing more than sympathizing church-joiners. But strange to say, that charge entirely disappeared from the list of appointments, in a year or two. Church booms under lodge influences seem never to last.

When I had agreed to accept the charge which this elder requested me to take, he said: "Now you will have to be careful over there. That is a new charge, and most of the people belong to lodges. If you should say anything against the lodge, it would probably arouse opposition, which might be disastrous to the church. So I would not say anything about it. But I am glad you do not belong to the lodge and do not believe in them, and I hope you never will."

I had been there but a short time when the Oddfellows made a desperate effort to get me to join their lodge, by promising to pay all my fees and to help me in my church work, and otherwise. (Query: Why could they not help me and the church without my joining them?) When I would not join them, every Oddfellow but one turned against me. And as always, most of my friends were people outside of lodges. But amid all this opposition from the lodge this presiding elder stood by me. That was more than any others have done since. He defended me both in public and in private, and commended me, and my work, too. He did what almost any presiding elder can do, if he he is worthy of the name. He turned public senti-

ment in my favor so much that the church asked for me to be reappointed as their pastor, at the next Conference. Most presiding elders are so weak and cowardly that they feel it is about all that they can do to hold their positions. So they will add insult to injuries of worldly churches to faithful pastors, confirming them in their wickedness instead of doing right themselves and seeing that justice is done by others. It is no wonder that such churches never have a revival, though occasionally one has a religious boom, which leaves the church life just as it found it, or even worse. For sometimes the after life has been deader than the life previous to the boom. Some churches have completely broken up and disappeared, shortly after one of these religious booms under lodge influences, which has been heralded far and wide, through the papers, as one of the greatest revivals the church or community has ever known. Repeated experiences ought to teach prudence and modesty. But some people refuse to learn even from experience.

This presiding elder is the only one I ever worked for who seemed to act upon manly, Christian principle. He urged me to take that charge again, for the next Conference year. He kindly wrote me a recommendation, commending me and my work, when I left to attend the theological school. After I graduated he offered me the choice of three of the best churches in his district. But I already had a position. Although he did not quite agree with me on the lodge question, he seemed to want to do right. He offered me a place in his district at any time I desired one. I say this from a sense of justice to the man, and to a few others who might belong to his class. For some suppose that every presiding elder is an ecclesiastical politician, devoid of both sense and principle. He thought, as I and others do, that there are quite a number of good people in the lodges, who are conscientious about their relation to it, being ignorant of most of its principles and many of its practices. Nevertheless, for merely prudential reasons, he thought I ought not to preach against the lodge, and ought not to accept work of any presiding elder without telling him my position on the secrecy question, which I usually did. Mild as was this presiding elder's opposition to the Lodge, some of the lodge ministers were very hostile to him. Nevertheless, he never did a whit more than his duty, and in some ways scarcely that.

2. The summer after I first went to the theological school I supplied a church for a young man whose father became afflicted with a lingering illness. When his father died, this young man resigned his pastorate and remained at home. Most of his parishioners desired me to continue as their pastor. During my stay there we had a gracious revival. Quite a number were converted, and several were reclaimed. After the revival there were seekers at the altar every Sunday night. Zeal for work increased so that the people of their own accord began to pay off the church debt, which had hung over the church for several years. There was a young man who was superintendent of the Sunday school. He was quite intelligent and energetic, but was a Mason. He and a few of his friends formed a little clique, which tried to run everything in church, Sunday-school and Epworth League. I noticed in the very first official meeting that they tried to "turn down" everybody who did not belong to their little crowd, and to work everything into their own hands, in true Masonic style.

I incurred this young Mason's displeasure in two ways. First, I opposed his constant effort in trying to "turn down" every one who did not belong to his clique. The gross, flagrant injustice practiced in nearly every official meeting was painful to see. I felt it my duty to resist such injustice. Second, this young man asked me if I belonged to any secret order, or if I believed in them. I declared my views and stated my reasons. Before this he had been very friendly. From then on he was always more or less hostile to me and my work, sometimes secretly, sometimes openly. He also stirred up two or three families of his friends against me.

When the presiding elder came to

hold quarterly meeting, he was entertained at the home of one of these opponents. Lodge folks know well how to arrange such things, and do it in such a quiet way, too. The presiding elder told them privately that he had a man for the pastorate, but could not get him right away.

Afterward, at the Quarterly Conference, he pretended to be trying to find out whether the people wanted me to remain or not. I was requested to go out during the discussion. I afterward learned that no one opposed me but this young Mason and two or three of his friends. After the discussion had continued quite a while, the presiding elder raised his voice, so that I heard him say, "Brethren, let this man stay here for two or three weeks, and I will try to get another man for the place." He evidently intended that I should hear that; and he had a purpose in it, too. That sentence was the only thing I heard during all my absence. They did not want me to hear the rest, but only that.

After the meeting that presiding elder wanted to treat me, which I positively refused. No sane, self-respecting person cares for the blistering kiss of duplicity or treachery. He acted and talked as if he had wanted me to stay, but none of the people wanted me.

My friends all saw through the scheme. The next day several of them told me how the presiding elder and his few Masonic friends worked the meeting, and also about how he had told some of them privately, beforehand, that he had a man for the place.

This trickery created such a bad feeling that my successor was not permitted to stay there but six months, although he was an old friend of the presiding elder. A few unprincipled lodgemen cannot continuously override a conscientious, determined people who have the courage of their convictions.

I do not know what prompted him to do so, but afterward this presiding elder recommended me for a charge paying $400 more than this one did. He told the man to whom he recommended me that I "did good work for him while I was on his district." I have often wondered whether his conscience bothered him because of the way he had treated me, and wanted to make amends, or had he been rebuked by an indignant people, just as every presiding elder that I have worked for has been since then. I want to say right here, that every piece of ecclesiastical injustice which has been inflicted upon me has been at the instigation of and has sprung from the malice of lodgemen, and has been against the advice and demands of the best Christian people of my charge. This shows that ungodly presiding elders cater to the worldly lodgemen, while ignoring the preferences and demands of the loyal and conscientous Christians of a church. I am not the only one who says so. This belief seems almost universal. Ask nearly all the prayermeeting-goers, and mark their answers. Ask every faithful minister, and see what he says.

3. Poor health having prevented me from accepting several calls to foreign mission work, and having always had an inclination toward pioneer mission and reform work, I went south to do home-mission work. My presiding elder was a man from Ohio who seemed to be seeking fame down there. I judged this from his oft-repeated statement that those who led the work down there were going to be known to the church. He made a profession of entire sanctification. As all my readers probably know, most holiness people are opposed to all forms of organized secrecy. This man usually talked as if he wanted to be loyal to the principles of early Methodism. When I talked to him on the subject, he usually spoke against the Lodge. He professed never to have believed in the principles of organized secrecy, and sometimes deplored the fact that so many bishops belonged to the Masonic lodge. Yet he seemed to favor lodgemen and lodge-ministers. It seemed that most of his favorite preachers were lodgemen. He acted as if he were a little afraid of them. He cared more about offending them than he did about offending non-lodgemen. On the other hand, he appeared desirous of winning

and keeping the favor of lodge ministers. The minister with whom he was most intimate, and of whom he appeared to think more than of any other minister in the Conference, was a thirty-second degree Mason. He knew he was a Mason, for he talked to me about it. He urged me time and again to employ this man as an evangelist. Finally I did so. There were no conversions at all. Only two or three—and they Masons—made any move, and then nothing more than to stand up, or hold up their hands. Scarcely any one besides the regular congregation attended the revival services, except a few lodgemen, and they were people who were opposed to me on account of my antisecrecy principles.

This evangelist told some one that the presiding elder and the bishop (who was a Mason, too,) wanted him to act as a spy among the churches and preachers, and to report to them. This, and some of his methods of work, and his personal conduct, made many of the pastors suspicious of him. He would give the grips and signs in church. I saw him give the grip to those very Masons who stood up. Others also, whom I had instructed in Masonic grips and signs, said he gave them the Masonic grip. I saw him give the grip at the church and at the train. I also saw him go into a store and give the sign of distress. He afterward told me how the Lord put it into the heart of that man, who was a stranger, to give him two dollars. What trickery in the name of the Lord!

But my presiding elder took more interest in this man, and did more for him and overlooked things in him more than he did in most of the antisecret ministers.

This same presiding elder instigated by lodgemen, had some of the best, truest, most self-sacrificing members, who were also the strongest anti-lodge people in town, brought to trial before some of the most unprincipled lodge-members, some of whom rarely ever came to church, and they tried to turn them out of the church. In their attempt to do this they set aside the Discipline, because they saw that their course was undisciplinary. The pastor who assisted him was an ignorant, uncouth, prejudiced man, who was jealous of a man and wife, members of the church, both of whom were more intelligent than he.

This presiding elder seemed anxious to ingratiate himself with prominent lodgemen. He seemed more willing to defend them than he was to defend others. He declared that Brother So and So was a Mason, and he believed he was certainly a holy man. But, to show the principle of the man, I heard him say he would take up for his girl no matter whether she was right or wrong. A man who will defend one who he knows is wrong, will condemn one who he knows is right, if he has occasion to. When I asked what was the best way to deal with a man who opposed everything anybody else wanted to do, no matter what or who, he raised his hand emphatically and said, "You just make him think he is running the whole thing, and then you go on and do as you please." When I protested against using such unprincipled methods in church work he declared that I did not know how to manage men.

I loaned him Finney's book on Masonry. He read it and seemed impressed by it. But I never got it back. He lost it and never found it. He and I both supposed that his Masonic friend got hold of it and destroyed it.

I think this presiding elder wanted to be true, but lacked both judgment and stamina. He seemed to feel that he was unable to maintain himself if he should follow his convictions, and that it was justifiable to neglect some duties to accomplish others, and that sometimes the end justifies the means.

(To be continued.)

Sao Paulo, Brazil, Dec. 25, 1907.

Mr. Wm. I. Phillips:

Dear Brother in Christ: Enclosed you will find five dollars as a Christmas and New Year's gift to the Association.

I thank you for the Cynosure. After reading it I always give it to some other people to read. As soon as I can I will send you some news about our evangelical movement here.

Yours in Jesus' name,

(Dr.) N. S. Couto

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren:

I have repeatedly called your attention to the movement against secret societies in the public schools, as being one of the signs of the time. The reasons for so doing do not diminish as the days go by.

For example, in the Chicago *Record-Herald*, of December 31, 1907, in the reports of the Associated Press, there is an article about a New York initiation into a girl's secret society, with some of the results.

A Sorority Initiation.

A young lady, not yet seventeen years of age, was elected a member of a secret society composed of girls from several schools. She was notified to be present at a private residence on a certain evening, for initiation. When she responded to this direction, she was led into a dimly lighted room and between two rows of black-robed, black-masked figures up to the high priestess. (You have noticed hitherto how fond secret societies are of using the words that belong to religion.)

The high priestess asked her if she was prepared to undergo ordeals to prove herself fit to become a sister of the order. The young lady replied, "I am." She was then led into an anteroom. Returning to the place where she had met the high priestess, the latter said to her, "After this first test, there can be no turning back. This will be a test of your fortitude, of your fitness to be a sister." (Observe this word 'sister' again, which is a religious word.) "You are ordered to thrust your hands into a caldron of molten lead, which you see before you. Ready! Obey orders!" In the darkened room the mercury, which was before her, looked exactly like melted lead. The poor girl, determined to obey, thrust her hand into the liquid, and sank to her knees with fright.

Again she was led back into the anteroom, and brought in blindfolded. In this condition, and with the thought of the black-robed, black-masked figures in her mind, she was told that there was a clammy hand, which each of the beloved sisters had grasped before becoming a member of the order.

The priestess ordered an attendant to bring in this clammy hand on a tray, and the girl was directed to grasp it. Shuddering, she did so, and involuntarily drew back when she felt the clammy fingers. She had grasped a wet, chamois-skin glove filled with sand, which she was made to believe was the hand of some dead person.

Again she was led from the anteroom, and required to drink a noxious liquid out of a skull, which would make her of one blood with her prospective sisters. Revolting at each gulp, she was compelled to drain the skull.

Fnally the voice of the priestess was heard to say, "Now, for the final and supreme test, gather your remaining courage, and prepare for the most severe test of all. Faithful guardians, lead the candidate to the ante-room, strip her to the waist, bind her arms behind her, and bring her back." In a few moments the girl, almost hysterical, was brought back. Then the droning voice went on:

"In order that this ceremony may be indelibly fixed upon your mind, it is necessary that the letters of our beloved fraternity be burned upon your back in acid. Guardians, brand the candidate!"

At the first touch she sank senseless to the floor. When she was revived, it was explained to her that the branding had been done with a piece of ice.

Almost shattered in nerves, she was conducted back to her mother's home,

and reported to her the proceedings of the evening. The mother called a meeting of ladies to secure the abolition of this particular fraternity, and the inauguration of a movement throughout the country to destroy all organizations of the kind.

In the same city where this outrage occurred, since that evening, a bloody prize-fight was held in a residence in the most aristocratic portion of the city. It was witnessed by a hundred and fifty young men in evening dress, swallow-tails and expansive shirt-fronts. Most of these young men were students of Columbia and Yale.

I have for some while been wishing to prepare, with more care than I can to-day, a tract on lodge initiations. Though this letter will not be as perfect as I wish it might be, still I think I will devote it to this subject.

Freemasonry Imitated.

Notice in the first place how Freemasonry comes to light whenever you touch a secret lodge of any name or degree. Here is a group of foolish young women, in a beautiful home in New York City, gathered for the purpose of initiating into their sorority—or fraternity as they called it—a young woman less than seventeen years of age. Just as the Masons lead their poor, blindfolded candidates into rooms among robed, cowled, and masked figures, for the purpose of frightening them, so these young ladies do. They have heard from their brothers how they do in their fraternities. Their brothers have been taught by Masons. And so the evil and horrible procession goes on.

Then, lying without stint is indulged in by the high priestess, so-called, in order that the nervous effect may be as powerful as possible. The candidate is told that quicksilver is melted lead; that she is to be branded on her back with acid, when she is to be touched by a bit of ice. And, in imitation of the Knights Templar, who talk about Jesus Christ and the future life, she is made to drink some disgusting draught from a human skull.

In this particular instance the only result was a fainting fit and such a shattering of the nervous system as sent the girl home, requiring the care of a physician. In other instances—for men's nervous organizations differ in strength—the young people, or older people, have become insane. In some instances heart failure results and they die.

Mr. Norman Hackett, an actor, recently prepared for the Chicago *Inter Ocean* a defense of fraternities in high schools. One of the improvements he suggested was, that the initiations, perhaps all the meetings, be held in private homes, and thus the fraternities would be made hamless, if not beneficial.

Well, we have such a case before us. The initiation was held in a private home—apparently an elegant home—and the poor child, not yet seventeen years of age, was sent away half dead with fright. The young ladies who initiated her wished to scare her. That they did not kill her or render her insane is no thanks to them. If her physical or mental constitution had been weaker, she might have been carried away to an insane asylum, or to a cemetery.

Another tract which I hope soon to prepare, must deal with the deaths recorded to have taken place in lodge-rooms. I do not dare even to guess how many there have been. Three men have been killed by fraternities in Cornell University; one at least in Yale; one at Kenyon; one died within a few weeks after initiation at Chicago. A Mason was brought home dead from his lodge in Geneva, New York. Some of you will

probably remember about the man who was killed in a Royal Arch initiation in Canada. Of course all of these killings were unintentional; but all of them were inexcusable. Instead of its being strange that there have been so many, it is remarkable that there have not been more. When a set of drunken Freemasons, Oddfellows, Elks, Knights of Pythias, or Eagles, try to scare a young man whom they are initiating, anything in the way of intellectual or physical disaster may reasonably be anticipated. But I desire to study with you for a little time the foundation meaning of such transactions as we were speaking of—and first,

Satan is the Lodge God.

This being the fact, transactions such as took place in New York are natural and to be expected. Satan is God's enemy. He hates men because they are made in the image of God, and because God loves them—just as a brutal husband sometimes steals away a child, or tries to injure a child, because he is angry at the mother. Satan likes to have men injure themselves. He glories in murders, suicides, and the results of vice. Bleared eyes, bloated faces, shattered nerves, quivering muscles—these are delights to him. No man can understand the penology of heathen lands who does not keep in mind this principle. One of the reforms which has just taken place in China has to do with penalties. No Jewish magistrate dared to sentence a culprit to more than thirty-nine blows with a rod. In China it has been customary for centuries to inflict upon the wretched victims five hundred, one thousand, two thousand, three thousand blows. Such floggings usually end in death. Once in a great while a tremendous constitution prolongs life after such a horror.

When men will not degrade themselves, and when circumstances do not put them in the power of heathen magistrates, Satan invents lodges which do the same sort of work, though at times they do it less efficiently. Take a young man or a young woman. Cause this person to be led through one scene of terror after another until the body is shivering with fright and the soul terrified to its center, in order that a group of base people standing about may grin and giggle and have what they call "fun." And what a triumph of demonism it is when this same young person, after the initiation is past, shall be so degraded as to enjoy seeing others pass through the terrors which nearly destroyed his reason or his life! But further,

Satan Wishes to Bind the Initiate to the Order.

and he seeks to do this by the two powerful passions of shame and fear. In India, when a girl is sent to the temple to live the remainder of her life as a public prostitute, she is said to be "married to the god," or "tied to the stone." You noticed in the account of that New York initiation, how the language of religion was used. The foolish, or wicked, girl who presided was the "high priestess," the attendants were "priestesses," and the members were "sisters." All these are religious words. "Sister" properly denotes a girl related to others by blood or by faith in Jesus Christ. Just so "brother," properly used, signifies a boy related to others by ties of blood or by faith in Jesus Christ. Now these sacred words, indicating definite relations, are hawked about by these wretched secret organizations, and are degraded from the lofty signification which by right they have. What is the explanation of it all? Simply that Satan wishes to destroy the home, where brotherhood and sisterhood began, and the church, where brotherhood and sisterhood bear their "bright, consummate flowers." He wishes to tie people to their order. He wishes them

never to get away. He has no objection to their joining other similar orders, but he wishes to hold them to at least one; and so he causes them to pass through these shameful and terrifying ordeals. A young man recently said to me. "For three months after I was initiated into the Masonic lodge I was ashamed to look a man in the face. I felt as if every man I met knew the humiliation to which I had been subjected." His brother lodgemen did know, and grinned and chuckled when they saw him pass, or when they spoke to one another about him. The average man has not sufficient strength of character to denounce such barbarism and such barbarous practices.

Fear as Well as Shame.

But if a man has sufficient manhood to triumph over his shame, Satan, the god of the lodge, seeks to hold him by terror. Lodges play at death and at branding, but when they think it necessary they threaten the candidates; and when they think they can safely do so, they carry out their threats. You are all familiar with the death penalties in the Masonic lodge—throat cut across, tongue torn out, heart and vitals torn out, body severed in two, bowels burned to ashes, top of the skull smitten off, head smitten off, etc., etc. It is safe to say that no man ever breaks his Masonic oath without thinking of these penalties; and it is further safe to say that very few men except Christians are brave enough to do it. The average man or woman in the secret society is "tied to the god," is "married to the god," by this vile ceremony. Should this letter be read by adhering lodgemen, they will know the truth I speak, whether they admit it or not. The great multitudes which are rushing out of the lodges now—almost if not quite as fast as the other foolish multitudes are rushing in—will know it, too.

It is but a little while since, that the wife of a minister, who had been connected with the Royal Neighbors' society, said to me in giving an account of her withdrawal from that lodge, "I said to my neighbors, if our children in the public schools were to do the silly things that we do in our lodge, we should be ashamed of them. I simply had to get out. I was ashamed to remain in such an organization any longer." But once more—

Satan Would Have Souls as Well as Bodies.

Satan enjoys ceremonies, such as are intimated, not only because he hates men made in the image of God, and because he desires to tie them to the false god by his double cord of shame and fear; but because he knows that if he can secure the bodies of men he will have their souls as well. You remember what the Holy Spirit says in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable with God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Why does the Holy Spirit wish men to present their bodies as living sacrifices to God, holy and acceptable? Because if they so do, the whole man will be sanctified; the mind will be renewed. But if the body is defiled, defamed, destroyed, the soul must suffer. How can it be otherwise?

Training Men to Murder.

I was once talking with a hardware merchant in Peoria. He said to me, "Mr. Blanchard, I am busy, but I wish you would take just a minute to tell me what the matter with Freemasonry is. I am a Knight Templar, and I have never seen anything wrong with the organization."

"Well," I replied, "there are many bad things in Masonry. One is that it is training men to be murderers." "Oh, pshaw," he said, "that is nonsense; we never do anything of the kind." "Well," I said, "do you think you could go to lodge meeting one night every week for a year, see an initiation every time, and hear the penalties repeated, and not come to believe that it would be right to kill any one who should violate those obligations?" "Why," he said, "I think any one who breaks his Masonic obligations ought to be killed." "Very well," I answered, "then you are a murderer at heart already. For there is no law against revealing Freemasonry in our country, and to kill a man because he does so is murder."

I am unspeakably grateful this morning as I think of the progress which is being made in our reform. Men are leaving the lodges by scores, by hundreds, and by thousands. We ought to thank God, to take courage, and to go forward.

Fraternally yours,
Charles A. Blanchard.

It is better to lie down with a twinge of rheumatism than with the pain of a guilty conscience.

It is better to be content with what we have than by continual striving to lose the kingdom of heaven.

The best way to vanquish an enemy is to make him your friend.

The good man regards the approbation of God above the esteem of men.

No parent is qualified to govern a child who is not able to govern himself.

No wise man thinks, much less says, "No one shall have a high place in heaven who is not a member of my church."

Editorial.

In view of the recent ruling of the post-office department, many of our subscribers will have to be more prompt than heretofore in renewing their subscriptions, if they wish to keep an unbroken file of the Cynosure. Several persons have recently renewed for more than one year, and where it is practicable, this plan is to be commended, because it saves in the aggregate considerable money to the association for carrying on the Work. Expense for postage, clerical work, and printing notices is saved.

We wish to receive the names and addresses of all seceders that are willing to be known as such. Will our Cynosure friends send us such names with post office addresses, and so far as possible the names of the lodges from which the persons have seceded? A prompt response will be of special value.

SUPREME COURT DECISION.

The Supreme Court has decided that the law forbidding interstate corporations to discharge men on account of membership in labor unions is not valid. This leaves the way legally open to dismiss men against whom no charge is brought except that they belong to a union.

The boycott has been declared illegal when it affects interstate commerce. Three times the amount of damage caused by a union boycott can be recovered under the law.

Interstate commerce is thus ruled out of range of the closed shop. The boycott, also, is a weapon rent out of the hand of the union.

If the example of the federal Supreme Court is influential with the Supreme Courts of States in which unions have gained great control, the union system will be weakened, unless it can devise substitutes for the two things on which it has already relied.

To lock the door against a man who is only an individual workman, and to lock the door against all men, union men and others together, in order to coerce the business, has been the method of the union; hereafter, when this is attempted in connection with interstate business, it will be infraction of federal law.

CHURCHES AND WHOLESALE LIQUOR DEALERS.

The question whether wholesale liquor dealers are naturally members of evangelical churches is easy to answer. The primary reasons for rejecting one from membership in a church would be similar to those for rejecting retail dealers and bartenders. The question of the church would not be whether he was connected with the business in a large way, but whether he was engaged in it in any way.

If any church could be imagined to pass a vote inconsistent with this, and to have a by-law accepting wholesalers while retailers were rejected, what an outcry would be made. Worldliness, partiality, and hypocrisy would be loudly charged. Until lately, Oddfellows might not have been expected last among the accusers. What an opportunity to compare the church unfavorably with the lodge!

One of the newest records of the Sovereign Grand Lodge would now spoil the opportunity we have imagined. No church has actually established such a rule, but the Sovereign Grand Lodge, I. O. O. F., at its meeting in St. Paul, Minnesota, late in 1907, rejected the proposal to refuse wholesale liquor dealers, by an overwhelming majority. While we do not see that this vote is open to criticism as inconsistent with Oddfellow principles, we suggest its possible inconsistency with Oddfellow comparison of church and lodge.

FRATERNITIES AND YALE SCHOLARSHIP.

The Nation of December 19, remarked that a dispatch from New Haven stated that the Yale "high livers" had got a bad blow in Dean Wright's report on scholarship. As a rule, costly private dormitories appeared to contain wealthy but poor scholars. In fact, the Nation speaks of these scholars as very poor.

Low-scholarship warnings, handed out to sophomores between 1900 and 1903, showed 27 per cent of weakness in luxurious apartments, with only 9 per cent in rooms on the campus.

The Nation thinks that instead of being dejected on account of a poor showing, the "high livers" will be elated. It asks:

"What does the Dean imagine they go to college for, anyway? To become pale-faced grubbers in books? Well, hardly." It claims that they have an offsetting set of figures by which their course is completely vindicated.

"Of the eighty men recently taken into the junior fraternities, seventy came from the dormitories with Persian apparatus, and only eight from the poverty stricken rooms on the campus. The sooner our college authorities find out that in social advantages all the honor lies, the sooner they will show that they understand their Philistia."

Evidently, the Nation is under no illusion that makes the fraternities appear to have absorbed all the scholarship of Yale. We are reminded of the report given by a student in another institution located in a New England city, that one of the fraternities had about enough members left, after a year's sifting in class, with consequent failure to retain membership in the institution, to initiate the new students. Study is the natural source of scholarship.

A NEW MASSACHUSETTS ABOLITIONIST.

Long ago, a Boston mob put a rope about an abolitionist's neck. Since then, abolition of black slavery has been popular, but white slavery has lost its unpopularity in Boston. Singularly, both forms seemed to surge northward, in fact or influence, from the home of southern slavery.

A successor of Garrison has now appeared, and like earlier abolitionists he is unwelcome. He agrees with Charles Sumner in holding slavery a great evil, and while he does not find both slavery and Freemasonry together, as Sumner said he did in Washington, declaring that both must be destroyed if America was to continue to be the land of the free, he does find the white form in Boston.

The Boston Post of November 27, 1907, said:

"The frostiest reception that ever came to any bill presented at the State House is that of John M. Barry's of Salem, to

abolish Masonry. Mr. Barry does not believe in the order of Masonry, and he holds that it is a fit subject for action on the part of the legislature."

Whatever may be thought of Mr. Barry's opinion that the matter is a fit one for legislative action, he has behind his own opinion that of one of the most eminent Massachusetts lawyers. In a letter dated at Boston, Webster said:

"It is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

Another Secretary of State and member of both houses of Congress, agreed with Webster in the opinion now held by the present advocate of Massachusetts legislation against Freemasonry. John Quincy Adams wrote.

"I believed, therefore, that the aid of legislative prohibitions, with penalties, would be indispensable for abating this moral nuisance in the community, and I recommended that the Masonic oaths should be prohibited by law upon penalties of fine and imprisonment adequate to deter from the administration of them in future.

"It is my deliberate opinion that the Anti-Masonic party ought not to subside or to suspend its exertions till Freemasonry shall have ceased to exist in this country. The career before them is long, but not discouraging; the object is just and honorable. You have put your hand to the plow; let it not be withdrawn. For contributing so largely to the end, you will deserve to be ranked among the benefactors of mankind."

"THE PASSION KING."

An attractive little booklet has come to our table with the above title and deserves a word of comment. The author is Rev. A. R. Kuldell, a Lutheran clergyman. The book is an explanation of that most glorious, tender, vital chapter, the fifty-third of Isaiah. Augustine calls it "not a prophecy, but a gospel."

It is refreshing in these days to find anybody who dares to write or preach on these most delicate and searching teachings. Most men seem to ignore the chapter and few are ready to declare it as embodying vital truth, and meaning just what it says. The author is not afraid. He gives all their old time meaning to such words as "stripes," "iniquities," "healed," and he even surprises the reader with the well nigh obsolete phrase "vicarious."

Moody's Creed.

When Mr. Moody began his great work in Scotland he was confronted with certain stern hair-splitting followers of John Knox, who wanted to be assured of his orthodoxy, and who asked him about his "creed." Mr. Moody replied that his creed was the fifty-third chapter of Isaiah. That was enough, and it satisfied. Mr. Kuldell seems to have the same veneration for it.

He is evidently a Hebrew, for he has accurate knowledge of the Hebrew tongue, and he ministered many years to a Hebrew congregation. From that he won converts to the Christian faith. This experience colors much of the writing. For instance, to justify calling Isaiah a "gospel," fitted to save men, he tells of a Jewish Rabbi, who was engaged by a Christian student to teach him the language, and together they studied this chapter, it being agreed between them that the student should say nothing of a sectarian character. But as they studied on the Rabbi was moved till he was forced, himself, to break the silence and ask, as did the Eunuch of old, "Of whom speaketh the prophet?" and the end of it was his conversion, to be followed by a long Christian ministry.

Jews Reject Isaiah's "Gospel."

It would seem that the Jews do not accept this chapter, or read it in public services. It was accepted once in early days and held to refer to a coming Messiah. But after it was fulfilled in Christ this belief was rejected by them and is still. They would gladly expunge it from the sacred records, if there were not able Christian scholars who would know the loss, but it remains and is ignored. If explanation of it is sought the answer is that it refers to Israel. But verse nine speaks of a grave and burial; and Israel is still alive and has never been buried.

How like the Jews are too many now, who ignore this most vital chapter or seek to explain it all away! The veil

which Paul declared to be on the face of Israel in reading the Old Testament, and which he said remained to his day, Alas! is still on; not only upon the face of Israel, but also upon the spiritual eyesight of multitudes besides, so that although they may indeed see Christ in this chapter, they see Him not as Isaiah pictured Him, a divine and suffering Redeemer.

"Passion King" means suffering Savior and well does the book justify the title. He suffered for sins, not for his own, neither did he suffer because he needed discipline, but he was crushed and wounded for the sins of others, the innocent taking the place of the guilty. He was a "man of sorrows." He sorrowed for the sins of the world. What an example for us!

A young Jew sought clothes of a Christian tailor. His attractiveness and graceful figure moved the heart of the merchant and moved him even to tears. In surprise the young man asked the reason, supposing the tailor to be in affliction. He was assured such was not the case, but that his heart was moved for one who rejected Christ and so was without Christian hope. The young man was angry, but could not shake off conviction, and in the end the tears and pleading of the Christian tailor prevailed and he was led to accept Jesus as his Savior.

Satisfaction.

"Through Affliction to Satisfaction" is a good title for a chapter on verse eleven. Christ must see "travail of soul," and must "bear the iniquity" of many, but in the end he will be "satisfied." The Savior but walked the way of humanity. And bless God! man may expect the same reward at the same price. The author was for twenty years minister to a congregation of Jews, or as he calls it, "the dry bones of Israel." They were "years of toil and agony, of prayer and faith," and seemed almost in vain. He did indeed baptize thirty or forty, but he thinks that a small number, and he had to see them dispersed over the whole face of the earth. He bears witness to "travail of soul" over the toil, yet declares "the satisfaction amply repays all the affliction."

Christ was like sheep; like them in patience; patience with his enemies, against whom he opened not his mouth; patience with his friends who misunderstood and even deserted him; patience with his Father, against whose will he had no complaint. So should the Christian be, patient like Christ, and like the sheep. To be shorn of its wool might be the only return the sheep can make to her master. Sometimes the Christian must be shorn; shorn of wealth, of earthly happiness, even of health. It may be the Master's will and all he can give him. The sheep does not enjoy the sheaving; nay, even may think it cruel, but if there is bleeding it generally comes of resistance.

Readers of the Cynosure will enjoy what the author says, suggested by verse nine, about funerals given to members of certain "societies," conducted with pomp and ceremony, with brass bands and regalia, "pageants, which overstep the bounds of Christian simplicity and solemnity, fit for fools, not for men." He cannot help contrasting such vain shows with the burial not only of the Savior, but of such heroes as David Livingstone, whose heart was reverently laid beneath a lonely tree in the midst of Africa, and his body carried in triumphal procession to the coast by the dark natives, who loved his memory and whom he had rescued from sin and slavery.

The book is refreshing and comforting. It may be had of the Lutheran Book Concern, Columbus, Ohio; 102 pages, gilt title, royal blue cloth. Price, 50 cents, postpaid.

Tacoma, Wash.

Please send me copies of the October number of the Cynosure, and also copies of the November number of this year. I find them very good to send to some of my friends.

I find the Cynosure more convincing and instructive every number I receive. May God bless and strengthen the fight for the good cause. Very respectfully,

Chas. Johnson.

When there is grace in the heart there will be love on the lips.

News of Our Work.

PROGRAM.

Pennsylvania Convention.
March 9th and 10th, 1908.

Prayer—State Secretary Rev. R. H. Martin, Beaver Falls, Pa. Welcome—By Local Pastor. Response—State President Rev. A. D. Zahniser, Blairsville, Pa. Music. Committees Appointed. Introductions. Chart Talk—Rev. W. B. Stoddard, Washington, D. C.

Prayer—Rev. E. M. Fradenburgh, Chicora, Pa. Music. Address—The Square Deal and the Lodge—Rev. W. E. Schramm, Lutheran Pastor, Allegheny, Pa. Music. Five-Minute Talks—Objections to the Lodge System—Rev. H. H. George, D. D., Leader; Rev. R. H. Bentley and others to follow

Devotional and Testimonies—Rev. Wm. Hesse, Leechburg, Pa., Leader. Reading of Letters. Reports of Committees—1. Nominations; 2. State Work; 3. Finance. Question Box—Rev. W. B. Stoddard.

Prayer—Rev. D. C. Martin, D. D., Pittsburg, Pa. Music. A Discussion—Social Life and the Lodge—Rev. P. O. Wagner, Pastor M. E. Church, Harmony, Pa., Leader. Resolutions Discussed and Adopted—Rev. D. W. Rose, New Brighton, Pa., Chairman of Committee.

Prayer—Rev. J. R. Babcock, Sandy Lake, Pa. Music. Address—The Lodge Standard—Elder G. N. Falkenstein, Elizabethtown, Pa. Music. Address—The Lodge a Parasite—Rev. W. J. Coleman, D. D., Pastor Allegheny, Pa., Reformed Presbyterian Church.

Prof. J. F. Dunlap, of New Brighton, Pa., will have charge of the music.

President Blanchard spoke on February 20th to the students of the Lutheran Theological Seminary of Chicago, on the relation of organized secrecy to the work of the Christian ministry. The class in practical theology in the theological school of Oberlin College have recently studied secret societies. Provision has been made for supplying the senior class of the Chicago Congregational Theological Seminary and of McCormick Theological Seminary with the book, "Modern Secret Societies," or the book, "The Character and Claims of Freemasonry."

Everything in this line is encouraging. Why should not every theological seminary take up this question, especially in the class studying comparative religions? If Freemasonry and Oddfellowship are not as worthy of study as the idolatrous systems of Africa and Egypt, is it because the declaration of Freemasonry that the religion of Masonry is pure Theism; and of Oddfellowship that Judaism, Christianity and Mohammedanism each recognize the one only living and true God, and gather around the altar of Oddfellowship as one family, manifesting no difference of creed or worship; are unintelligible and meaningless?

SECRETARY STODDARD'S LETTER.

State Convention at Butler, Pennsylvania, March 9th and 10th.

Butler, Pa., Feb. 18, 1908.

Dear Cynosure:

Friends will note by the program of the Pennsylvania Convention, which will appear herewith, that our anticipations have been realized and there is good prospect for the gathering, much needed in this lodge-ridden center. Like most county seats, Butler abounds in organizations that "love darkness rather than light" for scriptural reasons. Shall we not pray that God will so guide the deliberations at this gathering that those who desire may receive much light? The Y. M. C. A. hall is located on the central hill. Let each of the friends of light, who receives this, see that he is not to blame if the influence of this gathering be not tremendous, as it should be. *Don't forget*—letters and contributions from absent ones bring strength and cheer.

In reviewing my record of the past month I find I have delivered ten sermons or lectures in Free Methodist churches of Leechburg, Butler and New Brighton, Pa., and Youngstown, Ohio. Precious revival meetings are in progress at Butler and New Brighton. My references to the lodge evil in lectures and sermons did not appear to be in the least out of place. On the contrary, such help as your agent could give was very welcome to those

in charge, as also to some seeking information. May the Lord bless all for his glory.

A Sabbath spent at Altoona, Pa., gave opportunity to preach and lecture in the German Baptist Brethren church of that city. The attendance was large, the attention the best, the collection encouraging. The pastor of the church, who was to read a paper before the Altoona Ministerium, was detained by other duties. By special vote "Dr." Stoddard was invited to give the outline of his address on The Church and the Lodge. The discussion thus awakened was of no ordinary interest. There were as many opinions as there were pastors. Probably two-thirds spoke with greater or less disapproval of the Lodge; a few heartily indorsing what I had said. The pastor of the First Presbyterian church thought lodges would be elevated if all pastors would join them and work to this end. They were not what they should be, but could be brought up, he thought. The Jewish rabbi thought the Masons were quite the thing. They suited him and his people very well. The colored brother told the story of the church opposed to the circus, which passed resolutions that the members should not attend. The pastor was found on the front seat, and when asked why he was there, said he had come to see if the members were there. He belonged to two lodges and argued that the neglect on the part of the church made the lodges a necessity.

On February 3d, I found an expected welcome at the home of Pastor Fackler, of the Missouri Lutheran faith, having charge of two growing Baltimore, Md., congregations. After a car ride and a walk in the moonlight we came to a church with a sign in front which told the people there would be "*A Grand Free Lecture.*" My lecture was nearly two hours in length, and I believe all stayed through. An old man said he insured with the Royal Arcanum years ago, had paid into their treasury over $1,600, and had been cut off in his old age because he could not pay the $16 per month they now demanded if he should continue. Truly "the tender mercies of the wicked are cruel."

When I reached the college at Huntingdon, Pa., February 5th, the snow was deep and falling fast. A warm welcome awaited me. Two opportunities to address the students were given, and some seed was sown that we trust will return in the good fruit of years to come. The number of students here has increased to over three hundred, with prospects of the school being overcrowded the coming term. The entire community mourn the death of Dr. A. B. Brumbaugh, a founder of the college and a beloved physician.

Appointments await me in the United Presbyterian church, Hickory, Pa., February 21st, and in the Ohio Synod Lutheran church at Castle Shannon, Pa., March 3d.

Again may I ask that every friend of the Cause in the Keystone State unite in helping the State Convention. Address all convention letters to me at Butler, Pa. Write at once. The 9th of March will soon be here. Friends here promise help in the entertainment line. Are you coming?

W. B. Stoddard.

REV. G. A. PEGRAM'S REPORT.

Coopersville, Mich., Feb. 18, 1908.

Dear Cynosure:

Pressure of other literary duties caused me to overlook last month, until too late, the writing of my regular monthly letter to the Cynosure. I was very sorry for the neglect and forgetfulness, especially as quite a number spoke about it, and seemed to regret the absence of the usual monthly report.

After my last report, I held special services in the Wesleyan church in Grand Rapids. The attractions and distractions of the holidays hindered the highest results from being attained. Nevertheless, there were about thirty-five who sought either pardon or purity, at the altar; many of whom found the desire of their heart in Jesus Christ. Brother Day, the pastor, insists on entire separation from the world, and speaks with no uncertain voice on all the reforms of the day. His parishioners know where they stand on these subjects, and so does everybody else around.

After I left Grand Rapids, I visited

Brother H. Voorhees, of Flint, the State Treasurer. I found him hopeful and determined to press the battle on. Then I thought I would visit my headquarters a few days, having been absent from Elkton for more than two months.

On the next Sunday, January 5th, I preached at McCune M. E. church, in Sanilac County, to an appreciative audience.

On Monday evening, January 6th, I addressed the County Line Citizens' Prohibition League, in Arenac County. There is great interest here on the subject of temperance. It is noticeable, too, that the most earnest and faithful temperance workers here are those who are opposed to lodges. Here, as also at other places mentioned, I distributed papers and tracts or sold books or took subscriptions for the Cynosure. There were special revival services in progress at this place, at which I preached once and gave a number of exhortations, which the Lord seemed to bless to the conviction of sinners and the inspiration of believers.

My next stopping-place was Bay City, where I disposed of some more books, papers, and tracts. Here I heard a western judge give a lecture and use the taking, telling Masonic phrase, "Do business on the square." Sometimes those men who "do business on the square," do not do a square business, especially to the fellow on the outide, and sometimes to the fellow on the inside, too, if he does not favor all their fancies, or support all their schemes, as some lodge-bound but noble-spirited, fair-minded men refuse to do.

I spent a few hours at Saginaw the next day. While there I distributed some tracts, sold more books, and secured several renewals and two new subscriptions for the Cynosure.

My next stopping-place was Cleveland, Ohio. I was delighted to find here quite a number of old friends and schoolmates, from both college and theological school. On January 19th I preached for a former schoolmate at Parkwood Avenue M. E. church. My sermon seemed to meet much favor.

The next week the Cleveland Bible Training School requested me to give three Bible lectures on the evils of Secret Societies. I lectured on The Principles of Secrecy, The So-called Lodge Charity and Unscriptural Oaths, which in spite of their unscripturalness, cruelty and horribleness, are yet foolishly considered so sacred and binding; yes, even much more than civil oaths, marriage or church vows, or business obligations. The lectures were well appreciated. One can scarcely refrain from admiring the simple, humble, devoted, evangelistic spirit of both students and teachers at this school. They seem to be entirely free from foolish fanaticism on the one hand, and fainting formalism on the other. They are very pious and prayerful. The Friends are for the most part free from all worldly associations, their discipline strongly discouraging membership in any secret organization.

January 24th, I lectured at West View, Ohio, in the Wesleyan Methodist church, on temperance. It was a stormy night and the audience rather small, but quite appreciative. More lectures were requested later. Rev. A. W. Smith, the pastor, stands staunch on all lines of reform.

The next Sunday I preached twice in the Scoville Avenue M. E. church in Cleveland. The day was very stormy. The second service was much better attended than the first. Hungry hearts listened eagerly, and seemed much encouraged.

February 1st I landed in Coopersville, Mich., to spend a few weeks in revival services. The weather has been stormy nearly all the time. But the church seems to be warming up considerably in spite of it. Several have been reclaimed, quite a number of others have pledged themselves to become Christians, and still others are under conviction and very serious. Will all the Christian readers pray that great grace and power may attend the preaching of God's Holy Word, and that sinners may be thoroughly converted from all sin to Biblical righteousness?

I did not mention that at several places I gave Bible readings on reform subjects, both on Anti-secrecy and Temperance.

Yours for righteousness,

G. A. Pegram.

FROM MRS. LIZZIE WOODS.

Pine Bluff, Ark., Feb. 11, 1908.

I have arrived at home after my trip through Eastern Arkansas. I left Brinkley last Friday, and stopped off at Humphrey, Ark., which is the end of the district I am working in—I mean the Baptist Central District. I stopped over to met the sisters of Humphrey, but the rain hindered me from doing this. However, I met a few of the First Baptist brethren and sisters in their business meeting. They were nearly ready to dismiss the meeting when I got in, but anyway, I heard a part of the business.

Well, the strangest thing I ever heard in my life was said in that meeting. One of the deacons of the church got up and asked the pastor and members to rent the church twice a month for the Knights of Pythias lodge to meet in. He said, "We will pay you for the use of it, if you will let us meet here twice a month."

There were three preachers in the meeting—the pastor, who is a good man, and two other ministers. You may know how I felt. I thought, I will see now what these ministers will say.

While I was thinking, the man missionary of this district got up and said, "Now, brethren, I am identified with two secret organizations, but I do not think it would be right to use God's house as a place for such organizations to meet in." Then the pastor said, "This church is dedicated to the Lord. If you want a place to meet in, go to some hall." He said, "I am identified with that order, but it is not right to bring its meetings here."

I said to myself, Lord, here is the test. What will the devil do next? He is walking right up to our pastors, asking for a place in the church. I thought, Woe be unto the pastors (Jer. 23: 1).

After the pastor had sat down, the third minister, who was a visitor, got up and said, "I am a square man and I am a brave man." (I thought, There now, he is a Mason and a Knight of Pythias—square and brave. I am going to see how brave you are now, for the test of your bravery is on.) He said, "The deacon K. P. member was right in what he said, and the two other preachers were right in what they said, in not letting the Knights meet in the church."

I said to myself, How can they all be right? They don't agree. I thought, Lord, that is enough to show what the lodges are. They say the lodges all come from the Bible. If they all come from the Bible, and the church comes from the Bible, why could they not meet here together? Second Corinthians 6:16 answered my question. Can two walk together, except they be agreed? (Amos 3:3). The church and the lodge don't agree, for the church has not got any secrets and the lodge has. A man doesn't have to be hoodwinked and divested of his clothes to join the church.

When we came out of that meeting, I told two of those preachers, "Just think how you are trapped! The devil has got you in a trap." I said, "Throw off that yoke of bondage. If you are God's ministers, you will either have to throw off that yoke, or you will have to quit preaching. God wants ministers who will die for the church, and He is going to have them. He is trying His people" (Daniel 12:10). They said, "Yes, we see it now. The war is on. We will have to take a stand." I said, "Just think of the sinners and all kinds of men wanting to meet in that church to do their devilment." I said, "There is not a text in the Bible for a secret society sermon. Moses and all the prophets wrote for the church; and John, when he was on the Isle of Patmos, was writing to the seven churches—he was not writing to the secret orders." Well, those ministers felt ashamed. One of them said he felt like hiding himself. When that man said that before me, I thought to myself, You had better be afraid of your Maker. If He said, Preach the gospel; He meant the gospel, not lodgery.

Yours for Christ's service,

(Mrs.) Lizzie Woods.

Cocoanut Grove., Fla.

I cannot do without the Cynosure. I must know what is being done in this reform work. God bless all the workers and make the magazine a blessing as it goes through the land fearlessly exposing oath-bound Secrecy. Your brother for reform.

W. O. Percival.

Seceders' Testimonies.

Earl, Ark., Feb. 7, 1908.

Talking with a brother on religious subjects, the secret order matter came up; and I, being a secret society man, upheld secret orders. My friend produced a copy of the Cynosure, which I have examined, and have decided to lay the secret order business down, never to pick it up again.

(Rev.) C. P. Dobson.

Walton, N. Y., Jan. 4, 1908.

He has saved my soul, and saved me from two secret societies. Glory to His precious name for ever and ever!

Silas T. Wolf.

Hope, Kans.

I once belonged to a lodge, but when God took hold of me He showed me that I could not belong to the lodge and to Him, too. (Rev.) D. W. Brehm.

Yewed, Okla., Feb. 10, 1908.

Dear Brethren: I have been opposed to the lodge ever since the Lord led me out of Oddfellowship about ten years ago.

(Rev.) John C. Henderson.

Cincinnati, O., Dec. 11, 1907.

I was a Knight Templar and a 32-degree Mason. I have left them. It was a great cross for me to take the stand, but thank God, He is my portion.

Frank H. Breyfogle.

FREEMASONRY.

My Experience In and Out of the Lodge.

I became an effective Methodist preacher in the year 1885; the next year I was raised to the degree of a Master Mason, having been told by many friends that I would need this for the protection of my wife and children, and even myself, when traveling abroad. I was further told that the institution was founded on the Bible, and that there was nothing in it that would conflict with my religious rights. After joining I was made Chaplain, and for twenty years I paid my dues and enjoyed the fellowship. At times I felt proud of my associates, believing myself fortunate to belong to a picked flock of Christian gentlemen of the highest rank and order.

I want to state here that it is not for any ill-will I bear toward any member of my subordinate lodge that I write this article. Indeed, I feel like Paul, when he said, "My heart's desire and prayer to God for Israel is that they might be saved," for they are my friends and always treated me nicely. But it finally dawned upon my mind that if I made a good Mason my services in the gospel ministry would be a failure. I began to pray over the matter and to search God's Word for light. It soon became plain that my Savior lived an open life before all men; that none of it was obscured by lodge room doors; that there was never a minute of his public life but that the most wretched of Adam's apostate race had full access to his loving heart and holy example. It was now clear that many of my brethren, as well as myself, were paying more dues to Cæsar than to God; yea, I found some of my lodge brethren were unsaved men, and were contending that so long as they lived up to their vows they were as good as any Christian; and some even said they would rather be excluded from their church than from the lodge. I now saw plainly that lodgism was in opposition to the Christian religion and a cunning device of Satan to damn the souls of men.

And now it was suggested that if I should quit the lodge I would lose my influence over the unsaved; but if I remained, my brethren in the lodge would love me and be led to Christ. About that time several young men who had been led to Christ under my ministry, came asking advice as to joining secret lodges. Acting according to my conscience and the Word of God, I advised them to stay out. This brought on trouble, for soon charges were brought against me for inveighing against Masonry. My brethren bade me to recant or take the consequences.

I confess it was one of the hardest trials of my life. I loved my brethren. I feared what would follow. Conscience said, "They have put your Jesus out: do

you love Jesus? If so, go out with him." The Bible said, "If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off." It is better to enter heaven maimed than to be cast into hell-fire. By reading I found that lodge oaths were not binding on the initiate. I felt if Jesus and his holy religion could not save and keep me, then let me go down forever.

My duty was now plain. I doffed my hat, stepped down and out, and said by the grace of God, "Good-by to lodgism forever."

I cannot express my liberty and joy. I feel like a bird let loose from a serpent's mouth.

I had belonged to two other secret orders, besides the Masonic lodge. I now bid them good-by also, and more joy fills my soul. I had never thought such comfort could be mine.

The great wonder is that I was blind so long to the discomfort of my Christian friends.

Tennessee is under the Lion's Paw. I could weep over the hundreds in lodge blindness, if it would do any good. But I am free, hallelujah, for ever. I attend no more lodge jollifications. Jesus is in my soul. My charity is no longer circumscribed. I can now love and help the whole world of suffering humanity. The mark of the beast is no longer in my right hand. Thank God, while I cannot destroy the beast, I can keep off his back.

I have enjoyed more of Jesus and his holy religion since taking a stand for him than in all the years of my connection with Masonry. I really pity the preacher or Christian member who can find nothing better than lodge religion.

My prayers and help shall be given the National Christian Association, to prevent young men from joining secret societies and to save our brethren from the curse of oath-bound lodges.

(Rev.) W. S. Bandy,
Greenville, Tenn., Feb. 5, 1908.

There is a place in the church for each child of God to occupy—perchance a lowly one. The duty of each one is to find his place and so fill it that he will be missed when called home to heaven.

From Our Mail.

Grand Haven, Mich.

Enclosed find $2.00 for the Cynosure. May God's blessing rest upon you in this line of work in our Lord's vineyard. May he give you many more days to work. With good will, Your friend,

C. Van Zanten.

Eld. I. W. Taylor, of the German Baptist Brethren church, writes under date of Dec. 14th:

"Inclosed find $1 for the Cynosure, with best wishes for its future success. May God speed the day when our churches all over the continent may be rid of the great enemy of Christianity—*Secrecy*."

Minot, N. D.

I wish to give a few words of testimony in regard to your work. I certainly think it is time for God's people to make united efforts to break the bondage of secrecy.

Not long ago the Elks of Minot were rather stirred, and started on parade with horns and tails. Oh, what shame! I wonder what will take place in the next generation, when people try to imitate animals in this age.

May God bless the Cynosure and its corps of workers, and all its readers, that it truly may be a "waymark to the sons of time." Yours for the cause,

I. S. Mast.

ATTENTION, IOWA!

Russell, Minn., Feb. 6, 1908.

I expect to take up work in Iowa the first of April, making that month a test month; and if results warrant, to continue permanently. I have Rev. J. S. McGaw's approval, as President of the Iowa State Association, and his promise of co-operation. Two have recently come out of the lodge here in Russell, Minnesota, on my testimony.

(Rev.) H. P. Gray.

Chicago, Feb. 16, 1908.

Mr. W. I. Phillips:

Dear Sir and Brother: The name of

the former assistant pastor of the Third Presbyterian Church, Chicago, is Rev. Sherman L. Divine. The occurrence of which I told you took place about three or four years ago at "Erie Chapel." Wednesday night after prayer-meeting he had the young men remain, and distributed Forester literature, and was very anxious to interest us. He wanted to organize the men into a lodge of Foresters. He said that it would be a fine plan if the men of the church could organize a lodge at our church. The plan fell through, as there were not enough men who would join.

Yours in His service, H. Jensen.

Milton, Cal.

Enclosed find fifty cents, for which please send an assortment of tracts on Secret Societies.

Make it red-hot. Turn on the light. Glory to God! I am in this terrific fight to a finish. The Secret Society is the Church's greatest rival. God bless you in your splendid work!

Ever sincerely His and yours,

(Rev.) Fred St. Clair.

A WISE TEACHER.

Concordia, Mo.

Gentlemen—Please send to my address one copy Blanchard's "Modern Secret Societies." I want to put it in the library for our boys.

(Prof.) E. Pardieck.

LODGE CHARITY.

New Brighton, Pa.

Dear Brother Phillips:

We have had another illustration of lodge charity here the past week. Fred Knight, who died January 28th, was a member of the I. O. O. F., but he was behind with his dues (thirteen weeks is the limit here for non-payment of dues), Therefore, the lodge of "Friendship, Love and Truth" failed to conduct the funeral and put Brother Knight into the grand lodge above; all because he owed less than five dollars. His wife will also lose the one hundred dollars funeral expenses. The Odd Fellows did, however, pay the hospital bill.

Now, with all fairness, how can the secret lodges pose as benevolent institutions, after such work. Its only insurance is of the *poorest* kind. Yet we hear professed Christians, yes, preachers, in public addresses eulogize these lodges for their "charity." And yet the poor Knight fails to get into the grand lodge above, because he was not paid up.

R. A. McCoy.

FROM INDIANA STATE PRESIDENT.

Peru, Ind., Feb. 18, 1908.

W. I. Phillips:

Dear Brother: I have been in revival work and still am. I am glad to tell you that God's blessings have been upon us and about seventy persons have confessed Christ during the meetings, among them a number of lodgemen, who have, in nearly every instance, left the lodge.

(Rev.) L. G. Bears.

FROM EDMOND RONAYNE.

Harrison, Ark., Dec. 21, 1907.

To the Cynosure—Receiving a few days ago a copy of Mrs. Carry Nation's Hatchet, has brought to my mind afresh that passage in Eph. 5:11, "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them," and reading the Hatchet I could not help exclaiming, "I wish we had 10,000 Carry Nations at least, in these United States." She reminds one of Deborah, whom when man failed to be God's witness, He raised up to judge His people, when they "did evil in the sight of the Lord after the death of Ehud." And although it is not *reformation,* but rather *regeneration* that this poor groaning creation needs, yet I am satisfied that if the true people of God were more loyal to the Lord Jesus who loved them and gave Himself for them, matters in the moral and religious world would not be utterly bad to-day as they most surely are, and I am also satisfied that in absolute *separation* from the world and its ways, its politics, its religion, its sociables, and its holy day keeping, etc., is the only true position for the child of God to assume while waiting for the Great High Priest to come out to bless the world.

Masonic Domination.

Look at the Masonic system for in-

stance. How many of the vast population of these United States fully realize, or even realize at all, that that infamous system with its blood curdling oaths, its horrible death penalties, and its utter disloyalty to every government human or divine, except its own—how many I repeat of the people of this country are aware that Free Masonry rules and governs this whole nation? And not only does it rule in the politics of this country, but it also reigns supreme in the nominal church with but very few exceptions. And yet again how very few even of those opposed to it really understand either its history, its principles or its philosophy. "Our discipline says thus and so," and they rest content with that. And even the Masons themselves, what do they really know of the origin, the religious philosophy and the symbolic teaching of that system which they have "solemnly sworn" to adhere to and defend as long as they live? They know a few little grips, signs and passwords and how to pronounce Mah-hah-bone in proper form and that's all.

Masonic Idolatry.

Let us look for a moment into the master's lodge. There lies the candidate —some preacher perhaps—on the floor rolled up in the canvas, blindfolded and pretending to be dead. Now what does that prostrate figure symbolize, and what does that symbol teach? It symbolizes the death of Osiris or Baal or the sun-god of ancient paganism, and it teaches that the knowledge of the true and living God has been lost, and that "divine truth" can alone be found in what all Masonic writers term "*the lex natura* or law of nature." This is not supposition, but fact. Look next at Ezekiel viii from verse 7 down. "And He (Jehovah) brought me to the door of the court and when I looked behold a hole in the wall." Answering to the lodge door closed. "Then said He unto me, Son of Man, dig in the wall, and when I had digged in the wall"—given the distinct knocks—"behold a door"—answering to the lodge room door open—"and He said unto me, go in, and behold the wicked abominations that they do here. So I went in and saw . . . all the idols of the house of Israel portrayed on the walls round about." Answering to the Masonic symbols displayed in the lodge room. "And there stood before them—before the idols or Masonic emblems—seventy men of the ancients of the house of Israel and in the midst of them stood Jaazaniah, the son of Shaphan"—answering to the Worshipful Master of the lodge—"with every man his censer in his hand and a thick cloud of incense went up." This answers to the worship or devotional attitude of members in the Master's lodge—and the whole chapter gives a most vivid and literal representation of symbolic Masonry throughout.

Unity of Idolatrous Religions.

But let us read on. "Then said He unto me, son of man hast thou seen what the ancient of the house of Israel do in the dark"—in secret—"every man in the chambers of his imagery?—free thinkers, infidels, deists, Jews, preachers, Mohammedans, Mormons, spiritualists, etc. —"For they say, The Lord seeth us not, the Lord hath forsaken the earth." This is precisely the spirit and thought and teaching of the Masonic system, the God of Abraham and Israel, of Moses and the prophets of Bethlehem and Gethsemane and of Calvary, the God and Father of our Lord Jesus Christ is a myth, and divine truth can only be found by the study and contemplation of nature which the Masonic philosophy alone enables one to practice. But let us read a little further. "Then He brought me to the door of the gate of the Lord's house, which was toward the north and behold there sat women weeping for Tammuz." In this figure, Tammuz, we have a literal picture of what is seen in the second section of the Master's degree. The Lord showed Ezekiel the figure of a dead man, and the place where he lay turned into a house of mourning, and in the third degree of Masonry we have precisely the very same thing. On the lodge room floor as already mentioned, the candidate lies shrouded in the canvas representing a dead man, the lights are all turned down, and those whose business it is move about do so on tip-toes and with bowed heads, and the whole scene represents a house of mourning, as the Lord showed Eleziel as to the wicked idolatry of Judah. Throughout all the

various forms of secret worship, among the ancient pagans the leading principle and teachings were the same, and the principal deity also was the same, only that he was called by different names in different countries. In ancient Egypt it was Osiris, in Phoenicia it was Baal, in Judah it was Tammuz, in Greece it was Bacchus, in Rome Jupiter, and in the idolatrous worship of Europe and America in the Masonic lodge it is Hiram Abiff; the idea, the principle, the symbolism is the same and the one is simply a counterpart of the other. And this vile thing rules the nation, it is supported and applauded both by presidents and pettifoggers it permeates almost the entire nominal church, and even preachers and people who profess to abhor it seem to be afraid to condemn it in public. I am greatly pained at what I see around me. Free Masonry everywhere and every community lodge-ridden despite all that has been done during the last thirty-three years or more to expose and explain its wickedness, iniquity abounding on every hand, and even the few scattered ones of the Lord's people opposed to this giant evil so intimidated by its popularity and power that they consider it dangerous to speak of Mah-hah-bone "except in low breath." Without any question the lodge room and the saloon are the foundation of all the outspoken wickedness in the world to-day and they seem to be growing worse and worse. O Lord, may thy kingdom come, so that Thy will may be done on earth as it is in heaven. E. Ronayne.

MINISTERS ATTACK LODGES.

In an indictment against secret societies, the Rev. W. J. McKnight, of Syracuse, N. Y., speaking last night (Jan. 29, 1908) in the Second Church of the Covenanters (Philadelphia), declared that they were contrary to the word of God, virtually blasphemous in practice and lovers of darkness. "Secretism" is the term he applied to all such societies. While he did not single out any society he drew many illustrations from Freemasonry, and his strictures seemed to apply particularly to that institution.

The Mosaic command in Leviticus formed the basis of his talk, the ancient law reading: "If a soul swear, pronouncing with the lips to do evil or to do good, whatsoever it be, a man shall pronounce with an oath and it be hid from him; when he knoweth it he shall be guilty."

Mr. McKnight's arraignment was comprised in these points: That candidates for initiation must take an oath to keep secret what is yet hidden from them; that secret societies are allied with darkness rather than light; that whatever light they have or profess to have is kept in concealment, and that the benefits they claim to bestow are reserved for a chosen few.

He then went on to show from the Scriptures that these things are forbidden, particularly the oath not to reveal. The taking of such an oath by a professed Christian, he said, was, in his mind, the unpardonable sin for which "no sacrifice remaineth."

"Christ is cut out of the Masonic ritual," he continued, and where Christ is not there Belial is. God, through Paul, called upon men to come out from among such associates. Those, therefore, who have come out and who have revealed what they swore almost blasphemously to conceal, are sons of God, according to Scripture, and their testimony is true."—*North American.*

HIGH SCHOOL FRATERNITIES.

(From the Chicago Daily News.)

"The board of education's present rule against high school fraternities and sororities forbids any member of a secret organization to appear in public on an athletic team or otherwise as a representative of the school which the pupil attends. It seems to have had no good effect, for the fraternities and sororities continue to flourish.

"These societies, veiled in ridiculous secrecy, but only operating to foster cliques, have no proper place in schools supported by the taxpayers. They tend to produce snobbishness. They are a source of considerable expense to parents, and they seriously weaken the influence of parents and teachers upon the growing boy or girl thus taught to ape independence while yet absolutely dependent upon the parental purse. Teachers testify that his scholarship shows a lamentable decline when the pupil is

dragged into one of these absurd secret societies.

"The school management committee of the board of education has voted to recommend the passage of President Schneider's new antifraternity resolution making suspension the penalty for joining a Greek letter fraternity or sorority having its existence in whole or in part in one of the city high schools. Some parents of fraternity members doubtless would fight such a rule in the courts. But the board's attorneys are of the opinion that it would be upheld. A similar rule has been approved by the courts in other States."

It would appear infatuation if a father should appeal to a court to enforce lowering his child's scholarship. Why should a parent invoke court authority to weaken parental authority? If the school authorities are struggling to save parents from worse than useless expense, and to save their children from lawlessness and inferiority, parents will do well to co-operate with them and reinforce their power.

OUR WORK.

Agents on the Field.

Last year there were five different field agents, who gave more or less of their time to the saving of men from secret societies. Lectures, sermons, house to house visitation, securing subscriptions for the Christian Cynosure, and the distribution of tracts, mark an outline of their daily service. The salary account amounted to between three and four thousand dollars.

The needs of this work: Instead of only five agents in the entire country, we ought to have at least one in every State.

Tract Distribution.

Last year we sent out, in round numbers, a thousand dollars' worth of free literature, most of which was distributed in the various States and Territories of our own land, though some went to various foreign lands. In this work we had the aid of some five hundred volunteer agents. This branch of the work is one of the most efficient ways of reaching the people. It was a tract on secret societies, written by a W. C. T. U. member, handed to a Baptist minister, that brought him out of the lodge, which became the turning point in his Christian life and service. He is now pastor of one of the New England churches. A piece of a tract, picked up in Nashville, Tennessee, containing but little more than the address of the association, led to the saving of a Southern minister, and because of his salvation a great many others were saved through his testimony.

Last December we sent three pounds of tracts to a gentleman in Southern Africa, who wrote that he would see that they were put into the hands of Christian workers and those that he thought needed such literature; but instead of three hundred tracts, he wanted us to furnish him with thousands for this purpose.

The needs of this department are difficult to estimate exactly, but instead of having one thousand dollars to spend for tracts, we ought to have at least five thousand. There is need not only for the republication of tracts now in hand, but we need new tracts on different phases of the question which are not treated in the tracts which we have at the present time.

The Christian Cynosure.

This is the strong arm of the whole movement. It is the arsenal from which thousands of ministers in the years past have drawn their weapons for the defense of the church; ministers not only of one denomination, but of many. It is the storehouse, indeed, from which most of the tracts, compilations, and newspaper articles are secured, that are not printed by the National Christian Association. The Cynosure reached twenty thousand different school teachers last year, and was read in forty-two different States and twenty-three foreign countries.

The need of the work is a Cynosure list of a hundred thousand subscribers: and then, in connection with the various church publications that bear a testimony on this subject, we could say that we have fairly reached the people of our land and borne a testimony that would be considered fairly adequate in view of the needs and demands of our times. We cannot visit you personally except in this way. Write *now* what you will do for 1908.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval; collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED.

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition, **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher,** printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

MASONIC OATHS NULL AND VOID.

Or Freemasonry Self-Convicted. This is a book for the times. The design of the author (Edmond Ronayne) is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who have taken them. 207 pages; **40 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages; **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages; **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, APRIL, 1908.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

JOHN GROEN

Vice-President National Christian Association, Pastor Christian Reformed Church, Grand Rapids, Mich.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS,
Managing Editor
221 West Madison Street, Chicago

TERMS OF SUBSCRIPTION

PRICE—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, ten cents.

PRESENTATION COPIES — Many persons subscribe for the Christian Cynosure to be sent to FRIENDS. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

CONTENTS.

Tyranny of Labor Unions 353
Liberty Is the Whitewash Word—A New Saloon Lodge 354
When the Preacher Came to Town. By Rev. A. Thomson 354
A Flank Movement—Y. M. C. A. Organizes Boys' Lodges 354
"Morality Veiled in Allegory"—Masonic Protection for Women 355
An Anomaly—Masonry Not a Religion..355
Nine Chinese Secret Society Murderers...356
Fraternities and Secrecy. By J. M. Hitchcock 357
Arabs in Modern Athens—Shriners in Boston 358
Acts of Tennessee Legislature, 1907—An Act to Protect Secret Orders.....357
President Blanchard's Letter 360
Secret Societies Ancient. By Rev. Milton Wright, D. D.....363
Important to Theological Students—Address of Rev. B. E. Bergesen at Concordia Seminary 364
Doing Business for God. By Rev. H. H. Hinman 366
Annual Meeting—Synopsis of Program..367
A Fatuous Tendency in Regard to Masonry 367
Iowa State Work 368
Beware of False Prophets 368
Rev. John Harper and Dr. Joseph E. Roy Dead 367
What Is a Shriner?.....369
Would Not Encroach Upon the Ancient Landmarks of Freemasonry 370
Masonic Tolerations 371
An Antisecret Lutheran Pastor 372
Political Catholicism and Masonry 372
News of Our Work 373
Pennsylvania State Convention—Report of the Secretary 373
Reply to Address of Welcome at Pennsylvania Convention. By Rev. A. D. Zahniser 376
A Busy Month—Rev. W. B. Stoddard's Report for March 378
Report of Rev. G. A. Pegram 379
From Our Mail 379
Our Annual Meeting. By J. M. Hitchcock..379
The Goat 380
Holding His Ground by Aid of Cynosure..380
National Protective Legion 380
Black Hand Code of Torture Made Public.381
Westminster College Against Fraternities.383

NEW YORK-NEW JERSEY STATE OFFICERS.

President—Rev. F. M. Foster, 345 W. 29th St., New York City.

First Vice President—Rev. D. Vander Ploeg, 47 Hope Ave., Passaic, N. J.

Second Vice President—Rev. K. F. Ohlson, 140 East 50th St., New York City.

Third Vice President—Rev. H. Blews, Brooklyn, N. Y.

Secretary—Rev. G. Westenberg, 129 4th Ave., Paterson, N. J.

Treasurer—Rev. James Parker, 341 Webster Ave., Jersey City, N. J.

IOWA STATE OFFICERS.

President—Rev. J. S. McGaw, Morning Sun, R. F. D.

First Vice-President—Rev. H. P. Gray, Auburn.

Second Vice-President—Rev. V. S. Jensen, Brayton, R. F. D. 1.

Secretary—Rev. T. J. Adrian, 723 Penn. Ave., Des Moines.

Treasurer—Abner Branson, New Sharon.

PENNSYLVANIA STATE OFFICERS.

President—Rev. A. D. Zahnizer, of Blairsville.

First Vice President—I. N. H. Beam, of Elizabethtown College.

Second Vice President—Rev. J. S. Martin, of New Castle.

Secretary—Rev. O. G. Schoenlein, of Castle Shannon.

Treasurer—H. C. Cassel, 2305 Germantown avenue, Philadelphia.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XL. CHICAGO, APRIL, 1908. NUMBER 12

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 21 AND 22, 1908.

The annual business meeting and conference of the National Christian Association will occur on Thursday and Friday, May 21 and 22, 1908, at 10 o'clock a. m., in the Chicago Avenue (Moody) Ghurch, Chicago, Ill., for the election of officers and the transaction of other important business.

C. A. BLANCHARD, President.

N. E. KELLOGG, Recording Secretary.

When we first notify you that your subscription will expire, you should send your renewal at once, in order not to miss a number, and also for the sake of sustaining the Cause which the Cynosure represents.

The new post-office regulation makes it necessary that you should pay strictly in advance, or promise to pay and do so within four months. We wish to extend the thanks of the Association to those who have responded to our request for renewals for more than one year. That means a real saving of expense, and the money can be used for the promotion of the object for which we all work and give.

Well did ex-President James McCosh, LL. D., of Princeton University, say:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."—*"Psychology; the Motive Powers,"* page 214.

TYRANNY.

"Tyranny Is Far the Worst of Treasons."

A friend of mine in Chicago employed in his shop a skilled workman, who belonged to a union. A strike was ordered, and this workman left his bench and went into the street to do picket duty. He had no grievance with his employer, he was perfectly satisfied and happy with him, but he was ordered to get out and he went. He had a wife and six children, and he lived in an apartment for which he was paying $25 per month. When the labor union ordered him out of the shop and onto the street, they did not give him one dime to pay rent, or to buy clothes and food for himself, his wife, or his children. My friend, his former employer, heard of this, and sent him a check for $25, and a note, saying, that he would send him $25 each month for the support of his family, while the strike continued. After some months he omitted to send the check. The workman called upon him by phone and asked him about it. He said, "That is all right, you come over to the office, and I will give you the check." The man immediately came over to the office of my friend, and he, according to his promise, handed him the check for $25.

This had hardly occurred, when a spy from the union came into the office. The workman saw him, and ran into the back part of the store. The spy waited for a time and then went away. Shortly after the workman also left the store, but as he reached the door, he was seized by two spies of the union, who compelled him to go with them to the headquarters of the union. After having gotten him over there, they searched his pockets and found this check. They pounded him until he was well nigh dead. For more than a week he was not fit to leave the

house, and told him that if he had any more to do with his old employer, they would kill him.

After six months the strike was declared off. That workman is in the office of my friend at this time. He is also a member of that union. Every month, every week, he spends part of his wages to support these men, who kept spies on his track, who made him work as a picket, without any pay or help, and who threatened to kill him, if he received any assistance from his employer.

I said to my friend, who told me the story, "Why does this man continue with the union?" He said, "He is afraid not to."

—*C. A. Blanchard.*

LIBERTY IS THE WHITEWASH WORD.

As if there were not already too many, or as if there were needed more unified concentration on evil, there has arisen a new secret society. Its members being chained to dictated actions and policies, and moreover, oath-bound, the order naturally assumes the name Liberty.

Its aim is to resist the sweep of Prohibition, that is now changing the political map of the country, and to antagonize the beneficent efficiency of the Anti-Saloon League.

Names of its officers are among the guarded secrets. Candidates for public office are to be carefully scrutinized with regard to their attitude toward rum. It will be a political cabal.

Other secret orders will have many members in this new one: many members of this, will be in the others. There they will swell the drink element; the more because they are bound by the oaths, controlled by the policies, and governed by the authorities, to which they are sworn.

Odd Fellow and Masonic lodges will be strengthened in liquor habits and policies. Their method is already copied in the name Liberty, and in swearing and lodging.

The contra-named Liberty lodge is a saloon lodge. It will be wealthy and powerful. It has "come to stay."

The call to religion is not to be better than your fellows, but to be better than yourself.—Beecher.

WHEN THE PREACHER CAME TO TOWN.

REV. A. THOMPSON.

He wore a shining beaver and the very whitest tie;
He smiled upon the children with a patronizing eye:
He was a noble Red Man, with the Elks could grandly march;
He wore a pretty little bib, and was a Royal Arch;
And every bright Star of the place put on her finest gown,
And smiled her very sweetest, when the preacher came to town.

On nights his brethren met for sport, and men were getting mellow
At their high feasts, he was indeed the Oddest kind of Fellow:
Wide as the world his sympathies and all inclusive plans;
He was a friend to all the earth—especially all the clans;
And every rooster of the place hung head and wattles down,
For life was so uncertain when the preacher came to town.

Then if his church, prayer meeting night, was like a flockless fold,
He knew his brethren of the lodge were neither few nor cold,
And they would listen to his prayers; he never prayed in vain,
For all the brethren gladly joined his final Amen:
He was the happiest of men; had brethren everywhere;
At twenty different altars he could say a different prayer;
And when the holidays came round, the fatted calf was down,
And a feast spread for the preacher—the best preacher in the town.

A FLANK MOVEMENT.

Springfield, Massachusetts, is one of those cities in which great care and trouble have been caused the school authorities by the high school secret society excrescence. With patient, painstaking effort, normal conditions have been restored. Now, trouble has freshly assailed the school authority, arising in what seems a most unnatural quarter. The Young Men's Christian Association has a Boys' Work Director who came from Pennsylvania, where he laid hold of boys who belonged to a high school

and organized them into secret societies. He admits that he encountered opposition in Pennsylvania.

In spite of the fact that secret societies have been forbidden in Springfield high schools, this officer of the Y. M. C. A. wishes to use his opportunity to take boys of his department, selected as high school pupils, and teach them secrets and grips. It is a singular state of things, when public instruction needs to be protected from an officer of a Young Men's Christian Association—if in truth such a state of things actually exists, as a newspaper report appears to indicate. Such an association ought to help, and surely ought not to hinder, the work of public schools.

"MORALITY VEILED IN ALLEGORY."

One of the plausible claims of Free Masonry is protection for women. It is reasonable to ask:

What women are protected?

From whom are these women protected?

Illustrative incidents are cited to the credit of the system: for instance, a man is almost in the act of crime, when his confederate, noticing the square and compass, remarks:

"My father used to wear such a pin as that."

Forthwith he leaves her.

In another case, a young woman traveling alone, having reason to fear a dishonorable purpose on the part of the steamboat captain, gives the signal taught her by Masonic relatives. Thus she repels a vile man.

Who was protected?

Not the woman, as a woman.

Only a person as connected with some Masonic man.

Not that person, while that man remained unmentioned.

She was protected, from what immoral man?

It was from a Free Mason.

All Christendom is one vast deliberative body, trying the question: "Shall the wicked triumph?" and every silent voter is counted in the affirmative.—President J. Blanchard.

AN ANOMALY.

The New York *Times* of November 11th is quoted as reporting, from a sermon, these statements; whether the preacher was literally quoted by the reporter is another question:

1. "Masonry is religious, but it is not a religion."

2. "It leaves to a man the selection of his religious tenets according to the dictates of his own conscience."

3. "I believe that the church of the future will be as broad in its teachings as the Masonic order."

The first proposition contradicts a claim made by Masons. It also ignores those distinctive outward marks of a religious system that are obvious in the externals of Masonry. It fails to recognize the inherent qualities of this religious cult. Mere denial of these cannot obliterate them.

Plausibility is given to the second statement by the fact that a Mason is permitted to have two religions, no matter what the second one is: so long as he does not bring it into the lodge, or permit it to interfere with Masonry outside, it is tolerated.

The assumption, in the third proposition, that a church could hold the Masonic attitude in respect to false religion, and still be a church of Christ, is so absurd that the statement appears inadvertent, or imperfectly reported. To suppress instead of profess Jesus' name, is, of course, impossible to a Christian church, present or future. It would not have "one Lord, one faith;" and if it did not, neither would it justly keep the name.

Winthrop Center, Me., Feb. 13, '08.
Rev. W. I. Phillips:

Dear Brother: Many of the churches in this State are dying of lodgism, and some are dead. Yet not long ago, a leading Methodist of the State delivered an address before his Conference, urging a closer affiliation of the churches with secret orders.

Very truly yours,
(Rev.) Mead A. Kelsey.

Sin is the enemy of peace.

NINE SECRET SOCIETY MURDERERS.

No precedent for nine verdicts of murder in the first degree, in one day, is found in the records of the Suffolk County (Mass.) Supreme Court, before that made Saturday, March 11th. The trial of the nine secret society criminals had continued thirty-three days. Not one recommendation to mercy was added to the verdict of the jury. Not in Massachusetts, nor probably in any commonwealth of the United States, has such a wholesale verdict of capital crime ever been given.

"As the jurymen filed into the court room their heads were bowed," says the Springfield *Republican*, "until their chins nearly touched their breasts. They took their seats without even glancing at the defendants, and then the foreman arose and confronted Clerk Manning. The latter asked the customary question, 'Gentlemen, have you agreed on your verdict?' The foreman started to speak, but there was a lump in his throat, and he was obliged to cough two or three times. His first attempt to render the decision of the panel evolved only a whisper. Then he coughed again and, looking at the nine Chinamen in the steel cage, announced in a firm, strong voice: 'Guilty of murder in the first degree.'"

The *Republican* also refers as follows to

The August Murders.

The murders in Oxford place made the most exciting event in the history of Chinese quarrels in Boston. Without warning, four Chinamen who were sitting on doorsteps were shot down while trying to cool themselves in the feverish heat of a sultry evening. Six other Chinese were wounded. Ten strange Chinamen entered the alley and scattered into groups of twos and threes. One stood at the head of the alley and lighted a bunch of fire-crackers. That was the signal to fire, and instantly shots rang out. There were cries and groans of wounded and dying. The alley was half-filled with the smoke of heavy large-caliber Colt revolvers. The murderers followed up their attack, and even went into a store and fired on those within. Hom Woon and Min Sing were caught near the scene. The first named has the appearance of a North American Indian. Not a shred of evidence was offered in his behalf. He refused even to discuss the case with counsel, and no amount of persuasion could induce him to talk. The defense said that he was insane, but Drs. Jelly and Stedman declared him sane. Wong is said by the Chinese to have been a bandit and to have fled from China, and that a reward of $3,000 was offered for him, dead or alive, by the Chinese empire. He was arrested at the North station, and there were powder marks on his hands. Min Sing said he came from Chicago, and was in Boston looking for a friend. His was the only evidence offered in his behalf, and he, with Leong Gong, was declared to have been the worst of the nine. They were hatchet men and imported to assassinate. The government said they would kill anywhere for money. Gong was declared to have been mixed up in two murders in New York, one in the Chinese theater and the other in Pell street. He is the youngest of them all, being but 20. These and all the others declared on the witness stand that they were Hep Sing Tong men, and, although it was declared that the mission of this tong was a peaceful one, it was admitted, even by Warry Charles himself, that a fund was maintained for murders, and that it was created from assessments of $50 levied on each member, and it went to pay the expenses of those engaged in the killing and as compensation for those who did the killing.

Let Jung, a member of the New York Hep Sing Tong, explained the plot to kill as follows: "On the Sunday before the murders I had a conversation with Charles about killing people, in the presence of the secretary, who has since gone to China. I asked Charles what he wanted me to do. Charles replied that the Hep Sing Tong in Boston was running down and there was no income. 'Make an attack on Chinatown and get lots of income,' Charles said to me. I said to Charles, that to kill people is no good. Charles said, 'Don't you want our order to take on a boom?'"

"Our Order" is the warrant for whatever is done. This is the secret society infatuation. Anything that will promote our order, that is sanctioned by our order, or is commanded by our order, becomes right. Masons find one ground for secret society murder, Hep Sing Tongs another; but all is under the banner of "Our Order."

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Herbert.

FRATERNITIES AND SECRECY.

As both my wife and self are ex-teachers, with two daughters in the high school, the fraternity problem interests us. The Daily News recently printed a defense of high-school and college fraternities over the signature of "T. L. H." It was a caustic arraignment of the board of education, principals, teachers and others who have had occasion to express themselves unfavorably toward fraternities. The writer says: "The people who criticise fraternities are just the people who know the least about them." Again: "Most of the people who find fault are soreheads. The fraternities are being criticised so severely because the nonfraternity men outnumber the fraternity men. And the fraternities are proud of this fact. The high-school fraternities have money, and before the board of education can put the fraternity men out of school they will have to buck up against a couple of Chicago's best lawyers."

J. M. HITCHCOCK.

These quotations show more plainly than any words of mine the true character of fraternities. Their spirit is exactly contrary to the spirit of our public school system. We have in Chicago eighteen or twenty high schools, presided over by principals of mature years and experience. These principals, with a most excellent corps of teachers, have practically all decided that fraternities are detrimental to the schools and especially injurious to the members of these societies. The verdict of Chicago schools has been endorsed by schools throughout our State and by prominent educators everywhere, and yet "T. L. H." has the effrontery to call them "soreheads."

This same writer says that President Roosevelt and his sons are members of the fraternities. I am not prepared to affirm or deny this statement. If it be true, it would not prove fraternities either good or evil.

If I am correctly informed, all school fraternities are secret orders. Membership in them may be secured only by taking an obligation of fidelity and obedience to the rules governing them. There are certain things said to be sacred to these organizations that must not be revealed, but must be concealed from the outside world. Concealment is the magical cohesive power in all these fraternities. This does not signify that lads who have joined or who may join a fraternity are criminals, but that they have needlessly subjected themselves to temptation.

From the first page of a Chicago newspaper of Feb. 21 we quote: "Clarence Robinson, a student of Hedding College, at Abingdon, Ill., was tied to a tree during the worst of the blizzard Tuesday night, in Hedding College Park, and almost perished from exposure. The faculty is making a close investigation and has already summoned a number of students before it." I submit that such inhuman, dastardly, brutalizing acts are too frequent and that they are the legitimate fruits of school combinations.

Whatever may be President Roosevelt's attitude toward school fraternities, when he comes to grave national questions, like combinations of predatory wealth, he demands openness of action, open ledgers, clean palms and the widest publicity, in the place of secret and misleading concealment of business methods.

Within the last decade two national conventions have been held in Chicago for the purpose of determining the cause and cure for the evils emanating from trusts and illicit combinations. The great men of the nation, representing every shade of political thought, were present in large numbers. Distinguished statesmen, profound scholars, eminent philosophers, astute politicians, dignified jurists, expert financiers, with many well-known business men from the remotest parts of our land, for days patiently discussed the question for which they had

assembled. As a result of their deliberations, they found that the evils incident to these illicit combines proceeded from their concealed, misleading methods of doing business and they recommended legislation which would compel these combinations to give the widest publicity to their system of transacting business.

The action of these two nonpartisan national conventions was a virtual endorsement of the President's present policies—publicity, open ledgers, clean palms, square dealing, in the place of dark-chamber, hidden, secret concealment of business methods.

"Publicity of action" is the slogan for remedying our political and commercial evils. Since the exigencies of government and of our times demand men free from the spirit of secretiveness and duplicity, I submit that we have a right to expect that our high schools, our colleges and our universities will hereafter educate our young men in the daylight and that they will no longer encourage secret cliques and cabals whose existence depends upon their artfulness in concealing their acts.—J. M. Hitchcock, in *The Daily News*, March 17, 1908.

ARABS IN MODERN ATHENS.

The so-called Ancient Arabic Order Nobles of the Mystic Shrine, occupied the great Mechanics' Hall in Boston, Sunday, June 24, with a memorial service. There was a magnificent display of flags and streamers, with a predominance of Turkey red. The audience was estimated at eight thousand. In carrying out an elaborate program, music was rendered by soloists, two quartets, and an orchestra of 100 pieces, and a chorus of 350 voices. The whole affair was full of glory for Boston Mohammedanism and the name of Allah.

At the close of the service the chorus and orchestra, including four harps and four trumpets, rendered Gounod's "Unfold ye Portals," from Gounod's "Redemption," during which a spectacular tableau was revealed at the rear of the hall. It was arranged by Mrs. May E. Shipp and was symbolical of certain work in the Mystic Shrine.

The tableau showed Mrs. Mildred M. Murdock as the central figure, representing the angel of death carrying away to Heaven a little child, impersonated by Miss Bessie Mowatt. As an angel at the portal was Mrs. Grace Walsh Macurda and grouped about her in appropriate costumes were Miss Charlotte Brockway, Miss Lillian E. Gleason, Miss Marion Baker, Miss Beatrice Grumbine and Mrs. Harry W. Chisholm.

It is not inconsistent with native Mohammedanism to recognize Jesus as a prophet, though Mohammed is accounted superior, and the oration by "Illustrious J. H. Atwood, of Leavenworth, Kansas, Past Imperial Potentate of the Grand Council," contained among other things the following:

"In the presence of thousands here assembled in recognition of the majesty of those who have solved the mighty mystery, well might it be for the layman to be silent and to leave to priestly men the elegy. But since I am bidden to speak by the imperial one whom I must obey, my theme shall be the beauty and wisdom of hope.

"Though no church man, I stand to proclaim that Plato did reason well when speaking of the teachings of his great master proclaiming the soul's immortality.

"Let not your hope star be dimmed by the mediaeval dogmas of eternal damnation. Remember that when the white Christ said, 'I go to prepare a place for you,' the 'you' was impersonal and all-embracing and meaning you and all mankind."

The Arabic order having thus been instructed in universalism by one who was careful to range himself as "no church man," through this allusion to the "white" prophet as holding out such hope to all Arabs and everybody, such promise of sure salvation to believers and unbelievers, saints and criminals, the roystering Shriners marched round Boston next day in 7,000 swallow-tailed coats, celebrated the 25th anniversary of Aleppo Temple of Boston, initiated about 350 Masons into this other order, and saw a monster vaudeville show in Mechanics' Hall.

The sources of joy and glory lie solely within us. If a man's heart be not at peace; if he does not possess his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy.—Farrar.

ACTS OF TENNESSEE LEGISLATURE, 1907.

Chapter 591. Senate Bill No. 535.

AN ACT to protect fraternal, charitable, and benevolent societies or secret orders by prohibiting the publication, sale, or circulation of any book, pamphlet, or other instrument purporting to be a copy of the secret or ritualistic work of any such secret organization; and to provide a penalty for a violation of the same.

Section 1. Be it enacted by the General Assembly of the State of Tennessee, That it shall be unlawful for any person, firm, or corporation to publish, print, or import any book, pamphlet, or other written instrument, or to sell or expose to sale any book, pamphlet, or other written instrument purporting to be a copy of the secret or ritualistic work of any fraternal, benevolent, or charitable institution, society, or order, organized under the laws of any State or Territory, having subordinate organizations or branch offices within this State.

Sec. 2. Be it further enacted, That any citizen of this State, who shall be authorized to do so by the chief or highest officer of any organization coming within the provisions of Section 1 of this Act, shall have the right to recover one hundred dollars ($100) before any Justice of the Peace or Circuit Court of this State from any person, firm, or corporation who shall violate the provisions of Section 1 of this Act, one-half of such recovery for the use and benefit of the person suing for such recovery and one-half for the use and benefit of the State of Tennessee.

Sec. 3. Be it further enacted, That every person, firm, or corporation who shall have in their possession any book, pamphlet, or other instrument coming within the provisions of Section 1 of this Act, shall forfeit each and every copy of such work to any citizen of this State who shall be authorized by the chief or highest officer of the organization he represents to act for such organization; and such citizen, when so authorized, shall have the right to enforce the provisions of this section by a writ of replevin before any Circuit Court or Justice of the Peace of this State.

Sec. 4. Be it further enacted, That every person, firm, or corporation who shall wilfully and knowingly violate the provisions of Section 1 of this Act shall be deemed guilty of a misdemeanor, and, upon conviction, shall be fined not less than ten dollars ($10) nor more than fifty dollars ($50).

Sec. 5. Be it further enacted, That nothing of this Act shall be construed to prevent the duly authorized officers of any organization from publishing or selling its secret or ritualistic work under such rules and regulations as it may from time to time adopt.

Sec. 6. Be it further enacted, That this Act shall take effect from and after its passage, the public welfare requiring it.

Passed April 15, 1907.

E. G. TOLLETT,
Speaker of the Senate.

JOHN T. CUNNINGHAM, JR.,
Speaker of the House of Representatives.

Approved April 15, 1907.

MALCOLM R. PATTERSON,
Governor.

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil.—Wm. E. Gladstone.

The truest test of civilization is not the census, nor the crops, but the kind of men which the country turns out.—Emerson.

Goshen, Ind.

I am thankful that there are so many earnest workers against those wicked, hateful, soul-destroying lodges, and I hope and pray that there will be many more workers for the good of mankind. May God bless you. Yours truly,

Mrs. Martin Moyer.

Contributions.

PRESIDENT BLANCHARD'S LETTER.

Immorality in High School Fraternities—The Shooting of Averbuch—Whence Comes Anarchy?—The N. C. A. Fighting a World-Wide Battle.

Dear Fathers and Brethren:

I clipped the following article from a Chicago daily, within a week. Please read it carefully and thoughtfully and prayerfully, for it reveals the pit which yawns beneath our feet. You will probably observe that the testimony is from the president of the Board of Education in the city of Chicago.

"President Otto C. Schneider, of the Board of Education, to-day entered into details of a report on high-school fraternity houses, which was compiled for him by detectives and of which he spoke yesterday before the school-management committee. Two of the charges in the report, President Schneider told the committee, have to do with the presence of women in fraternity houses.

" 'One of these women was from the levee district,' said President Schneider to-day. 'I will not say whether or not the other was a pupil at the high school with which the fraternity boys in question are connected. I have other reports coming. They all deal with conditions on the South Side. Hyde Park, Englewood and Wendell Phillips high schools seem to be the center of fraternity interest down there. We do not find similar conditions on the North Side or in other parts of town.

" 'One of the instances I have cited in the report, occurred in vacation time, in August, 1907. I have also received a letter from a high-school graduate, who is a member of one of these societies. He says the rules which they show us, are made to be broken, and tells me just exactly what has been going on in these places.

" 'In the face of such evidence I am surprised to find members of the school-management committee urging toleration for these societies.'

" 'Dr. Guerin urges that we should not seek to keep our children out of such societies, if we belong to secret societies ourselves. There is no analogy. These societies are undemocratic, snobbish and immoral, as shown in the report, and they have no place in the public-school system.' "

Persons who defend secret societies, will say that such a state of facts as is revealed by President Schneider is entirely exceptional; that such demoralization is unknown in most of our high-school, college and other secret societies. But how is one to know that this state of facts is exceptional? If a person attends one, two, three, four or five secret societies, he is in them perhaps four to eight hours once a week or once a month. How is he to know what goes on in those society halls or houses at other times?

Why Are the Secret Societies Secret?

This question can never be answered without revealing the essential evil in these organizations. Societies are secret because the members wish to say and do things without the knowledge of the outer world. Chapter-houses and lodge-halls are erected and maintained for the purpose of making it possible for secret societies to carry on their work in secret. While many members of these organizations are worthy people, all know that some of the members are not so; and while the worthy members will do worthily, the unworthy members will do otherwise. What particular misdeeds will take place, depends upon the character of the people.

Chancellor Crosby, of New York, said

many years ago, "Out of the darkness dark deeds grow." It has always been so. We have no reason to suppose that it will ever be otherwise. If we do not wish dark deeds, then we must do what we can to abolish the darkness. If we do not wish to do dark deeds, we must ourselves keep out of the darkness.

It is the testimony of many lodgemen that their first steps in the direction of drinking and other vices, were taken after they became affiliated with secret societies. What is more natural than that this should be true? Men shut up with evil men, in a secret hall, would be different from other men if they were not inclined to wrong-doing by the very circumstances in which they find themselves.

It is nearly forty years since a Mason told me that the members of his lodge carried the keys to their lodge-hall and freely used it for all sorts of evil purposes. I was recently told that certain lodges in a large city would not hold their meetings in a Masonic Temple, because of the character of females whom they had to meet in the corridors, if they went to that temple. This may, or may not, have been true; I have no personal knowledge. But that it might be true, every one can at once see. And that there would be a temptation to use a building of that kind in that way, is obvious.

"He that Doeth Truth Cometh to the Light."

There is no one word which more frequently occurs in discussion of public policy, at the present time, than the word "Publicity." We are told by the President of the United States, by governors, senators and others, that the cure of the frauds and outrages which corporations have inflicted upon people, is rendered possible by publicity. Of course this must be true. Railroads and other corporations cannot defraud the public, and corrupt courts and legislatures and executive officers, openly. If they are to do their evil work, they must do it in the dark. "Out of the darkness dark deeds grow."

One can forecast the future but imperfectly. Yet it looks as if the power of giant corporations to control for their own selfish purposes the law-making bodies of our countries, was to be broken. If this should prove to be the case, publicity will be the cure for the evils which all see and must lament. Most men do not wish to do evil things while their neighbors are looking on; and the minority who might be shameless enough to thus carry themselves, will be subject to the restraint of law.

The Fraternities and the Courts.

It has long been the claim of those who are opposed to secret societies, that these organizations control courts and legislatures, secretly, while they can, and defy them when they must. It is affirmed by those who are in a position to know, that the war of the rebellion was plotted in the Masonic lodges and chapters of the South. It has often been said that arson, murder, burglary and other crimes are dealt with with difficulty, if at all, where judges, jurymen and executive officers are connected with the same fraternities in which law-breakers are members.

A broad light has been thrown on this subject by the action of the high-school fraternities in this vicinity. The practically unanimous opinion of principals and teachers was and is, that the fraternities in high schools are injurious to those who belong to them, unjust and mean to those who do not belong to them, and ruinous to the discipline of the schools.

As was their duty, the principals, superintendents and teachers reported this conviction to the school board. The

ister law, and then themselves become law-breakers of the most ruinous sort? These people are the natural result of the secret-society movement, which has existed in our country long enough to reveal its actual character.

All or None.

Anarchists have just as good a right to their secret societies as high-school boys and girls, college boys and girls, Masons, Odd Fellows, Knights of Pythias, etc., have to theirs. Some anarchistic lodges may do things which look a little worse than those which are done by these other lodges. But the difference may be a good deal less than it seems, and, in fact, there does not seem to be very much difference.

A secret society in a Methodist college in Illinois, only last month tied a young man to a tree, on a cold, stormy night, and left him until he was nearly dead. But that he was young, and that some one found him and set him free, he would have been killed.

If it be true that Averbuch really tried to kill Chief Shippy with a knife, why was that any worse than what the college secret society did? A little more than two years ago, a secret society in Ohio tied a young man to a railway track and allowed him to be ground to pieces by a passing engine. Why have not anarchists in Chicago as good a right to kill men who manipulate courts and legislatures for purposes of public robbery, as these college-lodge boys have to kill an innocent, harmless young fellow, who has never injured them or any one else?

It is an insolent and absurd thing to forbid the anarchistic lodges, and to tolerate the others, which secretly or under the head of sport, do meaner things than they. In every part of our country we ought to move for the abolition of secret societies.

A secret society is, from its very nature, a conspiracy against all not connected with it; and that it destroys, morally and spiritually, and oftentimes physically, its own members, is also true. Ministers, judges of courts, teachers, and all others, who belong to secret societies, must do one of two things: either they must come out, or they must cease to object to other societies which are quite as good as theirs.

What an absurdity it is for a legislature to charter a Masonic lodge, and then try to pass a law against an anarchistic lodge! All lodges are anarchistic, and in the end they will be so held and adjudged.

We who are connected with the work of the National Christian Association, are fighting a battle for the rights of the people and good government throughout the world. Fraternally yours,

Charles A. Blanchard.

SECRET SOCIETIES ANCIENT.

BY REV. MILTON WRIGHT, D. D.

Secret societies have claimed King Solomon as one of their fraternity, wholly on traditional and fabulous grounds; but they have overlooked the great Grecian philosopher Pythagoras, who 540 years before the Christian era, founded a very important secret society in Croton, a large and powerful colony founded by the Acheans in Italy, 710 years before Christ. Of this ancient secret society, in his very valuable Ancient History, W. C. Taylor, LL. D., member of the Royal Academy of Science, Dublin, says (p. 190) of Croton:

"The constitution was in a great degree democratic, and continued so until the philosopher Pathagoras came to reside in Croton (B. C. 540). He established a secret association among his disciples, the chief object of which was to secure a monopoly of political power to the members of the Pythagorean Society. In a few years three hundred men, all Pythagoreans, held the sovereignty of Croton; and the influence of the new sect

was established not only in the Greek cities of Italy and Sicily, but over a great part of ancient Greece and the islands of the Ægean sea."

Here arose a secret society that attempted the subversion of government by the people, and the overthrow of the liberties of the Crotons, who were so numerous and powerful as to be able to raise an army of one hundred and twenty thousand men. But after its temporary success, this Pythagorean obligarchy was completely overthrown and driven from the country. The historian adds: "Pythagoras himself died soon afterward at Metapontum, in Lucania, having lived just long enough to witness the ruin of the structure he had labored so anxiously to raise."

It is not at all to be inferred that the Pythagorean secret association was the most ancient among secret societies. It was inevitable that human nature, as it was, and still is, should conspire for "graft" and power. *Conspiracies* and *secret societies* mean about the same thing. If such societies are not conspiracies, why do they resort to secrecy? All excuses for their secrecy are mere subterfuges.

From the earliest times conspiracies were formed. Jacob's sons conspired against their brother. Absalom formed a conspiracy against his father, David's throne and life, of which Ahithophel was the chief counsellor. More than forty Jews, under imprecations, conspired to kill the apostle Paul. And in our own country, we have had the conspiracies of Benedict Arnold and Aaron Burr, of the Star Route Thieves: of the Molly Maguires, the Mafia, and the Tammany Society; with the William H. Tweed ring to control Tammany Hall, and thus embezzle one hundred millions of the public funds of New York City!

The Masons of New York at the time when they murdered William Morgan though numbering a small proportion of the population of the State were holding three-fourths of the public offices of that great commonwealth. What less are secret societies doing to-day from ocean to ocean? Are they not filling the public offices of the States and of the nation? Do they not also control the pastorates and other offices of every Christian church that receives them into its pale? In a word, do not those secret obligarchies influence and greatly control both church and State in America? Are we not, politically, just about where the Croton republic was twenty-five hundred years ago? And are Christless obligarchies fit to control our churches? But as the arrogant William Tweed said in the day of his power, "What are you going to do about it!"

Dayton, Ohio.

IMPORTANT TO THEOLOGICAL STUDENTS.

(Rev. B. E. Bergesen, pastor of the Norwegian Lutheran Church, Chicago, and member of the Board of Directors of the National Christian Association, not long ago delivered an address on Secret Societies at the German Lutheran University of Saint Louis, Missouri—"Concordia Seminary." The audience numbered between two and three hundred, and consisted mostly of theological students, professors and pastors, with a few laymen. Mr. Bergesen says the Germans are good listeners. He doubts if any other nationality would be able to sit for two hours listening to a discussion of such a subject, and then give a rousing applause at the end of it and ask for more; among other nationalities "there would not be any one left to applaud at all, at the close of a two-hour lecture." The editor requested Mr. Bergesen to give the Cynosure readers a little account of his lecture, and he has very kindly furnished the following.—Editor.)

The address began with a discussion of the question: "Can we know about the lodges without joining?" Repeated experiences with members of different lodges, who have recognized the grip given in the exposures sold by the National Christian Association of Chicago, have proven that the statements in these exposures, concerning the lodges, are true, notwithstanding repeated denials by such lodges.

Then followed a short history of Masonry, mostly in accordance with the Danish scientific student of Masonry, Dr. F. Nielsen, Professor of History in the University of Denmark. This history proves that the connection between

Masonry and Solomon's Temple, Medieval Templars, etc., consists only in adoption of ceremonies and titles. Some great anti-Masonic movements in the United States and France were touched upon. Also the hopeless struggles of the few Masons in Europe, who wanted Christ recognized in the lodge religion, and therefore hardly are recognized as real Masons by the rest of Masons.

The religion of Masonry was then described, from their own authorities, as a deistic worship, without Christ (except in a couple of degrees). Lodge-Christians must call lodge-infidels "brethren" and non-lodge Christians "profane." Masonry calls the Bible only "furniture" and views God's Word only in the same way as any "sacred" book of any heathen religion. The Royal Arch degree includes both the Christian God, the Syrian idol Baal, and the Egyptian sun-god On, in its great "secret" word. The name of Jesus has been left out of prayers and Bible passages, and the Odd Fellows decided not to overrule the Grand Sire's decision, that it was "unlawful to mention Christ's name in a lodge." Death, regeneration and resurrection are mocked in the third degree of the Masonic Blue Lodge. Salvation by character, as the Unitarians style it, is taught in lodges. That Masonry originally was for the church, and is now against it, especially in Europe, was proven.

The sins of Masonry against the commandments, were dwelt upon. The first commandment is broken by having Baal and On besides Jehovah, in the Royal Arch degree, and by worshiping Allah in the Mystic Shrine. The second, by the oaths. The third (according to Luther's catechism), by meetings, parades and excursions on Sunday. The fourth, by disobedience to the authorities in secret political action. The fifth, by ceremonies endangering life and often maiming and killing initiates, as well as by actual murder, as of Morgan and others. The sixth, by the limitations of the sin of adultery in the Master Mason's obligation; also by debauchery in general. The seventh, by unfair treatment of non-Masonic merchants; also by the limitation of the duty of honesty to Masons, in third degree, etc.

The last third of the lecture was devoted to the subject, "How to be helpful to lodgemen," showing that we should not aim at making them leave the church in anger, but at convincing and winning them in love. We must reckon with the psychological fact, that even an honest man finds it hard to see a moral issue in the right light, if his own love or interest is on the side of wrong. The speaker had won people from the lodge after years of almost hopeless struggle in patience.

We must consider that most people do not join the lodge from any sense of hostility to the Christ whom the lodge excludes, but out of curiosity, vanity and hopes of advantages; that most lodge members are absolutely ignorant of the history, origin, principles and schemes of Masonry. When the storm tried to blow the traveler's coat off, the traveler only wrapped it closer; but when the sun warmed him gently, he took his coat off; so remember the power of love and the irritation of scolding.

The speaker, after twenty years of study and sixteen years of struggle with this question, gave as his experience, that more is gained by personal work than by sermons and lectures, in helping lodge members out of their snare and sin.

We must remember, that there are two classes of lodge members—those who want to follow Christ, and those who will not listen to a Bible passage as a conclusive argument. To argue the religious side of Masonry with an unbeliever, is to cast pearls before swine; but first bring him to the feet of the Savior, and then open his eyes to the wrong of going in yoke with unbelievers, calling them "brethren" and reciting with them Christless prayers, as well as living in the whole atmosphere of worldly lodgism. This most Christians can see, though it may take time and courage to admit a lifelong mistake and a sinful act.

Carefulness in arguing with Masons was urged upon the large audience of theological students present. Do not argue a point, unless you can carry it.

Make full use of admissions like this: "I do not go often to the lodge." If a man is blamed for belonging to a lodge, and then makes this excuse of non-attendance, it proves a sore conscience.

A minister should be very decided as to his own standpoint, and, for instance, not under any circumstances officiate together with lodges in religious ceremonies, such as funerals, etc. But in his private dealings with lodge members he should be mild, just, reasonable, not judging hearts and intentions, but acts and principles.

Above all, let us remember that even lodgemen of stubborn tenacity are men for whom the Savior died, and that God loves them, and the Holy Spirit is willing to help us, and when we are without exaggerated ideas of our own ability to do so, will help us to convince these men of their sins; for Christ came not to judge, but to save.

B. E. Bergesen.

P. S.—After coming back from St. Louis I found a paper giving the resolutions of French Masons congratulating their "lodge brother" on his successful work in hindering the Christian Missions from doing their work in the Island of Madagascar, where he is governor and has almost ruined the well-established missions.

DOING BUSINESS FOR GOD.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

This precept applies to all institutions and to all business. Whatever does not honor God by doing good to our fellow men, is forbidden. That it is in harmony with law and public opinion, and is pecuniarily profitable, is no excuse whatever. God's blessing will not rest on such business.

During the year 1869, I was preaching to a Congregational church in Baraboo, Wisconsin. The people in that vicinity were largely farmers and were engaged mainly in hop raising, which for a variety of reasons was very profitable. A farmer could from a small tract of land raise a ton of dried hops, which he could take to market and bring home a thousand dollars. This largely increased his power to purchase, so that all sorts of business was greatly stimulated. All the people were prosperous.

But what became of this immense crop of hops? At least 98 per cent found their market with the brewers and distillers of America, while some went to Europe to be used in the drink traffic of the Old World. The prices varied somewhat according to the quotations of the brewers and distillers. The net result was that both farmers and merchants were dependent on the prosperity of the beer and whisky business for their worldly success.

To a people enlightened on the temperance question, the effect was obvious. It was deadening to all spiritual growth. The Christian could not pray for success in his business without praying that there should be more beer and whisky drinking, and hence more poverty and crime. This he could not do, and hence his prayers became vague and formal, and religion declined.

Under these circumstances, I preached a sermon to my people from Romans 13: 10—"Love worketh no ill to his neighbor."

I assumed, first, that no business that is not a blessing to mankind is legitimate or can permanently have the blessing of God. Love is the duty of humanity in all its relations, for "love is the fulfilling of the law."

Second: That every person is responsible for the probable use of the product of his labor. If it is morally certain to be used for evil, he is responsible for that evil, even though he is not the direct agent in its production. The hops sold in the open market are practically all used to make beer and whisky, and are sold for that purpose.

Third: No man can ask the divine blessing on a business, the net results of which are injurious to humanity, nor can he consistently ask a blessing on his life or that of his family or church, etc.

The result of this sermon was a commotion that I will not describe. I repeated it five or six times in different parts of the county, and was sustained

by the spiritually minded people. What others said of me can be imagined.

Soon after this, hop raising went down. The price fell from fifty cents to three or four cents per pound, and people who had thought themselves rich, found themselves poor.

If we want the blessing of God to rest on our business or the society to which we belong, we must see to it that it is not only a benefit to us, but a blessing to humanity.

Oberlin, O. H. H. Hinman.

Editorial.

ANNUAL MEETING.

Synopsis of Program.

The Annual Meeting and Conference of the National Christian Association will be held in the Chicago Avenue (Moody) Church, Chicago, May 21st and 22d, beginning at 10 o'clock a. m., on Thursday, the 21st. There will be six sessions. Special features of this Conference will be:

Music by the Institute Quartette.

The Woman's Session, Thursday afternoon, at which time several seceders will give their experiences. There will also be papers on phases of secrecy as specially affecting the Home. Rev. Frances E. Townsley, Assistant Pastor of the First Baptist Church, Austin, Illinois, will conduct the devotional services. Mrs. Elizabeth M. Rull, of Star Prairie, Wisconsin, is expected. Mrs. Amanda Smith, a well known colored evangelist, has promised to be present. Rev. Mary L. Moreland, of Chicago, and Mrs. President Blanchard, of Wheaton, will address the women and others present.

The Friday afternoon session will be largely taken up with testimonies of seceders—Mr. E. Y. Woolley, recently from Boston, Assistant Pastor of the Chicago Avenue Church; Mr. J. W. Dallenbach, of Symerton, Illinois, a member of the United Evangelical Church; Rev. Ernest Lee Thompson and Rev. Samuel H. Swartz of the Rock River Conference, and others have promised to be present.

For the evening sessions we have secured as speakers: Mr. W. H. Boles, well known Chautauqua lecturer, and editor. He is also pastor of the Christian Church at Christopher, Illinois. He will give his reasons for no longer affiliating with secret orders. Rev. A. C. Dixon, D. D., pastor of the Chicago Avenue Church, and a man of national reputation as a preacher and Bible teacher; and also President Blanchard, of Wheaton College, have promised to deliver addresses.

Rev. J. S. McGaw, President of the Iowa State Association, and Rev. L. G. Bears, State President of Indiana, have each expressed their intention of being present. Rev. W. B. Stoddard, of Washington, D. C., and Rev. G. A. Pegram, State Agent of Michigan, are planning to be with us, as well as others. We expect to hear from many more this month.

A FATUOUS TENDENCY.

In his recent book entitled "Christ and the Human Race," President Charles Cuthbert Hall alludes to a "fatuous tendency of the human mind to let proverbial sayings pass unchallenged, and to accept a due proportion of reiteration as equivalent to demonstration."

On this fatuous tendency Masonry depends. Not being open to explication, vaunted secrets, represented by boasts, cannot be brought to test by those who have not witnessed their exposure. History and biography are so little known and so much distorted, lodge principles and practices are so little understood and so much misunderstood in essence and in relations, that reiteration goes on unhindered, until to undiscriminating ears it sounds like demonstration.

For instance, Solomon, living centuries before Masonry was concocted, becomes first master of a lodge; John the Evangelist devises the wicked thing to protect Christians in the Catacombs; Washington is transformed into a Masonic enthusiast, made master of a lodge, and becomes Grand Master of America long after he ceases to attend lodge meetings; all Presidents of the United States, including anti-Masons, become members of the order.

Reiteration likewise vindicates principles and practices that cannot be justified

in the ordinary way. Ever falling like nightly dew, it bleaches them. Lodge principles and practices thus wear the aspect of harmony with Christian rules, if not of identity, or superiority. Faithful observers of them are reiterated into perfect moralists, or Christians, or the superiors of Christians. Lodge ethics are vaunted as genuine morals; lodge religion is boasted as true religion: lodge practice is exalted above church life. Endless reiteration of empty proverbial claims, answers for the thoughtless, unreasoning, joining type of mind, as a substitute "equivalent to demonstration."

IOWA STATE WORK.

Rev. J. S. McGaw, President of the State Association, has accepted the services of Rev. H. P. Gray, as State Agent, for the month of April, and possibly for a longer period. It depends upon the friends of Iowa whether they care enough about maintaining the State work to support their State officers and Rev. H. P. Gray as State Agent. Those who heard Brother Gray at the Iowa Convention in Des Moines last year, know that he is a very able representative and an effective speaker for the Cause. Churches as well as individuals ought to take action at once and plan for meetings in the various towns and cities, and also collections should be taken and contributions made and support given such as the friends in Iowa are capable of. Will not every friend in the State be a committee of one to do what he can, and write at once advising his State President, Rev. J. S .McGaw, R. F. D., Morning Sun, Iowa?

One who was present at the Pennsylvania Convention writes: "'We came, we saw, we conquered.' That is, we saw lodge members at the Convention and they opened not their mouth in public defense, but surrendered. The Convention was largely attended and concluded in a blaze of enthusiasm."

I have often had occasion to observe that a warm blundering man does more for the world than a frigid wise man.—Richard Cecil.

BEWARE OF FALSE PROPHETS.

The message to the angel of the church in Philadelphia spoke of those of the "Synagogue of Satan, which say they are Jews and are not, but do lie." Many years earlier, the sermon on the mount had said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Proceeding to speak of them under the figures of fruitless thorns and thistles, Jesus gave this test: "By their fruits ye shall know them."

Never, since these things were written for our admonition, have illustrations been wanting, or warnings needless. False teachers are never silent: fruitless trees are perennial.

Among false teachers loudly vaunting themselves, are advocates of lodgery. When they try to exculpate their unchristian religion by the plea that a member must believe in the existence of some being who is supreme, one is almost reminded of those who lied when they said they were Jews. Not to be a blank atheist, is not equivalent to being not a villain or even not an infidel.

These false advocates add the claim of moral teaching, adequate to develop perfect virtue. It, however, compares badly with Christian morals. Lodge ethics and Christian ethics cannot be reconciled. They not only fail to harmonize, they make discord: they more than fail to corroborate, they contradict. If teaching itself may be considered as a fruit of the lodge tree, we find thorns where we sought for grapes.

Results in real life are open to scrutiny. The lodge ought to show that false men become true, or at least that true men do not become false; but this cannot be shown. It even fails at this very point of fictitious advocacy. It would be a good plea if the lodge made drunkards temperate, but on the contrary, the lodge cannot even claim that it does not make sober men drunkards; or drinking men more sottish. Where it exceptionally or newly goes so far as to blackball a bartender, or a drunkard, it is still liable to welcome a wholesaling brother.

The moral impurity of Masons may fairly be called notorious. Other haunts

of vice, as well as saloons, reap a harvest from a Templar conclave. Liquor, and sin that accompanies drinking, are closely associated with the lodge. These appear to the observer as conspicuous fruits of the tree.

If bad men are not made good, and fairly good men are made bad, under the influence of wolves in sheep's clothing, it is fair to warn men against them, and to say, "Beware of false prophets;" "Beware of the scribes;" even if we do not go so far as to say, "Woe unto you, Scribes and Pharisees, hypocrites." Our Lord's test, by which he says we can know, is fruit. His warning is "Beware." "Blessed is that servant whom his lord when he cometh shall find watching."

Two notable friends of the National Christian Association have recently gone to their eternal home. Rev. John Harper, of Central Illinois Presbytery, died at his home in Hanna City, Illinois, February 19th. Brother Harper, in his community, not only maintained the standard of his church and of God's Word in respect to secrecy, but was a constant contributor to our Association and a subscriber to the Cynosure from its inception.

Rev. Joseph E. Roy, D. D., was of national reputation in the Congregational church. He died at his home in Oak Park, Illinois, on March 4th. Though a prominent man in his denomination, he was not ashamed to be known as a member of the National Christian Association. Philo Carpenter, who gave the headquarters at 221 West Madison street, Chicago, to our Association, at one time offered to place $100,000 in Dr. Roy's hands for his personal use against secret societies, and at his death left $2,000 to him for the advancement of the reform. This shows in what esteem he was held by Mr. Carpenter as well as the confidence that he and others had in his devotion to the Cause.

In creation God shows us His hand, but in redemption God gives us His heart.—Adolphe Monod.

WHAT IS A SHRINER?

There is an advantage in letting an institution speak for itself, partly because its self-condemnation will be accepted, and partly because no one is discredited as having slandered it. The Boston Globe gave an authorized interview of Mr. Work, who is Grand Treasurer of the local Aleppo Temple, at the time of the recent pilgrimage to Boston with a live camel.

We borrow the following points from the interview, and added information also given in the Globe article, first condensing as follows from what Mr. Work said. "The Shriners have nothing to do with the Masonic body, but in order to be a Mystic Shriner, you must be a 32d degree Mason or Knight Templar. Aleppo Temple here in Boston has more than 5,000 members. All these members belong to lodges in and around Boston. The order is very strong in the West."

To make the above clearer to any new reader, we may explain that true Free Masonry is contained within the first three degrees constituting what is called the Blue Lodge, while, even here, it is in strictness confined to the third, which is named the Master's degree, and in which the candidate really becomes a Mason, and as much a Mason as he ever can be.

A Master Mason can then go on with degrees that are in a sense Masonic, his being a Master Mason making him eligible. Thus he can take the Scotch Rite, which is divided into 33 degrees, each keeping its separate secrets from those preceding itself. If he has had 32 he is eligible to the non-Masonic Arabic order, called the Mystic Shrine. If instead of using his Masonic membership as a condition for candidacy in Scotch Rite organizations, he wishes to enter York Rite bodies, he can go by way of Royal Arch degrees into Commandery degrees, and when he has reached the Templar body, can get into the Mystic Shrine lodge by this shorter way, and wear feathers besides.

The Globe says: "The order of the Nobles of the Mystic Shrine was instituted by the Mahometan Kalif Alu, the

cousin-jermain and son-in-law of the prophet Mahomet in the year of the Hegira 25 (647 A. D.), at Mecca in Arabia."

The Globe also says, "The order is still one of the most highly favored among the secret societies which abound in oriental countries."

It is true, that, in pagan countries, as anciently, so now, secret societies do abound. It is also natural to guess that this Mohammedan order is represented among those engaged in Armenian massacres.

The article states that, "Frequent revolutions in Arabia, Persia and Turkey have obscured the order from time to time, as appears from the many breaks in the continuity of the records at Mecca.

"In the year 1698 the learned orientalist and Italian priest, Fr. Levigi Marracci, who was for several years confessor of His Holiness Pope Innocent XI, translated the ritual of the order of Nobles of the Mystic Shrine.

"He organized an Italian branch of the society, which was censured by the college of the propaganda at Rome. The rituals that were printed were condemned to be burned. A few copies were saved, and one is still preserved in the synagogue which stands just inside the Roman gate in old Cairo. The society has existed in Italy up to the present time under the name of the Carbonari.

"The Italian translation of the ritual was translated into English under the supervision of Dr. Walter M. Fleming, a 33d degree Mason and past commander of Columbia Commandery No. 1 of New York City. He got authority from Riz K. Allah Hassoon Effendee to institute the order in America as an adjunct of Masonry.

"Mecca, the first temple, was established in New York in 1872 with 100 members, of whom but 21 are alive. Since then the order has spread all over the United States and Canada, Aleppo Temple in Boston being instituted 25 years ago."

It may be said in conclusion, that the order is not identical with Masonry, though in the United States and Canada it is the rule to initiate none but persons who have not only been Masons, but have also been connected with degrees which in a sense are accounted Masonic, to which genuine blue lodge Masonry is conditional and preliminary. Those who need to know more about this separate order, are advised to send to the National Christian Association for Mystic Shrine Illustrated, which they will find advertised in this magazine. On their badge Shriners sport the Mohammedan Crescent with the Scimiter, and in the ritual they use the Mohammedan name Allah. We will not add much about Mohammedan morals.

WOULD NOT ENCROACH.

A writer in the oldest Masonic Journal published in the world, discusses the possible relation of the Masonic square to the 47th Problem of Euclid as symbolically used in the third degree. The instruction given the candidate in the lodge lecture when he is initiated, includes a claim that this problem was invented by a philosopher who "was raised to the sublime degree of a Master Mason." Inasmuch as Pythagoras died half a thousand years before the beginning of the Christian era, those who have not been illuminated so as to understand the sublime mysteries, may ignorantly wonder how he became a Master Mason twenty-two centuries before there was any Master's degree; but to one whose mind is conformed to Masonic ways of thinking, a little anachronism like that is nothing.

This writer seems to forget or ignore that part of the Masonic claim, but says, "A brief description of its real utility as applied to actual life might be inserted in the lecture instead of the "Sacrificing of a hecatomb," which, in my opinion, is not well understood by most of the fraternity. I do not think that this would encroach upon the 'ancient constitution or landmarks,' as this symbol, as used, dates back only to 1797."

Of course Brother Pythagoras could not have been lectured upon that problem, unless indeed he had invented it before being "raised to the sublime degree of a Master Mason," being sworn upon the very square which our author thinks

may have been masonically derived from that same problem. He was also sworn on the Bible; the books of which had not all been written. There was no collection of the books under the collective name Bible. Yet we would by no means deny that Masonry had the same right to call itself "founded on the Bible" then as now:—that is, if there had been any Masonry. We seem to be getting mixed; and how can we help it if we depend on history without the sublime illumination of Masonry?

If it be urged that, without the New Testament, Masons could still be sworn on the Jewish Bible, we are still disturbed by the fact that it was not all written in that day, and that, for many centuries after, it was not printed in a volume, and was not, before the New Testament was produced, called by the collective name, Bible, which Masons are fond of claiming as a shield for folly and iniquity.

MASONIC TOLERATIONS.

Requiring another to adopt our method of worship is not toleration. Masons believe in God and in the duty to worship God, but each is bound to tolerate in his brother the method which that brother holds to be the true one. We hold that that man is not much of a Mason who cannot be present at the worship of God in a method other than his own. The worship is the main thing and the method a mere incident. As "divine worship" is conducted, each one present worships in his own manner. A Christian may worship according to his own views as freely in a synagogue as in a church. If the position of our brother is correct, we must exclude all prayers from the lodge upon the same principle. Some forty or fifty years ago the claim was actually made and vehemently pressed, that no prayers should be allowed in a lodge or at any Masonic services in which any one who believes in the Fatherhood of God and the brotherhood of man could not join just as if he were making the prayer himself; and that Masonic toleration demanded this. But the reply was that that would exclude everybody, and Masonic toleration requires that every brother should be tolerated in praying according to his conscientious belief. The Masonic usage of attending divine worship on St. John's Day has become too well established to be "modernized." It is one of the glories of Masonry that brethren of different creeds may join in worshiping the Father of us all, each in his own way, and without offense or the way of any other.—Josiah H. Drummond

As an expression of the writer's own sentiments, the above has interest for a reader; but as a statement of the general principles and practice of the Masonic order, it seems open to further inquiry. When he says, "But the reply was;" we ask, Whose reply? Has the society as a whole made or adopted this reply? Has the ritual been modified in conformity with it? Have Grand Lodge decisions been revoked? Were all these decisions given so far back as "some forty or fifty years ago?"

"Masons believe in God and in the duty to worship God," asserts this writer, as if he meant all Masons. Some Masons do; multitudes of Masons do not, if the Masonic claim of scattered membership is true. Do Chinese Masons, with a Joss in their lodge, "believe in God, and in the duty to worship God?" If they believe in doing it, why do they not worship Him?

Do Pagan Masons in India believe in God and do they worship God? Do Parsees with the Zend Avesta on their altar, where the Bible would lie to be sworn on in America, believe in God and worship God? "Thou shalt have no other gods before Me" is another god—God? "There be gods many and lords many, but to us one God." Does each Mason worshiping one or more of many gods, "believe in" that one "God" and "in the duty to worship" the one "God?"

It may be that "a Christian may worship as freely in a synagogue as in a church" so long as he continues worship to silent, secret prayer; but has the statement any warrant beyond? Can he as freely join a synagogue? Can he as freely pray aloud in the name of Jesus, or as freely preach Christ?

It is a safe rule to "be not unequally yoked with unbelievers" where the very point in issue is belief in the only true God. This rule seems ignored when "it is one of the glories of Masonry that brethren of different creeds may join in worshiping the Father of us all, each in his own way." We copy the italics, also reminding the reader that the meaning

of a Mason in such a statement, is not, Christian creeds within Christianity, but Christian, Mohammedan, Jewish and Pagan. The assumption is, that the adherents of every false or true religion, truly worship the Father, and believe in the true God.

AN ANTI-SECRET LUTHERAN PASTOR.

A letter has come to the Cynosure office from Council Bluffs, Iowa, written by the Lutheran pastor, J. H. Lindemeyer, and addressed to Secretary Phillips. The writer continually testifies against the lodge, without hindrance from his church, which is the only one in the town that takes a stand against secrecy. He would be glad of the help of a convention if he found it available.

He thinks that difficulty in stirring individual members to activity in testifying, is against a convention effort. He is also checked by his own view of an incidental result of joining in such work with others who are not orthodox Lutherans. He says: "We believe in working together with those only who agree with us in doctrine and practice." He particularly cites the Reformed church. In his view, working against secrecy in company with Reformed churches, would be sanctioning their doctrine of the Lord's Supper.

It is fair to assume that, being on the ground, besides knowing the ideas of German people, he may be a better judge of the effects. It seems possible to organize a convention, in a way that would not make it appear to be composed of churches, brought together as such.

He seems to feel, about this, much as a pastor does about inviting lodge members to attend his church under recognition as such, and in a body. In one phase it resembles, for him, lodge membership that seems to entangle one in apparent endorsement of false doctrines and principles.

Could not he and his friends, who, though Germans, are now Americans, organize a citizens' convention, making the incompatability of secrecy and good citizenship prominent? The subjects announced could be arranged for an audience of loyal citizens. Probably there would be no objection to a more private circulation of religious literature; he is more than willing to have his views published in the Christian Cynosure, and this would encourage the hope that he would favor the circulation of our literature in Council Bluffs.

Would a brief and simple statement of his attitude, and that of his church, while participating in work relating to secrecy, cover the case for them? Or, if neither of our suggestions clears the ground, cannot he devise some plan under which effort will be possible, and through which we can help at Council Bluffs, while these friends can help us to help them? If without endorsing every Democratic policy, Republicans can work in a municipal league to secure local good government, cannot Lutherans help against secrecy, without irrelevant endorsement of others? Let us seek out some good, efficient plan, by which the single end desired on all hands can consistently be approached.

POLITICAL CATHOLICISM AND MASONRY.

Sensation at Paris.

Paris, Feb. 3.—The death of King Carlos and Prince Luise Phillippe and the manner of their taking off caused a profound sensation among the Portuguese colony in Paris. There was a general expression of grief and horror at the crime and execration of the murderers. Senhor Maghalies Lima, a prominent republican and a grand master in the *Portuguese Masonic fraternity, who was banished from the country for treason,* charged Premier Franco with being alone responsible. "It is he," said Senhor Lima, "who fomented, with cool calculation, popular discord and popular hatred." He added: "Now either Franco will retain the dictatorship, in which case there will be a terrible revolution, or Franco will retire, which will mean a period of calm."

Blessed is he who can spell paradise in the word pain.

Tainted honor is worse than tainted money, for it adds its taint to the character of the possessor.

News of Our Work.

PENNSYLVANIA STATE CONVENTION.

Report of the Secretary.

Editor of the Cynosure—The Pennsylvania State Convention of the National Christian Association was held in the Y. M. C. A. Hall at Butler, Pa., on Monday and Tuesday, March 9 and 10, 1908. In arranging the place of holding the convention, the Eastern Secretary was determined that there should be no carrying of coals to Newcastle. If secret societies were a blessing to a town, Butler would certainly be blest. The light that shone from this Convention on secrecy, shone in a dark place. We trust and believe that some in the darkness apprehended it, and will follow it, and henceforth walk as children of the light ought to walk. The attendance was fairly good. The hall was not filled during the day sessions, but at the evening sessions it was crowded. The Convention was instructive, interesting and enthusiastic, throughout. While some of the speakers on the program failed to appear, there were others to take their places. Prof. J. F. Dunlap, of New Brighton, Pa., had charge of the music of the Convention, and is deserving of praise for the service rendered the Convention in leading the song service at the opening of each session.

The Convention met at 2 p. m. on Monday, and was led in prayer by Rev. O. Gornell, of Vandergrift Heights, Pa. In some happy remarks, Rev. P. C. Prugh, of Butler, extended the welcome. The State President, Rev. A. D. Zahniser, responded in an excellent address, in which the purposes of the association were ably set forth. Committees were then appointed as follows:

State Work—Rev. O. Gornell, G. B. Lambert, Rev. P. O. Wagner.

Nominations—Rev. W. W. Spiker, Prof. J. F. Dunlap, Rev. O. G. Schoenlein.

Resolutions—Rev. D. W. Rose, Rev. E. Cronenwett, Elder G. N. Falkenstein.

Finance—Emil Hartman, Rev. W. B. Stoddard, Mrs. W. W. Spiker.

On account of the absence of some of the members of the Committee on State Work, the following persons were added to the committee, at a later session of the Convention: Rev. J. Coxe, Rev. F. W. Boettner, Rev. O. G. Schoenlein.

The introductions showed there were a goodly number present who were in favor of the purposes of the Convention. Rev. W. B. Stoddard gave an instructive chart talk on the Lodge.

The Monday evening session opened with a fifteen minute song service, after which Rev. Schoenlein read the Scripture lesson and led in prayer. The principal address of the evening was given by Rev. W. E. Schramm, a Lutheran pastor of Allegheny, Pa., on "The Square Deal and the Lodge." It was an excellent address. Dr. H. H. George, of Beaver Falls, Pa., was to have followed with a brief address on "Objections to the Lodge System," but was not present on account of illness. Rev. Stoddard took his place and read a paper on the subject, "Wherein Lies the Power of the Lodge, and How Can It Be Met?"

The devotional service of the Tuesday morning session was conducted by the writer. Following this service, letters were read from friends of the cause, in which they expressed their interest and sympathy, many of them enclosing contributions.

The Committee on State Work made the following report, which was adopted:

Report on State Work.

Your Committee on State Work would report that the work has been pushed along the usual lines during the year past. The Eastern Secretary has given much of his time to work within the State and reports much to encourage. He finds many awake to the growing evils connected with the lodges, and says there are more calls for lectures than he is able to supply. Truly, when the enemy comes in like a flood the Spirit of the Lord lifts up a standard against him. Lodgemen look at their numbers and boast of their strength, but we believe that with right there is always might, and so have every reason for encouragement as we press on to victory.

We are told that the number of readers of the Christian Cynosure in our State is increasing every year. That there is a disposition to support our Association is shown by the letters sent to this Convention, as well as by the attendance of many who make special sacrifice to meet with us.

We recommend:

First: That every friend in the State look up places where successful meetings may be held, call the attention of the Eastern Secretary to the same, and as far as possible co-operate with him in holding the same.

Second: That money be raised for the procuring of N. C. A. literature to be circulated where needed.

Third: That pastors be urged to give attention to this important matter and speak upon it as there is opportunity.

O. G. Schoenlein
F. M. Boettner,
John Coxe.

On recommendation of the Nominating Committee, the following persons were chosen as officers of the State Association for the ensuing year: President, Rev. A. D. Zahniser, Blairsville, Pa.; First Vice President, Rev. I. N. H. Beahm, Elizabethtown, Pa.; Second Vice President, Rev. J. S. Martin, New Castle, Pa.; Secretary, Rev. O. G. Schoenlein, Castle Shannon, Pa.; Treasurer, H. C. Cassel, Philadelphia, Pa.

The Question Box, which was conducted by Rev. Stoddard, was one of the most interesting and instructive parts of the program. Many questions were asked, and a large proportion of those in the audience took part in the discussion of them.

Rev. G. N. Falkenstein, of Elizabethtown, Pa., led the devotional service at the opening of the Tuesday afternoon session. Rev. P. O. Wagner, of Harmony, Pa., who was to have spoken on "Social Life and the Lodge," was not present. The Question Box was continued for an hour, after which the Committee on Resolutions reported. The report was discussed, amended in some of its items and adopted.

Resolutions.

(Among the Resolutions adopted were the following.—Editor.)

That the prevalence of so-called innocent secret societies makes it possible for those of evil intent, such as the "Black Hand," etc., to flourish under cover of the popularity and tolerance of secrecy. Therefore we believe that all secret societies should be prohibited by law.

That there is no necessity for secret societies. Every good principle advocated by a lodge could be equally well maintained in an open institution.

That by their altars, prayers, grave rituals, and moral precepts, they usurp the province of the church; and by ignoring Christ in their religious forms, they become essentially anti-Christian.

That we protest against the lodge idea of a religion, in which Pagan, Mohammedan, Jew, and Christian, can worship together.

That the use of the name of Christ in some lodges, such as the Knights Templar, Knights of Malta, and the like, is an insult to the Savior; because it is not used in a primary or fundamental sense as the only name "under heaven given among men, whereby we must be saved," but trivially and in a patronizing manner.

That we endorse the object of the National Christian Association, and approve of the frequent calling of Conventions to discuss the lodge system.

That we give expression of our appreciation of the faithful labors of our devoted Secretary, Rev. W. B. Stoddard.

A paper on "The Lodge System, with Masonry Its Representative, a Hollow Mockery," by Dr. H. H. George, of Beaver Falls, Pa., and one by J. C. Young, of Degolia, Pa., on "The Square Deal," were read by Secretary Stoddard.

At the evening session, after the song service, Rev. Lewis C. Andre, of Apollo, Pa., read from the Scriptures and led in prayer. The first address of the evening was by Elder Falkenstein, on "The Lodge Standard." Brother Falkenstein is well posted on the lodge question. He speaks out of the convictions of his heart and in the kindliest spirit. His addresses

will win friends for the cause. His address on this topic was earnest, searching and convincing.

The closing address of the Convention was given by Dr. W. J. Coleman, pastor of the Allegheny Reformed Presbyterian Church, on "The Lodge, a Parasite." The address was broad in its scope, pointed and left the impression of sweeping the enemy entirely off the field. It fittingly closed the Convention. From the number who came forward, at the close, to express their appreciation of the addresses, it is evident the Convention produced a favorable impression, and will have its effect in breaking down the great empire of secrecy.

The arranging of the time and place of the next State Convention was left in the hands of the Eastern Secretary, Rev. W. D. Stoddard. The Finance Committee reported that the total expenditures of the convention were $79.10 and the total receipts $79.31. (Expenditures: hall rent, $25.00; programs, advertising, postage and stationery, $13.85; services of the field agent, $20.00; traveling expenses of speakers, $10.00; meals, $1.25; total, $79.10.)

R. H. Martin,
State Secretary.

Beaver Falls, Pa.

GOOD WORDS FROM PENNSYLVANIA FRIENDS.

From Prof. T. T. Myers, D. D., Juniata College, Huntingdon, Pa.:

I continue in the conviction that the Lodge is detrimental; yea, destructive of the individual, the home, the church, the nation. We should be constant and fearless in our testimony against it.

From Rev. A. M. Malcom, pastor Associate Presbyterian Church; Secretary and Manager, A. P. Board of Publication, Eau Claire, Pa.:

The sad thought, to me, is that churches which by profession testify against the Lodge, in practice ignore their testimony by admission and retention of members of secret orders. To my mind we cannot effectively combat Secretism until the Christian church assumes a more consistent attitude and places herself squarely against the entire iniquitous system.

From Elder J. N. Durr, Martinsburg, Pa.:

My dear Sir and Brother: Best wishes to you and I pray that your Convention may prove a success.

The Mennonite church has always stood for a separation from all worldliness, and has made secrecy a test of membership. He who is not willing to forsake and give up the Lodge for Christ, can under no circumstances be admitted into the Mennonite church.

From I. N. H. Beahm, President of Elizabethtown College, Elizabethtown, Pa.:

I am pleased with your program for the Butler Convention. I feel sure that Brother Falkenstein will represent our community efficiently. I should like very much to be present, but on account of other duties I shall not be able to be there in body, but I shall be present in spirit and sympathy.

The Elizabethtown Convention left a sweet and wholesome after effect. Give my love to the Convention.

From Dudley W. Rose, pastor Free Methodist church, New Brighton, Pa.:

I desire, upon every suitable occasion, to put myself on record as opposed to the secret lodge system. It is a menace to the home, the state and the church.

From J. S. Mawhey, Fayetteville, Pa.:

It is a cause that lies near to me. I regard the entire lodge system as Satan's masterpiece of deception, to deceive the people and ruin their souls. It is a counterfeit religion. It seems a great sacrifice to me that I cannot be with you in Convention.

From Robert Speer, New Castle, Pa.:

Is it not time that a testimony be lifted against those churches which fill their pulpits and pews with members of oath-bound secret societies, and associate with them, enemies of Jesus Christ, having found another way to heaven than by the name of Jesus Christ and his atonement for sinners?

Letters from the following named per-

sons were aiso received by the Convention:

J. G. McElhinney, Karns City; Mrs. M. M. McCalmont, Frogtown; Levi Porter, Harrisville; Amos Kolb, Spring City; A. D. Zahniser, Blairsville; A. S. Shelly, Bally; J. C. Berg, Scottdale; E. S. Lowry, Philadelphia; J. C. Young, Degolia; D. B. Willson, Allegheny; Minnie B. McGrew, Washington; Claudius Freseman, Mars; Rev. C. H. Brunner, Reading; E. R. Dodd, Forksville; W. M. Howe, Johnstown; J. M. Wilson, Quarryville; J. W. Wilson, Beaver Falls; S. R. Smith, Harrisburg; A. S. Aiken, Airville; Josiah W. Leeds, West Chester; A. Hershey, Landisville; C. F. Kreider, Cleona; H. H. George, Beaver Falls; Wm. Parsons, Beaver Falls; Joseph McKee, Allegheny; Jas. A. McAteer, Pittsburg.

REPLY TO ADDRESS OF WELCOME

At State Convention of the National Christian Association, Butler, Pa.

BY REV. A. D. ZAHNISER.

Representing the Pennsylvania Convention of the National Christian Association, here assembled for the purpose of giving publicity to the testimony of God's word and His people on the subject of organized secrecy, we thank you for your excellent address and for your good wishes and kind words, increasing the kindred feeling already kindled in our hearts; and for the warm welcome with which you greet us, causing us to feel at home in your enterprising little city.

Our situation is somewhat peculiar, representing as we do a much needed, yet unpopular, reform. We trust, however, that our manner, spirit, and messages will be such among you, as to justify our mission, in your mind and in the thoughtful minds of the people you represent.

We beg to assure you we bear malice toward none and have charity for all. We have no quarrel with the members of the secret lodges, as such, but stand diametrically opposed to the whole system of organized secrecy, sincerely believing it to be detrimental to the best interests of society.

We covet no place, and claim no relationship, with those short-lived, pretended reforms, of a political nature, that reach consummation and death at the close of the campaign. We claim rank and relation among those reformations of slow but sturdy and sure growth, such as anti-slavery, anti-saloon, *anti-secrecy*. We recognized in our enemy (the common foe of all our fellows) a strong, well-organized, wealthy and influential opposition; and were we to view his gigantic proportions from a merely human standpoint, like the ten cowardly Hebrew spies, we would be constrained to say: "We are but grasshoppers in their sight"; but like Caleb and Joshua, realizing that the battle is the Lord's and the victory is sure, we take courage and go on in the fight.

The slave-holders of the South could not be made to see that the anti-slavery reformers were their friends, seeking their highest good. The liquor dealers of our land would be loth to recognize in the W. C. T. U., the Prohibition party and the Anti-saloon League, their best friends.

The National Christian Association has an equally difficult task to persuade lodge men, and the promoters of the system, that it seeks their highest welfare, in common with that of all men everywhere.

Membership in secret societies enters into all the activities of life. It affects financial dealings and transactions; it influences daily actions; it affects devotions; it casts a shadow on religious profession; it affects family relations; it comes between man and his *God,* and indeed becomes, to many, as a god.

We come to you in the interest of the Home and the Family, which are the foundation of all the other interests of our country. That the lodge is the enemy of the Home, robbing it of the parental care, protection and counsel of the father (and not infrequently of the mother), is a fact too clearly illustrated by object lessons, on every hand, to be intelligently denied.

We come to your city in the interest and defense of that liberty and justice promised every American citizen, in the Constitution and the Declaration of Independence—the equal right to life, lib-

erty and the pursuit of happiness.

Well has Dr. McCosh, who is almost universally acknowledged as one of the most brainy men of his time, said, "I have noticed that those who have been trained in secret societies, have their sense of right and wrong perverted in the interests of the body with which they have identified themselves." And where is the man, who has reached middle life, who could not cite at least one case, coming under his personal observation, where the guilty have escaped punishment through the influence of the secret lodge?

We believe secrecy to be a great cancer on the face of the body politic, eating into the honor and character, the self-respect and peace of mind, of thousands of men and women in America: a poison that has debased and blurred the vision of hundreds of legislators; that has, like the cuttle-fish, ejected its inky fluid into the atmosphere of Congress, and stained even the judicial ermine.

We are here in the interest of the Church of our blessed Redeemer. How sad the spectacle, when the once conscientious church worker becomes a zealous lodge man, neglecting and censuring the church and sounding the high praises of the lodge, with its pretended benefits and charities; sader still when the noble, free, fearless, clean, holy minister of the gospel steps down from his high calling and bows at the shrine of secrecy, forswearing himself, and loses his zeal for souls, his deep fervor, and his love for secret communion with his God.

A minister of broad vision and large experience has said: "I have never known a zealous lodge man to be an ardent church worker"; and where in past history, or present observation, can be cited a man noted for deep piety and spirituality, and at the same time a zealous promoter and defender of the secret lodge?

In the language of Professor Weidner, of the Chicago Lutheran Theological Seminary, we would say, "Secret societies are anti-Christian in their character, a dangerous foe to the family, the state and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them."

We greet you in the interest of Jesus Christ, whose name has been excluded from some of these societies as sectarian, while they offer a salvation without a Christ, in direct opposition to the plain declaration of the Scripture, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We are here in the fulfillment of the prophecy: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the housetops." In proof of this we cite you to the able lecture of our worthy Eastern Secretary, Rev. W. B. Stoddard, entitled, "The Lodge Inside Out."

We trust we come to you in the fullness of the gospel of Jesus Christ, who declared, "In secret have I said nothing."

Finally: We contend that the reformation represented by this convention *merits* the highest respect and most candid consideration of every intelligent man and woman, who properly regards the highest happiness and best interests of the home; and of every patriotic citizen, who properly regards the equal rights of every American citizen, so dearly purchased by our forefathers, in common with those of all mankind; and of every friend of the church, with all it stands for, purchased at an infinite cost; and of every friend of the Man of Calvary, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"; "Who hath called us out of *darkness* into His marvelous light."

Again we thank you for your good address, your kind words and wishes, and hearty welcome; and beg to assure you that they are returned to you, and those you represent, with compound interest.

A BUSY MONTH.

Rev. W. B. Stoddard's Report for March.

Cleona, Pa., March 18, 1908.

Dear Cynosure—I have not solved the problem of perpetual motion, but find that, in addition to the other work, I have given twenty-five addresses during the month past. My efforts were centered, of course, on the Pennsylvania State Convention. This gathering opened on time and progressed to its climax. The attendance, all things considered, was good—indeed was surprising to some, who said the people of Butler did not largely attend Conventions. The divine Spirit was manifest in all the proceedings. I do not recall any incident to regret. The expense was met, as usual, by kind friends. I feel very grateful to those who so kindly responded to meet our need.

Bradford, Lancaster and Beaver Falls, were the places mentioned from which we are to choose our next place of meeting. Doubtless helpful Conventions could be gathered in any of these centers.

I have spoken in the following places: At Mars, Pa., preached and lectured in the United Presbyterian church, also lectured before the Luther League, Ohio Synod Lutheran church; at Hickory, Pa., lectured in the Academy; at Fairchance, Pa., lectured in the Free Methodist church; at Castle Shannon, Pa., lectured at the Ohio Synod Lutheran church's Ministerial Conference; at Allegheny, Pa.; at Alliance church, Butler, Pa., addressed gathering at prayer meeting; at Free Methodist Conference, Butler, addressed pastors and others. I filled the pulpit of the Church of God, Butler, Pa., March 8th; giving lecture on the Lodge at evening service. Talked, as I would be expected to do, at State Convention. Lectured and preached in Mennonite churches at Roaring Spring and Pleasant Grove, Pa. Also gave the opening address at the Mission of the Brethren in Christ, in Harrisburg, Pa.

All these meetings have, I believe, contributed to the general good. There have been many expressions of approval. Lodge people have become angry and given out foolish statements, as is their custom. Some have been converted.

The Snyder brothers, of Roaring Spring, are employed in the Altoona, Pa., railroad shops, and thus come in contact with many lodge people. They tell of several who have been converted and have left their lodges. Their Cynosures are kept circulating among willing readers.

Pastor O. G. Schoenlein, of the Castle Shannon Lutheran church, was contending for the faith and was opposed by a junior lodge member, who raised a cry in the newspapers, claiming that the pastor had refused to allow the American flag to come into his church on the occasion of a funeral. He replied in an able address, showing his objection was not to the flag, but to the lodge assumption! Who made this lodge the custodian of the flag? What right has an un-American society to the American flag, anyway? A company of enemies of true American institutions, pretending to defend the American flag, is indeed a strange sight.

I am now at the home of ex-State Secretary, Rev. C. F. Kreider. He reports much to encourage. As the seed is sown, the harvest in due time appears. After a few days' work in Philadelphia and towns north, I expect to lecture in the Missouri Lutheran church, Baltimore, Md., to which Pastor Steffins ministers.

Word comes of the death of our good friend, Pastor Stiemke, of Baltimore. He was an able pastor, faithful to his convictions of right, and will be greatly missed by the many who knew and loved him. For years he has read the Cynosure and advocated the anti-secrecy cause.

An invitation to lecture comes from the young people of Pastor George Eyler's church, Youngstown, Ohio. If the date suits, I hope to speak there during the first week in May. Perhaps others in that section could arrange for lectures at that time. If so, let me hear. Address 3118 14th street N. W., Washington, D. C.

Yours in the Work,

W. B. Stoddard.

Opportunities unimproved never return.

REPORT OF REV. G. A. PEGRAM.

March 19, 1908.

Dear Cynosure:

After my last letter I continued to do evangelistic work at Coopersville. February was very unfavorable to large attendance, there being so many storms. However, the interest continued to the very last. There were fifteen or more who promised to live better lives. Moreover, several took a decided stand on the Lodge question. Some who belonged, decided to withdraw; and some who intended to join, decided not to do so. Fourteen had already united with the church, as a result of the meeting, and a number of others expected to do so later on. But the greatest work of a revival is not that of drawing men into a church, but drawing them to Christ, or establishing them in grace, or reclaiming the careless.

While at Coopersville I did some reform work, as well as evangelistic work. I sold some books and distributed tracts and papers on anti-secrecy. Besides, I feel it my duty to mention the evils of secretism everywhere it seems appropriate or necessary. So I did here. My remarks were received very kindly by all, even by those belonging to one or more lodges.

On Tuesday evening, after the close of the meeting, we held a temperance mass meeting under the auspices of the W. C. T. U. There was a large attendance and great interest.

My next stopping-place was Muskegon. On Sunday afternoon I preached at the Methodist church in North Muskegon, and in the evening at Wood Avenue Methodist church. There seemed a hunger for the bread of life. On Tuesday evening I gave two addresses on anti-secrecy, one at the Third Christian Reformed church and one at the Second. The chapel was full at both places. The young people took great interest in the subject, and quite a number of them subscribed for the Cynosure. The pastors are loyal and enthusiastic in their opposition to organized secrecy. They want some antisecret books for their libraries.

My next stop was at Holland. Rev. Merrill is still hopeful and determined to push the battle. All antisecret people in Michigan seem to be thinking of and planning for more work. Yours for truth,

G. A. Pegram.

From Our Mail.

OUR ANNUAL MEETING.

It has been decided by those in authority to accept the invitation of the Chicago Avenue (Moody) Church and to hold the Annual Meeting there on Thursday and Friday, May 21st and 22d, with three sessions each day.

The doors of this church for many years have swung wide open for a full, free and fair discussion of the merits and demerits of oath-bound secret societies. This church from its beginning has borne a consistent testimony against the evils of secret combines. Through the administrations of a chain of pastors reaching from D. L. Moody, its founder, to Dr. A. C. Dixon, the present incumbent, the church has stood like an impregnable Gibraltar against the threatened encroachments of these conspiracies. The writer of this paragraph is the oldest official member in the church, and believes he voices the sentiment of its two thousand members in saying that the only conditions we would impose upon the National Christian Association in accepting our invitation, are that it give ample opportunity for any and all, who care to do so, to defend the principles of secrecy.

The mental and spiritual attitude of the church is that of receptivity: it is too modest to claim for itself the acme of *all truth*, without *possible error*. The "OLD BOOK" has always been the standard of authority in the Moody church, until the question, "Where is your chapter and verse for it?" has become a proverb with us. If in any measure we have misinterpreted the mind of God in reference to secrecy, we desire to be set right.

President Blanchard says, if our forthcoming Convention does not result in good, it will be our first failure in that church. We expect the Convention to be flooded with light and truth, from the first to the closing session, and invite friends and foes alike to attend and get

the benefit of such an inspiring occasion. Let every one, from the time these sentences fall under his eye, pray for God's benedictions to rest upon this gathering.

J. M. Hitchcock.

THE GOAT.

Not long since a Presbyterian elder, who is "Worshipful Master," had the kindness to send me a postal through the mail, containing on one side a likeness of a goat and a man trying to ride the animal. Above it the question was printed: "Are you a Mason?" In meditating over the matter I wondered whether it would be out of place to print some of the things that came to my mind in connection therewith. The goat seems to have always been an accepted emblem of the lodge. And indeed, when you sift the matter, there is no little similarity between the two.

The goat is bold and brazen. He will crowd himself in whether he is wanted or not. In fact, he is more persistent in his endeavors to get in where he is not wanted. Is not this a prominent trait in Masonry? Yes, they try to get into all other lodges and control them, and not being satisfied with that launch out into politics and try to control the town meeting, the county offices, State legislature, and even crowd into the presidential chair. Still not being satisfied they, goat-like, push into the holy places for the worship of God and try to control them. Yes, with all of their brazen boldness they *expect* to push into the holy precincts of Heaven and control it. They will never have the gratification of controlling hell, for all possessing such a spirit will be prisoners there.

In the scripture the goat is a type of the sinner, while the sheep is a type of the Christian. You can not yoke the goats and sheep together in the divine economy. The day is not far distant when the Master of ceremonies shall gather before Him all nations, "and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment but the righteous into life eternal" (Matt. 25: 32, 33, 41, 46). (Rev.) H. P. Gray.

Russell, Minn., March 18, 1908.

HOLDING HIS GROUND.

Pandora, Ohio, March 16, 1908.

Dear Cynosure:

You are certainly doing a great work with the Cynosure. I have been able to hold the ground against the lodges at all times by quoting the Cynosure. It is very easy to see that the great majority of lodge men do not know what the lodge is.

I am a teacher and thus have ample opportunity to use the Cynosure.

A. J. Welty.

NATIONAL PROTECTIVE LEGION.

Waverly, N. Y., Dec. 12, 1907.

William I. Phillips, Chicago, Ill.:

Dear Sir and Brother—Replying to yours of the 2nd will say that the National Protective Legion is a Fraternal Beneficiary Society with a lodge system. It has pass word and grips and signs for the protection of itself from others who are not associated with it. It is a secret society in the most limited form permissible with the law and for the purposes of self-advancement and protection.

Fraternally yours,

Geo. A. Scott,
National President.

If you woo the company of angels in your waking hours they will be sure to come to you in your sleep.—G. D. Prentice.

THE HATCHET
A Monthly Magazine
Strikes at all Evil. It is fighting the Liquor Traffic, Tobacco and Impurity
Department Exposing Masonry, one devoted to the Home, one to Health, etc.
EDITED AND PUBLISHED BY
CARRY A. NATION
50 cents A Year, 3 Months' Trial 10c
Send for sample. Agents wanted.
Address: 217 D St., N. W., Washington, D. C.

From Our Exchanges.

BLACK HAND.

Code of Torture Made Public.

Dreadful and fear-inspiring as have been the stories published heretofore about the doings of the Black Hand society, it has been revealed by a discovery made yesterday that the half has not been told. Detective Peter Angelo yesterday made public a translation of a copy of the constitution, or bible, of the society, found in the possession of Raefelle Peluso, alleged leader of the band caught recently in a shanty back of Sewickley. It reveals plans and directions for cruelty which cause shudders.

It shows the organization to be one composed of cut-throats, thieves, spies and criminals of the worst character—for they are thus described in the little booklet, in their own language of course—banded together by ties of the most terrible kind, to rob, pillage, terrify and even kill, at will.

Not only death to those who are marked as victims, but even worse is shown to be the object of the society for those members who prove cowards, traitors or fail to hold the secrets and plans of the order sacred and inviolable.. In some cases death would be a far more humane punishment for these false members than that prescribed, for it is set out that for certain offenses they shall be knifed in the face, left to bleed, and always in such a way that henceforth they shall be disfigured. For some offenses they shall be cut once, others twice and on up to five, which it the maximum number of times they may be punished in this way.

Branded for Life.

This latter mode of punishment, as the constitution says, is in order that these traitors may be branded for life, so that those who are familiar with the workings of the society may read as they run that these men have been false to their oaths. The rules deal very little with the plans for robbing and terrifying victims, but those to bind their own members give a fair idea of what more dreadful steps might be taken against an outsider.

The translation was presented to Alderman Toole yesterday, before whom Pelusi and his confederates had a hearing and were committed to jail by the court. Detective Angelo is now working on the papers found in the possession of Antonio Folino, who is alleged to have conducted a school for Black Hand at 33 Tunnel street, and the officer is confident he will connect Folino with this society. The rules, as translated, follow:

Article 1. The person who will attempt to reveal the secrets of this society will be punished with death.

2. The member who shall offend a fellow member by reporting something of which he is not guilty shall be punished according to article 1.

3. The member who shall try to bring harm to other branches of this society or to the families of other fellow members, if it shall be grave, shall be divested, called a cheat, and the word scorn branded on him. If the offense be more grave he will be knifed at such time and place as the society sees fit.

4. The person who will become a coward in not meting out punishment assigned to him by the society will be punished according to article 3.

5. The member who, when good chance offers him to rob, and other fellow member being present makes the first member lose the chance to rob, this second person shall be punished according to article 3. If he is not well known then he must make good that which was lost inside of 24 hours and his dues of two months seized.

Punishment for Offenses.

6. The member who shall offend another member with offensive language, if the offense is considered grave, shall be deprived of his membership and shall also be bound to be knifed. If the offense is light his dues for three months shall be seized.

7. The member who has received an affront and has defended himself without notifying the society, shall be punished according to article 3.

8. The member who shall forsake a fellow member in time of need will be considered a traitor and punished according to article 3.

9. Members shall at all times be looking about and shall report all news gath-

ered to the chief. Carelessness in carrying out these rules shall be punished. For the first offense, three months' dues shall be seized. Second offense, he shall be knifed, from one to three times. Third time, he shall be punished with death.

10. Admittance to a meeting of the society shall be denied to spies, pickpockets or thieves of the society unless he is well known.

11. The spotter shall take and give all the news every evening to and from the chief. To neglect doing this, for the first offense he shall forfeit dues for three months; the second offense shall be punished with 29 days' suspension and deprived of talk with his fellow members, but may pass greeting. For the third offense he shall be punished with death.

12. The spotter is obliged to relieve the subterfuge (spy) every two days. Failing to do this he shall be punished according to article 11.

13. The spotter is obliged to hold the Baciletta (head, or chief), sacred, and shall share with the good and the bad plunder. If he makes a mistake in dividing, the first time he shall make good from his own pocket; the second time, with one month's dues forfeited, and the third time as the society sees fit.

14. The subterfuge shall report to the spotter every evening, and receive orders, just as it is prescribed to every one of the members, even if his commission should have been taken away. By not living up to these rules he will be dealt with according to article 11.

15. The member who is detailed on a case shall report the conditions; tell the locality to which he is going and as he has charge, he shall detail a hand (meaning some one of the members).

Must Beware of Cowardice.

16. A member who shall be detailed in knifing, and shall neglect to carry out the orders by backing out or showing cowardice, will be dealt with according to article 3.

17. The member who falls to baseness or infamy will be dealt with according to article 3, and the brand affixed at such time as suits the society.

18. A member who refuses the call will be punished for the first time with three months' seizure of his pay or dues; second, he shall be knifed from one to two times, the third offense from two to five times, and if the society sees fit he shall be punished according to article 3 without receiving any benefits from the society.

19. The subterfuge or chief overseer must go on an inspection tour to see if any member is ill and is thus neglecting his duty.

20. The dues of the chief are $2.50, with right to the doublet, or as it shall be prescribed.

21. No spies or pickpockets or thieves can be had for less than $27.50. Sgariglio, cut-throats, and bullies can be had for $10.50. But the members can in the latter case condescend with the society to other terms suitable.

22. The member who may be at a meeting without having been previously notified is liable to the loss of membership, and in punishment according to article 23.

Must Explain Plainly.

23. The members who are called upon to explain to the chief or chiefs for not doing their duty and do not do it plainly shall be punished for loss of membership, and may also be punished according to article 11.

24. The member who may be sent on a journey is allowed expenses for traveling, and his time will be paid.

25. There will be no excuse accepted for the above-mentioned infringements of the rules, but exceptions may be made in other cases.

26. The society ordinarily meets twice a week, between the hours of 8 a. m. and 11. But at 8:30 all members must be present, and no one is allowed to leave before 11 o'clock. Extraordinary meetings will be arranged by the chief and every member must be present at these. If not, punishment according to article 11 will be administered.

27. Those who fail to get to the meeting at prescribed hours may be admitted every hour by giving a just reason for being late. The reason he will have to prove.

28. Punishment can be reduced to those whom punishment is to be meted out, but only when the society wishes to show

honor to its members who have asked for mercy.

29. All those who shall break any of the herein mentioned rules, after having taken the oath to hold them sacred, by a vote of the society, will be divested of their rights, and the brand placed on their face. In other words, their faces shall be disfigured.

30. To no one shall mercy be shown, or favoritism, neither to the father nor the son. All shall be brethren and share the good and the bad with the chief.

31. The members must respect one another and must not threaten one another either by word or eyes. The highest respect must be shown the chief and the subterfuge. To disregard any of these rules, the punishment of article 11 will be inflicted.

32. If any of the members of the society meets with an accident or falls ill, succor must be given him without any opposition of any of the members.

Must Love One Another.

33. None of the members shall hate another member privately without a just motive. To do so you incur the penalty of article 11.

34. The chief overseer, who presents himself to one of the members to impart an order that must be carried out, be it just or unjust, shall caution the member as to the rules and penalties. The Camuffi (spy, thief or pickpocket) is then obliged to knife such member at his leisure if he fails to regard such order.

35. The Camuffi dy Lustra (spy, thief, pickpocket or overseer), who is called on by the society, and refuses to answer the call, will be liable to penalty of article 34 and article 36.

36. All expenses incurred by the head chief when there is money in the treasury must be borne by the Camuffii, and members alike in equal shares. Failing to carry out this order punishment will be meted out according to article 11.

37. The head chief has power to pick out and have for himself three Camuffi, or Sgarristi (spies or thieves).

38. The chief spy overseer must hold his charge sacred. He must not play more than one game of cards, and must not get under the influence of liquor. Failing to do this, he will be punished according to article 11.

39. The Camuffi and Sgarristi must hold his charge for two days.

(Explanatory Note—Samuffi and Sgarristi, or spies, pickpockets, bullies and cut-throats, as the two words imply, are not regularly known members. They are scout men, in charge of the Camuffi overseers and Sgarristi overseers.)

—Pittsburg *Gazette-Times*, Feb. 14, 1908.

WESTMINSTER COLLEGE.

New Wilmington, Pa., Feb. 29.—With the striking of the hour of 12 by the college clock to-night, the thirty hours given yesterday by the president and faculty of Westminster College to the twelve members of the Pi Rho Phi Greek letter fraternity to leave college and town, had expired. Several hours before this seven of the suspended students, complying with the edict issued yesterday, had left for their homes.

Excitement tense, but suppressed, reigned to-day, all brought about by the summary dismissal yesterday of the students.

Girl Students Scared.

What action, if any, will be taken regarding the members of the Kappa Phi Lambda fraternity, is not as yet known. Having been the alleged cause of the trouble, it is now their turn to quake and shiver. The question now filling the minds of the student body is: "Will the ax fall on the Kapps?" and again, "If not, why not?" It was suggested by some of the boys that the Kapps had gained immunity by turning State's evidence.

Dr. Russell Condemns Oaths.

Following the singing of the hymn, the president began a little talk to the assembled students. Dr. Russel told of the various forms of oaths, of those spoken of in the Bible, and administered in ancient times. "To the church and state alone is given the right to administer oaths and these are sacred," said Dr. Russell. "All others given by societies and secret bodies are profane and of no value. I want to advise you young men never to take the oath of membership in any secret organization." At this point the president referred especially to the Masonic fraternity and the Odd Fellows.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA CONCERNING LODGES

FOR SALE BY

The National Christian Association

221 West Madison Street, Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

The safest as well as the cheapest ways to get books are as follows:

Always remit the full amount for your order by Bank Draft on CHICAGO or NEW YORK, Post-Office or Express Money Order, or enclose currency or stamps in a Registered Letter (do not send COIN if you can avoid it, and when sent use two envelopes, one inside the other, and REGISTER the letter). Please do not send personal checks; if sent, add 10 cents for exchange.

Write your name and post-office address PLAINLY and IN FULL, giving street address, post-office box number, or number of R. F. D. route and box number. If order is to be sent by express, name your express office (if different from post office), and the express company by which to ship.

Books at retail prices are ALWAYS SENT CARRIAGE PAID, usually by mail unless package is too heavy, in which case we ship by prepaid express. If order is large, be sure to give name of express office and express company.

Small orders will be sent by REGISTERED MAIL or PREPAID EXPRESS if 8 cents extra is remitted with order, and delivery of books, in good order, is then guaranteed.

C. O. D. Orders will not be filled unless $1.00 is sent with order as a guaranty that books will be taken (no books shipped on approval); collection charges must be paid by customer.

State BINDING and PRICE of EACH book ordered.

TERMS: CASH WITH ORDER. We do not open accounts with individuals. Special discount to pastors of churches.

ON FREEMASONRY

FREEMASONRY ILLUSTRATED.

The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

CHAPTER DEGREES.

This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. **Cloth, $1.25; paper cover, 60 cents.**

OTHER LODGE RITUALS AND SECRETS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, $1.50; paper cover, 75 cents.**

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. **Cloth, 75 cents; paper cover, 35 cents.**

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. **35 cents.**

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree: with the odes, etc. **Cloth, 75 cents; paper, 35 cents.**

KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages, in **cloth, $1.50; paper cover, 75 cents.**

SCOTCH RITE MASONRY ILLUSTRATED

The complete ritual of the Scottish Rite, 4th to 33rd degrees inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard of Wheaton College, who also furnishes the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three hundred and ninety-nine of them foot-notes) show the character and object of these degrees and also afford incontrovertible proof of the correctness of the ritual. The work is issued in two volumes and comprises 1038 pages. **Per set (2 vols.), cloth, $3.00. Per set, paper cover, $2.00.**

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim**, and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages: **flexible cloth, $1.00.**

MYSTIC SHRINE ILLUSTRATED.

A complete illustrated ritual of the Nobles of the Mystic Shrine. This is a side Masonic degree conferred only on Knights Templar and on thirty-two degree Masons. Revised and enlarged edition. **40 cents.**

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in **cypher**, printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry illustrated can learn to read the cypher. **Pocket size, full roan, flap, $2.50.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. **Cloth, 75 cents; paper, 50 cents.**

OATHS AND PENALTIES OF 33 DEGREES OF FREEMASONRY.

To get these thirty-three degrees of Masonic bondage, the candidate takes hundreds of horrible oaths. **15 cents.**

FREEMASONRY SYMBOLIZED IN REVELATION.

By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation' ?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

MASONIC OUTRAGES.

Compiled by Rev. H. H. Hinman, showing Masonic assault on lives of seceders, on reputation, and on free speech; interference with justice in courts, etc. **20 cents.**

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." **35 cents.**

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Searns, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. **10 cents.**

SERMONS AND ADDRESSES

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

SERMON ON SECRETISM.

By Rev. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear presentation of the objections to all secret societies, and to Masonry especially, that are apparent to all. **5 cents.**

FREEMASONRY A FOURFOLD CONSPIRACY.

Address of President J. Blanchard. This is a most convincing argument against the Lodge. 16 pages: **5 cents.**

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

PRES. H. H. GEORGE ON SECRET SOCIETIES.

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. **10 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

ARE MASONIC OATHS BINDING ON THE INITIATE?

By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. **5 cents.**

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

By Rev. Robert Armstrong. 16 pages: **5 cents.**

PROF. J. G. CARSON, D. D., ON SECRET SOCIETIES.

A most convincing argument against fellowshiping Freemasons in the Christian Church. **10 cents.**

SERMON ON MASONRY.

By Rev. J. Ray Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FREEMASONRY CONTRARY TO THE CHRISTIAN RELIGION.

By "Spectator," Atlanta, Ga. 16 pages; **5 cents.**

CHRISTIAN WORKERS' TRACTS

NATIONAL CHRISTIAN ASSOCIATION.

Historical Sketch; How the Business is Managed; Publications; Its Work and Its Workers; Co-operating Organizations; What Is Accomplished. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

A 138-degree Mason. 7 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

WHY I LEFT THE MASONS.

By Col. George R. Clarke. A Thirty-two Degree Mason, an officer of the Civil War, founder of "Pacific Garden Mission," Chicago, and a Christian Worker of national reputation. 11 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

GRACIOUSLY DELIVERED

From Seven Secret Societies. By Rev. E. G. Wellesley-Wesley. 8 pages: **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

TWO NIGHTS IN A LODGE ROOM.

Rev. M. L. Haney, a minister and evangelist of the Methodist Episcopal church, and a seceding Mason, tells his experience and states his objections to the Lodge. A Christian Lodge Impossible. Is the Lodge a Help or a Hindrance to Salvation? 8 pages: **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

BAPTIST TESTIMONIES.

From Rev. P. S. Henson, D. D., Rev. A. J. Gordon, D. D., Rev. Nathaniel Colver, D. D., and others. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ETHICS OF MARRIAGE AND HOME LIFE.

Secret Societies in Relation to the Home. By Rev. A. C. Dixon, D. D., pastor of Chicago Avenue (Moody) Church, Chicago. 3 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

CHURCH AND LODGE.

An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by President Charles A. Blanchard, D. D. 15 pages: **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

PERSONAL WORK: HOW TO SAVE CHRISTIANS FROM LODGES.

By Charles A. Blanchard, D. D., President of Wheaton College, Wheaton, Illinois. **Postpaid, 2 cents a copy.**

LODGE RELIGION.

The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; **postpaid, 2 cents a copy, or $1.00 per hundred.**

ODDFELLOWSHIP A RELIGIOUS INSTITUTION

And Rival of the Christian Church. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY I LEFT THE REBEKAH LODGE.

By Mrs. Elizabeth M. Rull. 6 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

CATECHISM OF ODDFELLOWSHIP.

What is Oddfellowship? Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows? Rebekah Lodge. By Rev. H. H. Hinman. 8 pages; **postpaid, 2 cents a copy; a package of 25 for 25 cents.**

WHY DO MEN REMAIN ODDFELLOWS?

By Rev. J. Blanchard. 4 pages; **postpaid, 3 copies for 2 cents; a package of 75 for 25 cents.**

THE "GOOD MAN" ARGUMENT.

God's Word or the Other Man's Conscience—Which Should We Follow? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

THE STRANGE CASE OF MR. GOODMAN.

"Why Are There So Many Good Men in Secret Societies?" The Question Answered. 13 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an illustration. 4 pages; **postpaid, 3 copies for 2c. A package of 75 for 25 cents.**

OUGHT CHRISTIANS TO HOLD MEMBERSHIP IN MODERN WOODMEN OF AMERICA?

Extracts from History and Official Ritual of the order, showing its relation to Christianity. 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; **postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.**

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

FOES OF THE CHRISTIAN SABBATH.

A word on the common desecration of the Sabbath. Secret societies prominent in its profanation. 8 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

A package containing one of each of the above tracts will be sent, postpaid, for 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

INDEX TO

VOLUME XL.

(For the twelve months ending April, 1908)

NOTE—An asterisk, thus *, in connection with a page number, indicates that the item opposite which it appears was printed without regular heading. Such items are indexed under titles showing their general bearing.

CONTRIBUTORS.

Hinman, H. H.
Brenner, William.
Blanchard, Charles A.
Millard, A. J.
Stoddard, W. B.
Pegram, G. A.
Baxter, J. S.
Woods, Mrs. Lizzie.
Davidson, Francis J.
Brakeman, E.
McKee, Joseph.
Leeds, Josiah W.
Stoddard, James P.
Cline, A. D.
Chase, S. A.
Stewart, T. W.
Nyvall, D.
Samson, A. A.
Bender, C.
Barton, W. E.
Einink, B. H.
Ebey, C. B.
Harrington, D. H.
Trout, I. B.
Kletzing, H. F.
Baker, Mrs. Mary C.
Johnson, Mrs. J. R.
Thompson, E. L.
Lee, O. T.
McKee, Mrs. M. E.
Hoekenga, P. J.
Cook, Ezra A.
Creekmore, George A.
Hill, John E.
Smith, Cyrus.
Maguire, C. W.
Shealey, George W.
Hughart, C. E.
Howe, J.
Long, Harry P.
Hotz, A. J.
Falkenstein, G. N.
Davis, J. L.
Paden, William C.
Swartz, Samuel H.
Smith, Mrs. Amanda.
Evans, William.
Alwood, J. K.
Lipp, A. B.
Deveneau, N. W.
Foster, J. M.
Brink, John W.
Stratton, L. N.
Richards, J. A.
Brodfuhrer, J. C.
Stough, Henry W.
Haavind, Julius.
Williams, J. E.
Barden, Miss Jessie E.
Smith, H. R., Jr.
Stevenson, R. M.
Ronayne, Edmond.
Ward, C. B.
Dixon, A. C.
Proctor, S. F.
Henderson, Wm. H.
Thomson, A.
Bergesen, B. E.
Roth, S. E.
Gray, H. P.
Thompson, H. D.
Wilcox, M. C.
Matson, Albert.
Tucker, Jasper J.
Adrian, T. J.
Rosenberger, I. J.
Fellenbaum, I. H.
Highland, Mrs. J.
Cook, C. H.
George, H. H.
Gillespie, H. L. F.
Bandy, W. S.
Witmer, A. E.
Merrill, A. R.
Kelsey, Mead A.
Bears, L. G.
Hitchcock, J. M.
Wright, Milton.
Martin, R. H.
Myers, T. T.
Malcolm, A. M.
Scott, George A.
Mast, I. S.
Jensen, H.
McCoy, R. A.
Durr, J. N.
Beahm, I. N. H.
Rose, Dudley W.
Yaukey, J. S.
Speer, Robert.
Zahniser, A. D.

ILLUSTRATIONS.

Portraits.

Adams, John Quincy .....March cover
Blanchard, Charles A.....197
Carradine, B. 223
Dixon, A. C. 163
Evans, William 81
Groen, John .....April cover
Group of Delegates to Annual Convention. 67
Hildreth, Edward 109
Hinman, H. H. 72
Hitchcock, J. M.....357
Kellogg, Henry Louis .....June cover
Millard A. J.....103
Needham, George C.....223
Pegram, G. A.....328
Phillips, Wendell 226
Ritner, Joseph .....October cover
Smith, Mrs. Amanda 73
Smith, H. R., Jr.....112
Stoddard, James P..... 69
Stough, Henry W.....100
Torrey, R. A.....300
Webster, Daniel 259
Weed, Thurlow 193
Woodward, J. Constant 213

Miscellaneous.

Chinese Masonic Lodge at Work.....140
"Shake, Brother" (Cartoon)..... 5
Some Typical Highbinders 171
Wheaton College 66

TOPICAL INDEX.

American Society of Equity.

American Society of Equity 179
Dynamite in His Wheat 180
Secret Order Methods to the Surface....179

Ancient Order of Hibernians.

Cardinal Gibbons Praised the A. O. H....293
Molly Maguires 291
Priest Bars Hibernians 192
Rector of St. Mary's Church Again Talks of His Opposition to the A. O. H.....294

Black Hand.

Black Hand Code of Torture Made Public 381
Duty of Italians 317
Four Members of the Black Hand Captured 222
Nobilio-Morgan—The Black Hand, a Relative of Masonry 123
No Escape from Black Hand 123
Palisades Assassins 306
Panic Follows Work of "Black Hand".... 30
Secret Society Penalty 243
Sinister Oath of the Black Hand 123
Some Black Hand Convictions 222
Sues Black Hand 170

Chinese Secret Societies.

Chinese Masonic Funeral 140
Chinese Political Secret Society.....315
Chinese Triads 172
Heathen Chinee—Chinese Masons, Hep Sing Tong, On Leong Tong and Highbinders 172
Hep Sing Tong and Freemasons.....171
Nine Secret Society Murderers—The Hep Sing Tong 356
Some Typical Chinese Highbinders.....171

Eagles.

Drinking in Lodge of Eagles 188
Eagles' Memorial Service..... 45
Liquor Bill of Eagles' Lodge *257

Eastern Star.

Ancient Degree of O. M. (Old Maid)..... 50
Order of the Eastern Star 317

Elks.

Benevolence and Protection 124
Bryan Locked Out 314
Elks and "Deers" Dance 129
Elks Mourning for Their Dead 261
Elks Ran Too Fast 203
Elk Teeth to Be Used No More 33
Maine Elks Get Drunk *257
Negro Elks May Use Emblems 45
No Negroes Need Apply—To Enjoin Negro Elks 203
Philadelphia's Appropriation for Entertainment of the Elks *33, 97

Foresters.

Foresters *347
Foresters Hold Sunday Initiation 130

Fraternities in Schools and Colleges—Hazing, Etc.

Another Notch on the Brake 13
"Anti-Frat" Movement 220
Balks at Grave in Initiation 225
Chicago Stamps out "Frats".....290
Conclusively Exclusive (Tau Beta Beta Sorority) 34
Damages for Hazing 244
First Secret Society 315
Flank Movement—Y. M. C. A. and School Fraternities 354
Fraternities and Secrecy 357
Fraternities and Yale Scholarship.....339
From Ball to Church Memorial (Theta Delta Chi) 14
Ghouls at Amherst 207
Grand Rapids Votes Against Public School Lodges 30
Hazing Nuisance 314
High-School Brand of Fraternities..... 54
High School Fraternities 350
High School Fraternities—Testimony to Their Baneful Effects 190
Immorality in High School Fraternities..360
Initiate Receives Death Wound.....244
"Initiation of Norma".....131
President Blanchard's Letters 38, 198, 262, 334, 360
Purdue University Fraternities 40
Regulation to Be Strictly Enforced in Chicago *177
Root Out the Fraternities 221
School Abuses 130
School Fraternities 262
Singularly Fraternal—Boy Is Initiated..305
Sorority Initiation—President Blanchard's Letter 334
To Fraternity Students 276
Washington in Line—No More Fraternities 305
Westminster College and Greek-Letter Fraternities 383

Freemasons.

Action of the Associate Synod of Scotland Concerning the Masonic Oath *177
American Triumvir—Hon. Thurlow Weed.193
Anniversary of the Morgan Murder..... September cover
Anomaly—Masonry a Religion?.....355
Antiquity of Masonry *34
Black Hand, a Relative of Masonry.....123
Broken Rule—Masonry and Romanism...270
Can a Mason Travel More Safely?..... *4
Carry Nation to Masons 189
Edmond Ronayne's Letter—The Religion of Masonry 132

Chinese Masonic Funeral 140
Extra Luggage—Lodge Titles 98
Fair Nets $70,000 for Masonic Temple... 42
Fatuous Tendency—Reiteration of Claims Accepted as Demonstration 367
February Twenty-Second—George Washington, John Quincy Adams 321
"Freemasonry Among Pirates"..... 6
Freemasonry in India—President Blanchard's Letter 133
Freemasonry—My Experience In and Out of the Lodge 346
From Arkansas—A Baptist Preacher on Masonry 17
From Edmond Ronayne 132, 348
Gen. Wm. Booth and the Masons.....*16
Grand Master of the Grand Encampment.267
Heathen Chinee—Chinese Masons 172
Hep Sing Tong and Freemasons.....171
Honest but Misguided 111
Hon. Joseph Ritner, of Pennsylvania....161
Important to Theological Students.....364
Jesuits Have Masonic Army and Navy Officers Under Suspicion 189
Letter to a "D. D." in Pittsburg.....218
Letter to a Minister on Masonry..... 27
Mackey's Encyclopædia of Freemasonry.. 4
Masonic Admission—Masonry in Politics.289
Masonic Cornerstone Laying 178
Masonic Jesuits 46
Masonic Poem *114
Masonic Theology 205
Masonic Tolerations 371
Masonry the Embodiment of All Truth... 53
Masons on Public Occasions 225
Masons' Wives 99
Missions and Masonry 137
"Morality Veiled in Allegory".....353
Naturally—Few Men of Character Attend the Lodge 225
New Massachusetts Abolitionist 339
Oldest Mason Died in the Almshouse.....130
Only Most Worshipful Master 215
Ordinary Antimasonic Experience 216
Origin of Freemasonry 29
Parable of the Sower 304
Pastor's Experience 277
Permanent Hiatus—Masonic Noninformation 55
Personal Experience—Masons Defeat Justice 188
Political Catholicism and Masonry 372
President Blanchard's Letter 8
Profane Travesty—Masons Celebrate Easter 44
Really! "The Freemasonry of the Antediluvian World 51
"Robber of the Desert"..... 6
Seceder's Testimony 346
Snare Is Broken (Seceder's Testimony).148
Tammuz 50
Testimony of Adhering Masons 53
That Big Little "If"—Social Side of Masonry 245
Training Men to Murder 337
Universalist Church and Masonry 324
Unprofitable Exchange — Forfeiture of Character 43
Valuable Gift—An Old Masonic History..177
Washington, Booker T., Becomes a Mason.272
"When Teddy Rode the Goat".....129
Why I Am an Anti-Lodge Man.....301
Worship at Fraternal Homes 150
Would Not Encroach Upon Landmarks...370

See "Eastern Star" and "Knights Templar" in Topical Index.

Good Templars.

Decadence of Good Templary 15
Independent Order of Good Templars—Hon. Neal Dow's Testimony 15
Too Much Christianity 15

Hunchakists.

Police Now Have Full Details 180
"Reformed Hunchakist Society".....180

Insurance Lodges.

Made Free Indeed (Seceder's Testimony).214
President Blanchard's Letter 229
Royal Arcanum Insurance Steal *289
That Lodge (Seceder's Testimony)..... 28

Jesuits and Romanism.

Broken Rule—Masonry and Romanism..270
In a Catholic Hospital 218
Jesuits Have Masonic Army and Navy Officers Under Suspicion 189
Jesuits Regaining Power in Italy 189
Masonic Jesuits 46
Political Catholicism and Masonry 372
Romanism Against Education 268
Vatican and Lodge 46

See "Ancient Order of Hibernians."
See "Knights of Columbus."

Knights of Columbus.

Columbus Day 243
Serpents in the Eagle's Nest.....110

Knights of Khorassan.

Khorassan Clan at Greenville 122
Knights of Khorassan 122

Knights Templar.

Grand Generalissimo and Illustrious and Imperial Potentates 33
Knights Templar Observe Ascension Day.221
Seceder's Testimony 346

Labor Unions.

First Black-List Suit 150
Gomperism in Washington 13
How Can Two Walk Together?.....189
I. W. W.—How the West Dealt with One Labor Union 195
Judge Loring's Injunction 150
Law of Labor 14

Manufacturers to Combat Unionism.....219
Ministers' Union Cast Out of the Trades and Labor Assembly 179
New Zealand Arbitration 99
President Blanchard's Letter 229
Reckless Drivers 109
Supreme Court Decision Against Labor Unions 338
Trade Union Against Civic Union 178
Tyranny of Labor Union 353
Union Drivers Held up I. O. O. F. Parade 203

Nobles of the Mystic Shrine.

Arabs in Modern Athens 358
Grand Generalissimo and Illustrious and Imperial Potentates 33
Nobles of the Mystic Shrine 196
Queer Prediction 99
Shriner Jurors in Thaw Trial 4, *33
Shriner Wreck 43
Vice-President a Shriner 4
What Is a Shriner?.....369

Oddfellows.

Churches and Wholesale Liquor Dealers.339
Colored Oddfellowship 306
Covenant with Hell Disannulled (Seceder's Testimony) 271
Degree of Suppressed Truth 269
Died After Initiation 12
Lodge Charity 348
Oddfellows Forced to Pay 289
Oddfellows Not to Exclude Wholesale Liquor Dealers 187
Oddfellow Statistics 122
Religions of the World 130
Seceder's Testimony 346
Sherman Churches Are Peculiar—Do Not Attend and Hear Sermon to Oddfellows. 86
Union Drivers Held up I. O. O. F. Parade 203
Worship at Fraternal Homes 150

Order of the Serpent.

Great Serpent Has Many Victims 220
Snakes Hold Revelry 158

Red Men.

No Fire Water Among Red Men.....225
Smaller Liquor Men Barred from the Order of Red Men 203

Miscellaneous Lodges

A. O. U. W.—Montana A. O. U. W. in Court 322
Babi and Episcopal Union 139
Camorra Victim Dying 47
Court of Honor *42
G. A. R.—Got Death Benefit from G. A. R.120
"Gobblers" *295
Heroines of Jericho—Seceder's Testimony 27, 73
Knights of Labor—Seceder's Testimony..271
Knights of Malta .....* 9
Knights of Pythias—Hardly Damon..... 52
Know-Nothing Party 31
Kokoalers Koming 316
Modern Brotherhood of America.....196
New Saloon Lodge—Liberty is the Whitewash Word 354
Owls—A New Order 272
Patriotic Order, Sons of America.....*104
"Red Death"—Mysteries of 29
National Protective Legion 380
National Union *105
New Ku Klux Klan 312
"True Reformers"—New Order..... 4

GENERAL INDEX.

Act of Tennessee Legislature 359
Adams, John Quincy—February Twenty-Second ... .321
Address of Welcome at Ohio Convention..112
Agent Baxter's Report 20
Agent Davidson's Reports 21, 60, 93, 117, 153, 182, 212, 254
Agent Pegram's Reports 19, 58, 94, 117, 154, 181, 208, 249, 282, 343, 379
Agent Smith's Reports.118, 155, 185, 211, 252
American Triumvir—Hon. Thurlow Weed.193
Annual Meeting 379
Annual Meeting, 1908—Snyopsis of Program 367
Anti-secret Lutheran Pastor 372
Anti-secret Work in Maine *56
Appreciates Dr. Blanchard's Book.....245
Associate Synod of Scotland—Action Concerning Masonic Oath *177
Attention, Iowa! 347
Berea College to Have New School for Negroes 274
Beware of False Prophets 368
Boys Copying Men 260
Call to Michigan Friends 248
Carry Nation on Secret Societies 17
Christianity and the Jews 257
Christianity versus Religions 100
Christian Science (By A. C. Dixon, D. D.) 144, 163
Church and Mysteries 206
Churches and Lodges 120
Church Broader in Charity 12
Clear the Way (Poetry).....January cover
Colored Pastors Getting Out of Lodges.*312
Contributions Received for N. C. A..16, 151
Covenants 228
Dangerous Pin Point 47
Delusive Teaching in Present-Day Preaching 81
Denominations Represented on N. C. A. Board of Directors *181
Doing Business for God 366
Duty of Italians 317
Eastern Convention Report—New York-New Jersey 286
Educational Influence of the Lodge 71

Elder, Git Off'r Dat Goat (Poetry).....185
Ethical Code for Lawyers 206
Evangelical Lutheran Church and Secret Societies 323
Evangelist "Egged" 313
Fraternal Compliments 305
From Our Mail (Dept.).....
25, 63, 124, 157, 191, 214, 276, 310, 347, 379
From Elder A. B. Lipp 279
From Indiana State President 348
From Oklahoma—Why Not Organize?....281
From Rev. C. B. Ward of India *214
From Woodburn, Oregon 187
German Lutherans Not to Participate in Lodge Funeral Services *243
"God Is My Refuge"..... 1
Good Ministerial Example 3
Good Words from Pennsylvania Friends..375
Greatly Needed Books for China 274
Great Work in Kentucky 187
Holding His Ground 380
How the Lodge Dominates the Local Church ... .173
How Lodge Church-Members Manipulate the Local Church 238
How Presiding Elders Cater to the Lodge.328
"I Belong to the Lodge"—Why Men Do Not Attend Church 29
Injustice Properly Rebuked—Booker T. Washington Defended 319
Indiana State Convention Minutes 247
Indiana State Officers 248
Iowa Convention Minutes 285
Iowa State Officers 284
Iowa State Work 368
Light in Kentucky 277
Lincoln, Abraham—From the Second Inaugural .....February cover
Lodge and Saloon *187
Lodge and the Legislature 258
Lodge Dominating the Church 35
Lodge Goat 12
Lodge Put to Flight 212
Lodges Harden and Corrupt 310
Lodges Utilizing Churches 268
Lodgism in the Churches 215
McCosh's Testimony *292, *353
Meaning of Cynosure 26
Michigan Christian Association, Opposed to Secret Societies—Constitution and By-Laws 249
Michigan State Officers 283
Minister Attacks Lodges 350
Missionary Platform *151
Moody Bible Institute 14
More Than Two or Three Witnesses.....126
Mormonism's Blight 289
Mrs. Lizzie Woods' Letters .....
21, 62, 119, 156, 184, 210, 254, 282, 308, 354
National Convention, 1907 1
Report of Convention 65, 100, 142
Address of Rev. J. P. Stoddard 68
Address of Mrs. Amanda Smith 73
Address of Rev. G. A. Pegram..... 76
Convention Letters 87
National Treasurer's Annual Report.. 87
Address of A. J. Millard 102
Address of Julius Haavind 104
Annual Report of Eastern Secretary, W. B. Stoddard 107
Needs of Our Work 351
New England Christian Association Annual Meeting 250
News of Our Work (Dept.) 17, 56, 92, 112, ...150, 181, 208, 247, 281, 307, 342, 373
New York-New Jersey State Officers.....286
Night or Morning (Poetry).....162
Obituaries—
Jonathan Stevens Perham 16
Edward Hildreth 109
William Meredith 124
J. Constant Woodward 213
Joseph Harley 247
J. W. Suidter 247
John P. Scott 247
J. I. Frazer 247
Mrs. Gertrude F. Milton 247
Mrs. Lydia C. Andrews 247
John Harper *369
Joseph E. Roy *369
Oblivious Victims of Lodgery 54
Ohio Friends, Attention!—Introducing H. R. Smith, Jr. 112
Ohio State Officers 112
Opportunities 44
"Ought a Christian to Retain Membership in a Secret Society?" Answer by Evangelist R. A. Torrey 300
Our Needs 150
Our New Year 97
Our Work—Its Needs 303
"Passion King" (Book Review).....340
Pennsylvania Convention 56
Pennsylvania Convention Program 342
Pennsylvania State Convention—Report of the Secretary 373
Petty Practices of Lodges 203
Phillips, Wendell (Poetry).....227
Possibility of the Church and the Lodge Uniting 233
President Blanchard's Appeal 107
President Blanchard's Letters .....
.....8, 38, 133, 198, 229, 261, 296, 334, 360
Pretty Good—Lodge Animals 314
Reply to Address of Welcome at Pennsylvania Convention 376
Ritner, Joseph, of Pennsylvania 161
Satan the Rival of the God of the Bible. 42
Scripture Selections 204
Seceders' Testimonies—
Amanda Smith (Heroines of Jericho, etc.) 27, *73

J. S. J. (Insurance Lodge)—"That Lodge" 28
S. F. Proctor (Masonry).....148
John E. Hill (Lodges and Insurance Organizations) 214
W. L. Freese (Knights of Labor).....271
A. D. Cline (Oddfellowship)—"Covenant with Hell Disannulled".....271
Isaac H. Fellenbaum (Several Lodges)—"Graciously Delivered" 310
C. P. Dobson 346
Silas T. Wolf (Two Lodges).....346
D. W. Brehm 346
John C. Henderson (Oddfellowship)...346
Frank H. Breyfogle (Knight Templar and 32-degree Mason).....346
W. S. Bandy (Masonry, etc.).....346
Secretary W. B. Stoddard's Reports..17, 57, 93, 118, 152, 183, 209, 253, 281, 307, 342, 378
Secret Societies Ancient 363
Squirming in Atlanta 246
Swartz, Fraternal Delegate to Free Methodist General Conference 92
Tennessee Law—President Blanchard's Letter 296
Testimonies of Evangelists 223
Rev. R. A. Torrey
Rev. George C. Needham
Dwight L. Moody
Rev. B. Carradine
Dr. George F. Pentecost
Testimonies, Miscellaneous 273
Mrs. A. J. Gordon
Alexander Campbell
Frances E. Willard
Joseph Cook
Judge Pliny Merrick
Rev. J. P. Lytle, D. D.
E. Ronayne
Testimonies of Seceders—
See "Seceders' Testimonies"
Testimony at Camp Meetings 152
Testimony of Wendell Phillips.....
..... December cover
The Goat 380
The Lodge 318
The Preaching Required by the Times... 41
Think Not That God Deserts the Field (Poetry).....May cover
Two Experiences with Lodgemen.....183
Typical Lodge Order 200
Unique Fourth of July Celebration.....130
Universalist Church and Masonry.....324
Virtues and the Lodge 115
Washington, George—February Twenty-Second 321
Webster, Daniel 259
"What Ails American Shipping?".....267
When the Preacher Came to Town (Poetry) 354
Where Shall I Send My Boy to College? 98
Why Lodges Flourish *2
Wise Teacher 34
Zeal of Workers of Evil 29

MR. BRYAN IS INITIATED.

Lincoln, Neb., March 11.—Inaugurating a series of annual addresses in national universities on universal arbitration, William J. Bryan spoke Tuesday morning to 1,800 students of the State university on "Arbitration Versus Peace."

Mr. Bryan joined the ranks of college Masons after the lecture. He was initiated as a member of Daleth chapter of Acacia at the university chapter house. Prominent university faculty members assisted in the initiation.

BLACK HAND DOOMS VOLINI.

Dr. C. Volini, president of the White Hand Society, which was organized recently in Chicago to carry on a war of extermination against the Black Hand—a band of criminal Italians—is "under sentence of death."

The letter is translated as follows:

"Dr. C. Volini, 382 South Halsted street: The supreme council of the Black Hand has voted that you must die. You have not heeded our warnings in the past but you must heed this. Your killing has been assigned and the man waits for you. He must do his duty. Prepare yourself for death. We will kill your body, but we do not want to kill your soul."

O religion! what doctrines are taught in thy name!

THE HATCHET
A Monthly Magazine
Strikes at all Evil. It is fighting the Liquor Traffic, Tobacco and Impurity
Department Exposing Masonry, one devoted to the Home, one to Health, etc.
EDIT D AND PUBLISHED BY
CARRY A. NATION
50 cents A Year, 3 Months' Trial 10c
Send for sample. Agents wanted.
Address: 217 D St., N. W., Washington, D. C.